KEY to the BIBLE

AN
ENCYCLOPEDIA
OF PERSONS,
PLACES AND THINGS
IN THE BIBLE

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JERUSALEM—THE SITE OF SOLOMON'S TEMPLE. FROM A PHOTOGRAPH.

Key to the Bible

AN ENCYCLOPEDIA OF THE PERSONS, PLACES AND THINGS OF THE BIBLE

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ABBREVIATIONS

A.D. *Anno Domini* (Latin) = in the year of our Lord.
Am. Amos (O. T.).
anc. ancient.
Apoc. Apocrypha.
Ann. *Annals* of Tacitus, a Roman historian.
Ant. Antiquities.
A.U.C. *anno urbis conditæ* = in the year of the building of the city, Rome.
A.V. Authorized Version.
B. & D. Hist. of Bel and the Dragon (Apoc.).
Bar. Baruch (Apoc.).
B.C. Before Christ.
B.R. *Biblical Researches*, by Dr. Robinson.
Cant. Canticles or Song of Solomon (O. T.).
cf. *conferer* (French) = compare.
ch. and chs. ... chapter and chapters, respectively.
1 Chr. 1st Book of Chronicles (O. T.).
2 Chr. 2d Book of Chronicles (O. T.).
Cic. in Verr. ... Cicero's oration against Verres.
cir. *circa* (Latin) = about.
Col. Ep. to the Colossians (N. T.).
Comm. Commentary.
comp. compare.
1 Cor. 1st Ep. to the Corinthians (N. T.).
2 Cor. 2d Ep. to the Corinthians (N. T.).
Dan. Daniel (O. T.).
Deut. Deuteronomy (O. T.).
Dict. Dictionary.
E. East.
Eccl. Ecclesiastes (O. T.).
Ecclus. Ecclesiasticus (Apoc.).
ed. edition.
e. g. *exempli gratia* (Latin) = for example.
Eph. Ep. to the Ephesians (N. T.).
1 Esdr. 1st Book of Esdras (Apoc.).
2 Esdr. 2d Book of Esdras (Apoc.).
Esth. Esther.
Euseb. Eusebius, a Greek historian, who died A. D. 340.
Ex. Exodus (O. T.).
Ezek. Ezekiel (O. T.).
Ezr. Ezra.
f. following (verse or page).
fem. feminine.
ff. following (verses or pages).
Gal. Ep. to the Galatians (N. T.).
Gen. Genesis (O. T.).
Gr. Greek.
Hab. Habakkuk (O. T.).
Hag. Haggai (O. T.).
Heb. Hebrews or Ep. to the Hebrews (N. T.).
Hist. History.
Hor. Sat. *Satires* of Horace, a Roman poet, B. C. 65-8.
Hos. Hosea (O. T.).
ib. or ibid. *ibidem* (Latin) = in the same place.
i. e. *id est* (Latin) = that is.
in loc. *in loco* (Latin) = in the place or on the passage cited.
Is. Isaiah (O. T.).
Jud. Judith (Apoc.).
Jer. Jeremiah (O. T.).
Jon. Jonah (O. T.).
Jos. Josephus, *Antiquities of the Jews.*
Jos. B. J. Josephus, *Bellum Judaicum* = Jewish War.
Josh. Joshua (O. T.).
Judg. Judges.
Juven. Sat. ... *Satires* of Juvenal, a Roman poet.
Lam. 1st Book of Kings (O. T.).
1 K. 2d Book of Kings (O. T.).
2 K. Lamentations of Jeremiah (O. T.).
l. c. *loco citato* (Latin) = at the place cited.
ll. cc. *locis citatis* (Latin) = at the places cited.
Lev. Leviticus (O. T.).
Lib. *liber* (Latin) = book.
Linn. Linnæus, the Swedish naturalist.
lit. literal, or literally.
LXX. The Seventy, *i. e.*, the Septuagint.
1 Macc. 1st Book of Maccabees (Apoc.).
2 Macc. 2d Book of Maccabees (Apoc.).
3 Macc. 3d Book of Maccabees (Apoc.).
4 Macc. 4th Book of Maccabees (Apoc.).
Mal. Malachi (O. T.).
marg. margin or marginal.
Matt. Gospel according to Matthew.
Mic. Micah (O. T.).
MS. Manuscript.
MSS. Manuscripts.
Nah. Nahum (O. T.).
Neh. Nehemiah (O. T.).
N.T. New Testament.
Num. Numbers (O. T.).
Obad. Obadiah (O. T.).
O.T. Old Testament.
p., pp. page and pages, respectively.
Pers. Persian.
1 Pet. 1st Ep. of Peter (N. T.).
2 Pet. 2d Ep. of Peter (N. T.).
Philip. Ep. to the Philippians (N. T.).
Phil. Ep. to Philemon (N. T.).
Polyb. Polybius, a Greek historian, B. C. 205-123.
Prov. Proverbs (O. T.).
Ptol. Ptolemy.
R. Rabbi (before a Jewish name).
Rawl. Rawlinson.
Rev. Revelation or Apocalypse (N. T.).
Rom. Ep. to the Romans (N. T.).
S. South.
1 Sam. 1st Book of Samuel (O. T.).
2 Sam. 2d Book of Samuel (O. T.).
sc. *scilicet* (Latin) = that is to say.
sq. or seq. *sequens* (Latin) = following (verse).
seqq. *sequentia* (Latin) = following (verses).
Sus. History of Susanna (Apoc.).
Syr. Syria or Syriac.
Tac. Tacitus, a Roman historian, A. D. 56-135.
1 Thess. 1st Ep. to the Thessalonians (N. T.).
2 Thess. 2d Ep. to the Thessalonians (N. T.).
1 Tim. 1st Ep. to Timothy (N. T.).
2 Tim. 2d Ep. to Timothy (N. T.).
Tit. Ep. to Titus (N. T.).
Tob. Tobit (Apoc.).
ver., vs. verse, verses.
viz. *videlicet* (Latin) = namely.
vol. volume.
Vulg. Vulgate.
W. West.
Wisd. Wisdom (Apoc.).
Zech. Zechariah (O. T.).
Zeph. Zephaniah (O. T.).
§ denotes *section* or subdivision of chapter.
=: denotes *equivalent to.*

Words in brackets and printed in small capitals, thus [TALMUD], refer the reader, for further information, to those articles in the Key.

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LIST OF FULL PAGE ILLUSTRATIONS

COLORED ENGRAVINGS FROM PAINTINGS AND PHOTOGRAPHS

Site of Solomon's Temple, Jerusalem.—*Frontispiece.*

FACING PAGE

Abraham's Tree Mamreh 24
Bethlehem, The Market Place 192
Capernaum, The Ruins of 224
Damascus, Wall over which St. Paul Escaped 320
David, Street of the Tower of 64
Dead Sea, The 288
Galilee, General View of 352
Gethsemanee, The Garden of 408
Jerusalem, The Place of Weeping 256
Jordan River, Place of Baptism 384
Lydda, General View of 136
Mary Magdalene, Birthplace of 160
Mount of Olives and Gethsemanee 96
Mussulmans Praying 424
Peasants Grinding Corn 128

REPRODUCTIONS FROM GREAT PAINTINGS

FACING PAGE

Abel, Death of Rosa 12
Abraham, Accompanied by the Angel of the Covenant Schirmer 14
Abraham, Dismissing Hagar Barbieri 18
Abraham's Sacrifice Rembrandt 20
Adam, Creation of Michel Angelo 28
Ananias and Paul Restout 338
"And God Said Let There Be Light" Martin 108
"And God Called the Dry Land Earth" Raphael of Urbino 116
"And the Sea Gave Up the Dead, etc." Lord Leighton 364
Balaam Prophesieth of the Star of Jacob Flandrin 40
Crucifixion, The Van Dyck 72
David and Saul Normand 84
Deluge, The Schorn 324
Ecce Homo! Behold the Man Cisceri 340
Esther Denouncing Haman Normand 100
Eve, Creation of Watts 104
For of Such is the Kingdom of Heaven Eastlake 204
Jacob and Rachel, The Meeting of Rosa 142
Jacob Wrestling with the Angel Gebhardt 140
Jephthah Millais 146
Jesus and the Fallen Woman Titian 200
Jesus, Ascension of Van der Werff 216
Jesus Healing the Sick Van Dyck 280
Jesus Sleeping in the Tempest De la Croix 212
Jesus Tempted in the Wilderness Morelli 196
Jews, Taken Captive into Babylon Bendemann 36
John, St., Writing His Gospel Barbieri 228
Last Supper, The Maggiore 332
Lot and His Daughters Martin 248
Luke, St. Barbieri 252
Madonna and Child, The Raphael of Urbino 180
Mark, St. Barbieri 260
Mary Magdalene in the House of Simon, the Pharisee Caliari 264
Moses and Pharaoh's Daughter Veronese 296
Moses Breaking the Tables of the Law Rembrandt 238
Moses Draws Water from a Rock Raphael of Urbino 300
Matthew, St. Rembrandt 268
Matthew, The Calling of Hemessen 276
Paul, The Apostle 334
Red Sea, The Passage of Raphael of Urbino 356
Rizpah Riviere 366
Ruth, Gleaning in the Field of Boaz Bruck-La Jos 370
Samson Solomon 398
Saviour, Finding in Temple Hunt 188
Saviour, The Titian 184
Shepherds, The Arrival of Lerolle 172
Sixth Seal, Opening of Danby 360
Solomon, Judgment of Dyce 388
Suffer Little Children to Come Unto Me Roederstein 328
Vashti Deposed Normand 420
Widow's Mite, The de Vos 292
Wife of Jeroboam and AhiJah 428

LIST OF FULL PAGE ILLUSTRATIONS—CONTINUED

PHOTOGRAPHS

	FACING PAGE
Bedouins Drawing Water	412
Bedouins of the Jordan District	236
Bedouin Women Carrying Children	68
Bethel, General View of	44
Beyrout, Town and Harbor of	46
Beyrout, with Lebanon in the Distance	244
Bread, Peasant Women Making	50
Camels Halting in the Desert	52
Carmel, Mount	56
David's Well, General View of	88
Gate, The Damascus	76
Gate, The Jaffa	232
Hebron, General View of	120
Holy Sepulchre, Front of	168
Israelite, An, of Jerusalem	124
Jaffa, From the Garden	220
Jericho, General View of	148
Jerusalem, View from Mount of Olives	436
Jews, Types of	156
Lazarus, Tomb of	242
Lebanon, The Cedars of	60
Minaret of the Bride, The	82
Meal, Peasants Taking a	284
Nazareth, View from Cana	308
Nazareth, View from the East	312
Patriarchs, Tombs of	402
Rachel, Tomb of	348
Samaria, General View of	372
Siloam, Village of	380
Solomon, Pools of	344
Stone Cutters of Jerusalem	132
Street Called Straight, The	78
Tabor, Mount	402
Tiberias, View from Fortress	396
Virgin's Fountain	316
Women in Street Costume	92

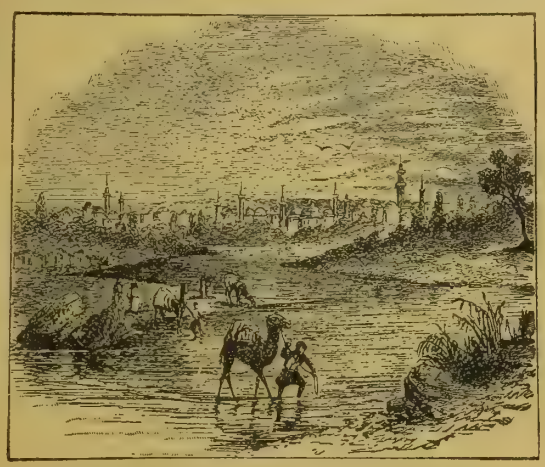


Aa'ron (a teacher, or lofty), the son of Amram and Jochebed, and the elder brother of Moses and Miriam (Num. xxvi. 59, xxxiii. 39). B. C. 1573. He was a Levite, and is first mentioned in Ex. iv. 14, as one who could "speak well." He was appointed by Jehovah to be the Interpreter and "Mouth" (Ex. iv. 16) of his brother Moses, who was "slow of speech;" and accordingly he was not only the organ of communication with the Israelites and with Pharaoh (Ex. iv. 30, vii. 2), but also the actual instrument of working most of the miracles of the Exodus. (See Ex. vii. 19, &c.) Thus on the way to Mount Sinai, during the battle with Amalek, Aaron is mentioned with Hur, as staying up the weary hands of Moses, when they were lifted up for the victory of Israel to bear the rod of God. (See Ex. xvii. 9.) Through all this period he is mentioned as dependent upon his brother, and deriving all his authority from him. Left, on Moses' departure, to guide the people, Aaron is tried for a moment on his own responsibility, and he fails from a weak inability to withstand the demand of the people for visible "gods to go before them." Possibly it seemed to him prudent to make an image of Jehovah, in the well-known form of Egyptian idolatry (Apis or Mnevis). He repented of his sin, and Moses gained forgiveness for him (Deut. ix. 20).—Aaron was now consecrated by Moses to the new office of the high-priesthood. From this time the history of Aaron is almost entirely that of the priesthood, and its chief feature is the great rebellion of Korah and the Levites. The murmuring of Aaron and Miriam against Moses clearly proceeded from their trust, the one in his priesthood, the other in her prophetic inspiration, as equal commissions from God (Num. xii. 2). On all other occasions he is spoken of as acting with Moses in the guidance of the people. Leaning as he seems to have done wholly on him, it is not strange that he should have shared his sin at Meribah, and its punishment [Moses] (Num. xx. 10-12). Aaron's death seems to have followed very speedily. It took place on Mount Hor, after the transference of his robes and office to Eleazar (Num. xx. 28). This mount is still called the "Mountain of Aaron." [Hor.]—The wife of Aaron was Elisheba (Ex. vi. 23); and the two sons who survived him, Eleazar and Ithamar. The high-priesthood descended to the former, and to his descendants until the time of Eli, who, although of the house of Ithamar, received the high-priesthood, and transmitted it to his children; with them it continued till the accession of Solomon, who took it from Abiathar, and restored it to Zadok (of the house of Eleazar). [Abiathar.]

Ab (father), an element in the composition of many proper names, of which Abba is a Chaldaic form, the syllable affixed giving the emphatic force of the definite article. Applied to God by Jesus Christ (Mark xiv. 36), and by St. Paul (Rom. viii. 15; Gal. iv. 6).

Ab. [Months.]

Ab'ana, one of the "rivers of Damascus" (2 K. v. 12). The Barada and the Awaj are now the chief streams of Damascus, the former representing the Abana and the latter the Pharpar of the text. The Barada rises in the Antilibanus, at about 23 miles from the city, after



River Abana (now Barada) and Damascus.

flowing through which it runs across the plain, till it loses itself in the lake or marsh Bahret el-Kibliyeh.

Ab'arim, a mountain or range of highlands on the east of the Jordan, in the land of Moab, facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo, 'head' of 'the' Pisgah," from which Moses viewed the Promised Land before his death. These mountains are mentioned in Num. xxvii. 12, xxxiii. 47, 48, and Deut. xxxii. 49.

Abed'nego (i. e. servant of Nego, perhaps the same as Nebo), the Chaldæan name given to Azariah, one of the three friends of Daniel, miraculously saved from the fiery furnace (Dan. iii.).

A'bel, the name of several places in Palestine, probably signifies a meadow.

A'bel (i. e. breath, vapor, transitoriness, probably so called from the shortness of his life), the second son of Adam, murdered by his brother Cain (Gen. iv. 1-16). Jehovah showed respect for Abel's offering, but not

for that of Cain, because, according to the Epistle to the Hebrews (xi. 4), Abel "by faith offered a more excellent sacrifice than Cain." The expression "sin," i. e. sin-offering, "lieth at the door" (Gen. iv. 7), seems to imply that the need of sacrifices of blood to obtain forgiveness was already revealed. Our Lord spoke of Abel as the first martyr (Matt. xxiii. 35); so did the early church subsequently. The traditional site of his murder and his grave are pointed out near Damascus.

Abi'asaph (Ex. vi. 24), otherwise written **Ebi'asaph** (1 Chr. vi. 23, 37, ix. 19), the head of one of the families of the Korhites (a house of the Kohathites). Among the remarkable descendants of Abiasaph, according to the text of 1 Chr. vi. 33-37, were Samuel the prophet and Elkanah his father (1 Sam. i. 1), and Heman the singer.

Abi'athar, high-priest and fourth in descent from Eli, who was of the line of Ithamar, the younger son of Aaron. Abiathar was the only one of all the sons of Ahimelech the high-priest who escaped the slaughter inflicted upon his father's house by Saul, in revenge for his having inquired of the Lord for David, and given him the shew-bread to eat (1 Sam. xxii.). Abiathar having become high-priest fled to David, and was thus enabled to inquire of the Lord for him (1 Sam. xxiii. 9, xxx. 7; 2 Sam. ii. 1, v. 19, &c.). When, however, Adonijah set himself up for David's successor on the throne, in opposition to Solomon, Abiathar sided with him, while Zadok was on Solomon's side. For this Abiathar was deprived of the high-priesthood, and we are told that "Zadok the priest did the king put in the room of Abiathar" (1 K. ii. 27, 35), thus fulfilling the prophecy of 1 Sam. ii. 30.—Zadok was descended from Eleazar, the elder son of Aaron. He is first mentioned in 1 Chr. xii. 28, and is said to have joined David while he reigned in Hebron. From this time we read, both in the books of Samuel and Chronicles, of "Zadok and Abiathar the priests." There were, henceforth, two high-priests in the reign of David, and till the deposition of Abiathar by Solomon, when Zadok became the sole high-priest.

A'biel. 1. Father of Kish, and consequently grandfather of Saul (1 Sam. ix. 1), as well as of Abner, Saul's commander-in-chief (1 Sam. xiv. 51). 2. One of David's mighty men (1 Chr. xi. 32). In 2 Sam. xxiii. 31 he is called Abi-albon.

Ab'igail. 1. The beautiful wife of Nabal, a wealthy owner of goats and sheep in Carmel. When David's messengers were slighted by Nabal, Abigail supplied David and his followers with provisions, and succeeded in appeasing his anger. Ten days after this Nabal died, and David sent for Abigail and made her his wife (1 Sam. xxv. 14, &c.). By her he had a son, called Chileab in 2 Sam. iii. 3; but Daniel in 1 Chr. iii. 1. 2. A sister of David, married to Jether the Ishmaelite, and mother, by him, of Amasa (1 Chr. ii. 17). The statement in 2 Sam. xvii. 25 that the mother of Amasa was an Israelite is doubtless a transcriber's error.

Abi'jah or **Abi'jam.** Son and successor of Rehoboam on the throne of Judah (1 K. xiv. 31; 2 Chr. xii. 16). He is called Abijah in Chronicles, Abijam in Kings. He began to reign in B. C. 959, and reigned three years. He endeavored to recover the kingdom of the Ten Tribes, and made war on Jeroboam. He was successful in battle, and took several of the cities of Israel.

Abile'ne (Luke iii. 1), a tetrarchy of which the capital was Abila, a city situated on the eastern slope of Antilibanus, in a district fertilized by the river Barada. The city was 18 miles from Damascus, and stood in a remarkable gorge called Sûk Wady Barada, where the river breaks down through the mountain towards the plain of Damascus.

Abim'elech (father of the king), the name of several Philistine kings, was probably a common title of these kings, like that of Pharaoh among the Egyptians, and that of Cæsar and Augustus among the Romans.

Ablution. [Purification.]

Ab'ner. Son of Ner, who was the brother of Kish (1 Chr. ix. 36), the father of Saul (B. C. 1063). Abner, therefore, was Saul's first cousin, and was made by him commander-in-chief of his army (1 Sam. xiv. 51, xvii. 57, xxvi. 3-14). After the death of Saul David was proclaimed king of Judah in Hebron; and some time subsequently Abner proclaimed Ishbosheth, Saul's son, as king of Israel, at Mahanaim beyond Jordan. War soon broke out between the two rival kings, and "a very sore battle" was fought at Gibeon between the men of Israel under Abner, and the men of Judah under Joab, son of Zeruiah, David's sister (1 Chr. ii. 16). Abner had married Rizpah, Saul's concubine, and this, according to the views of Oriental courts, might be so interpreted as to imply a design upon the throne. Rightly or wrongly, Ishbosheth so understood it, and he even ventured to reproach Abner with it. Abner, incensed at his ingratitude, opened negotiations with David, by whom he was most favorably received at Hebron. He then undertook to procure his recognition throughout Israel; but after leaving his presence for the purpose was enticed

back by Joab, and treacherously murdered by him and his brother Abishai, at the gate of the city, partly, no doubt, from fear lest so distinguished a convert to their cause should gain too high a place in David's favor, but ostensibly in retaliation for the death of Asahel. This murder caused the greatest sorrow and indignation to David; but as the assassins were too powerful to be punished, he contented himself with showing every public token of respect to Abner's memory, by following the bier and pouring forth a simple dirge over the slain (2 Sam. iii. 33, 34).

Abomination of Desolation, mentioned by our Savior as a sign of the approaching destruction of Jerusalem, with reference to Dan. ix. 27, xi. 31, xii. 11. The Jews considered the prophecy of Daniel as fulfilled in the profanation of the Temple under Antiochus Epiphanes, when the Israelites themselves erected an idolatrous altar upon the sacred altar, and offered sacrifice thereon. This altar is described as "an abomination of desolation" (1 Macc. i. 54, vi. 7). The prophecy, however, referred ultimately to the destruction of Jerusalem by the Romans, and consequently the "abomination" must describe some occurrence connected with that event. It appears most probable that the profanities of the Zealots constituted the abomination, which was the sign of impending ruin. The introduction of the Roman standards into the Temple, regarded by many as the "desolation," took place after the destruction of the city.

A'braham or **A'bram** (father of a multitude), as his name appears in the earlier portion of the history, was the son of Terah, and founder of the great Hebrew nation (B. C. 1996-1822). His family, a branch of the descendants of Shem, was settled in Ur of the Chaldees, beyond the Euphrates. Terah had two other sons, Nahor and Haran. Haran died before his father in Ur of the Chaldees, leaving a son Lot; and Terah, taking with him Abram, with Sarai his wife, and his grandson Lot, emigrated to Haran in Mesopotamia, where he died. On the death of his father, Abram, then in the 75th year of his age, with Sarai and Lot, pursued his course to the land of Canaan, whither he was directed by divine command (Gen. xii. 5), when he received the general promise that he should become the founder of a great nation, and that all the families of the earth should be blessed in him. He passed through the heart of the country by the great highway to Shechem, and pitched his tent beneath the terebinth of Moreh (Gen. xii. 6). Here he received in vision from Jehovah the further revelation that this was the land which his descendants should inherit (xii. 7). The next halting-place of the wanderer was on a mountain between Bethel and Ai (Gen. xii. 8). But the country was suffering from famine, and Abram, finding neither pasture for his cattle nor food for his household, journeyed still southwards to the rich cornlands of Egypt. Abram left Egypt with great possessions, and, accompanied by Lot, returned by the south of Palestine to his former encampment between Bethel and Ai. The increased wealth of the two kinsmen was the ultimate cause of their separation. The soil was not fertile enough to support them both; their herdsmen quarreled; and, to avoid dissensions in a country where they were surrounded by enemies, Abram proposed that each should follow his own fortune. Lot chose the fertile plain of the Jordan, rich and well watered as the garden of Jehovah; while Abram quitted the hill-fastness between Bethel and Ai, and pitched his tent among the oak-groves of Mamre, close to Hebron (Gen. xiii.). The chiefs of the tribes who peopled the plain of the Jordan had been subdued in a previous irruption of northern warriors, and for twelve years had been the tributaries of Chedorlaomer, king of Elam. Their rebellion brought down upon Palestine and the neighboring countries a fresh flood of invaders from the north-east, who joined battle with the revolted chieftains in the vale of Siddim. The king of Sodom and his confederates were defeated, their cities plundered, and a host of captives accompanied the victorious army of Chedorlaomer. Among them were Lot and his family. Abram, then confederate with Mamre the Amorite and his brethren, heard the tidings from a fugitive, and hastily arming his trusty slaves, started in pursuit. He followed the track of the conquerors along the Jordan valley, came up with them by Dan, and in a night attack completely routed their host, and checked for a time the stream of northern immigration. The captives and plunder were all recovered, and Abram was greeted on his return by the king of Sodom, and by Melchizedek, king of Salem, priest of the Most High God, who mysteriously appears upon the scene to bless the patriarch, and receive from him a tenth of the spoil (Gen. xiv.). After this, the thrice-repeated promise that his descendants should become a mighty nation and possess the land in which he was a stranger, was confirmed with all the solemnity of a religious ceremony. (Gen. xv.). Ten years had passed since, in obedience to the divine command, he had left his father's house, and the fulfillment of the promise was apparently more distant

than at first. At the suggestion of Sarai, who despaired of having children of her own, he took as his concubine Hagar, her Egyptian maid, who bore him Ishmael in the 86th year of his age (Gen. xvi.). [Hagar; Ishmael.] But this was not the accomplishment of the promise. Thirteen years elapsed, during which Abram still dwelt in Hebron, when the last step in the revelation was made, that the son of Sarai, and not Ishmael, should inherit both the temporal and spiritual blessings. The covenant was renewed, and the rite of circumcision established as its sign. This most important crisis in Abram's life is marked by the significant change of his name to Abraham, "father of a multitude;" while his wife's from Sarai became Sarah. In his 99th year Abraham was circumcised, in accordance with the divine command, together with Ishmael and all the males of his household, as well the slaves born in his house as those purchased from the foreigner (Gen. xvii.). The promise that Sarah should have a son was repeated in the remarkable scene described in ch. xviii. Three men stood before Abraham as he sat in his tent door in the heat of the day. The patriarch, with true eastern hospitality, welcomed the strangers, and bade them rest and refresh themselves. The meal ended, they foretold the birth of Isaac, and went on their way to Sodom. Abraham accompanied them, and is represented as an interlocutor in a dialogue with Jehovah, in which he pleaded in vain to avert the vengeance threatened to the devoted cities of the plain (xviii. 17-33). At length Isaac, the long-looked-for child, was born. His birth was welcomed by all the rejoicings which could greet the advent of one whose future was of such rich promise. Sarah's jealousy, aroused by the mockery of Ishmael at the "great banquet" which Abraham made to celebrate the weaning of her son (Gen. xxi. 9), demanded that, with his mother Hagar, he should be driven out (Gen. xxi. 10). The patriarch reluctantly consented, consoled by the fresh promise that Ishmael too should become a great nation. But the severest trial of his faith was yet to come. For a long period the history is almost silent. At length he receives the strange command to take Isaac, his only son, and offer him for a burnt-offering at an appointed place. Such a bidding, in direct opposition to the promptings of nature and the divine mandate against the shedding of human blood, Abraham hesitated not to obey. His faith, hitherto unshaken, supported him in this final trial, "accounting that God was able to raise up his son, even from the dead, from whence also he received him in a figure" (Heb. xi. 19). The sacrifice was stayed by the angel of Jehovah, the promise of spiritual blessing for the first time repeated, and Abraham with his son returned to Beersheba, and for a time dwelt there (Gen. xxii.). But we find him after a few years in his original residence at Hebron, for there Sarah died (Gen. xxiii. 2), and was buried in the cave of Machpelah, which Abraham purchased of Ephron the Hittite, for the exorbitant price of 400 shekels of silver. The mosque at Hebron is believed to stand upon the site of the sepulchral cave. The remaining years of Abraham's life are marked by but few incidents. After Isaac's marriage with Rebekah, and his removal to Lahai-roi, Abraham took to wife Keturah, by whom he had six children, Zimran, Jokshan, Medan, Midian, Ishbok, and Shuah, who became the ancestors of nomadic tribes inhabiting the countries south and south-east of Palestine. Abraham lived to see the gradual accomplishment of the promise in the birth of his grandchildren Jacob and Esau, and witnessed their growth to manhood (Gen. xxv. 26). At the goodly age of 175 he was "gathered to his people," and laid beside Sarah in the tomb of Machpelah by his sons Isaac and Ishmael (Gen. xxv. 7-10).



Absalom's Pillar.

Ab'salom (father of peace), third son of David by Maachah, daughter of Talmar, king of Geshur, a Syrian district adjoining the north-east frontier of the Holy Land (B. C. 1050). Absalom had a sister, Tamar, who was violated by her half-brother Amnon, David's eldest son by Ahinoam the Jezreelitess. The natural avenger of such an outrage would be Tamar's full brother Absalom. He brooded over the wrong for two years, and then invited all the princes to a sheep-shearing feast at his estate in Baal-hazor, on the borders of Ephraim and Benjamin. Here he ordered his servants to



THE DEATH OF ABEL. SALVATORE ROSA. AFTER THE PAINTING IN THE DORIA GALLERY, ROME.

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murder Amnon, and then fled for safety to his grandfather's court at Geshur, where he remained for three years. At the end of that time he was brought back by an artifice of Joab. David, however, would not see Absalom for two more years; but at length Joab brought about a reconciliation. Absalom now began at once to prepare for rebellion. He tried to supplant his father by courting popularity, also maintained a splendid retinue (2 Sam. xv. 1), and was admired for his personal beauty and the luxuriant growth of his hair, on grounds similar to those which had made Saul acceptable (1 Sam. x. 23). It is probable too that the great tribe of Judah had taken some offense at David's government, perhaps from finding themselves completely merged in one united Israel. But whatever the causes may have been, Absalom raised the standard of revolt at Hebron, the old capital of Judah, now supplanted by Jerusalem. The revolt was at first completely successful; David fled from his capital over the Jordan to Mahanaim in Gilead. Absalom occupied Jerusalem, and by the advice of Ahithophel took possession of David's harem, in which he had left ten concubines. This was considered to imply a formal assumption of all his father's royal rights (comp. the conduct of Adonijah, 1 K. ii. 13 ff.), and was also a fulfillment of Nathan's prophecy (2 Sam. xii. 11). But David had left friends who watched over his interests. The vigorous counsels of Ahithophel were afterwards rejected through the crafty advice of Hushai, who insinuated himself into Absalom's confidence to work his ruin, and Ahithophel himself, seeing his ambitious hopes frustrated, went home to Giloh, and committed suicide. At last, after being solemnly anointed king at Jerusalem (xix. 10), Absalom crossed the Jordan to attack his father, who by this time had rallied round him a considerable force, whereas had Ahithophel's advice been followed, he would probably have been crushed at once. A decisive battle was fought in Gilead, in the wood of Ephraim. Here Absalom's forces were totally defeated, and as he himself was escaping, his long hair was entangled in the branches of a terebinth, where he was left hanging while the mule on which he was riding ran away from under him. He was despatched by Joab in spite of the prohibition of David, who, loving him to the last, had desired that his life might be spared. He was buried in a great pit in the forest, and the conquerors threw stones over his grave, an old proof of bitter hostility (Josh. vii. 26).

Absalom's Pillar, or Place, a monument or tomb which Absalom built during his lifetime in the valley of the Kedron, at the foot of Mount Olivet, near Jerusalem (2 Sam. xviii. 18, comp. with xiv. 27), for his three sons, and where he probably expected to be buried. The tomb there now, and called by Absalom's name, was probably built at a later date.

Acel'dama, "the field of blood;" the name given by the Jews of Jerusalem to a field near Jerusalem purchased by Judas with the money which he received for the betrayal of Christ,



Aceldama.

and so called from his violent death therein (Acts i. 19). The "field of blood" is now shown on the steep southern face of the valley or ravine of Hinnom.

Acha'ia signifies, in the N. T., a Roman province, which included the whole of the Peloponnesus and the greater part of Hellas proper with the adjacent islands. This province, with that of Macedonia, comprehended the whole of Greece; hence Achaia and Macedonia are frequently mentioned together in the N. T. to indicate all Greece (Acts xviii. 12, xix. 21; Rom. xv. 26, xvi. 5; 1 Cor. xvi. 15; 2 Cor. ii. 1, ix. 2, xi. 10; 1 Thess. i. 7, 8). In the time of the Emperor Claudius it was governed by a Proconsul, translated in the A. V. "deputy" of Achaia (Acts xviii. 12).

Acts of the Apostles, a second treatise by the author of the third Gospel, traditionally known as Luke. The book commences with an inscription to one Theophilus, who was probably a man of birth and station. But its design must not be supposed to be limited to the edification of Theophilus, whose name is prefixed only, as was customary then as now, by way of dedication. The readers were evidently intended to be members of the Christian Church, whether Jews or Gentiles; for its contents are such as are of the utmost consequence to the whole Church. They are the fulfillment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring, by the dispersion of the

Gospel among Jews and Gentiles. Under these leading heads all the personal and subordinate details may be ranged. Immediately after the Ascension, St. Peter, the first of the Twelve, designated by our Lord as the Rock on whom the Church was to be built, the holder of the keys of the kingdom, becomes the prime actor under God in the founding of the Church. He is the center of the first great group of sayings and doings. The opening of the door to Jews (ch. ii.) and Gentiles (ch. x.) is his office, and by him, in good time, is accomplished. But none of the existing twelve Apostles were, humanly speaking, fitted to preach the Gospel to the cultivated Gentile world. To be by divine grace the spiritual conqueror of Asia and Europe, God raised up another instrument, from among the highly educated and zealous Pharisees. The preparation of Saul of Tarsus for the work to be done, the progress, in his hand, of that work, his journeyings, preachings, and perils, his stripes and imprisonments, his testifying in Jerusalem and being brought to testify in Rome,—these are the subjects of the latter half of the book, of which the great central figure is the Apostle Paul. It seems most probable that the place of writing was Rome, and the time about two years from the date of St. Paul's arrival there, as related in ch. xxviii. 30. This would give us for the publication the year 63 A. D., according to the most probable assignment of the date of the arrival of St. Paul at Rome.

Ad'am (red earth), the name given in Scripture to the first man. It apparently has reference to the ground from which he was formed, which is called in Hebrew Adamah. The idea of redness of color seems to be inherent in either word. The creation of man was the work of the sixth day. His formation was the ultimate object of the Creator. It was with reference to him that all things were designed. He was to be the "roof and crown" of the whole fabric of the world. In the first nine chapters of Genesis there appear to be three distinct histories relating more or less to the life of Adam. The first extends from Gen. i. 1 to ii. 3, the second from ii. 4 to iv. 26, the third from v. 1 to the end of ix. The word at the commencement of the two latter narratives, which is rendered there and elsewhere generations, may also be rendered history. The object of the first of these narratives is to record the creation; that of the second to give an account of paradise, the original sin of man, and the immediate posterity of Adam; the third contains mainly the history of Noah, referring, it would seem, to Adam and his descendants principally in relation to that patriarch. The name Adam was not confined to the father of the human race, but, like homo, was applicable to woman as well as man, so that we find it said in Gen. v. 2, "male and female created He them, and called their name Adam in the day when they were created." The man Adam was placed in a garden which the Lord God had planted "eastward in Eden" for the purpose of dressing it and keeping it. [Eden.] Adam was permitted to eat of the fruit of every tree in the garden but one, which was called the "tree of the knowledge of good and evil." The prohibition to taste the fruit of this tree was enforced by the menace of death. There was also another tree which was called "the tree of life." Some suppose it to have acted as a kind of medicine, and that by the continual use of it our first parents, not created immortal, were preserved from death. While Adam was in the garden of Eden, the beasts of the field and the fowls of the air were brought to him to be named, and whatsoever he called every living creature that was the name thereof. Thus the power of fitly designating objects of sense was possessed by the first man, a faculty which is generally considered as indicating mature and extensive intellectual resources. Upon the failure of a companion suitable for Adam among the creatures thus brought to him to be named, the Lord God caused a deep sleep to fall upon him, and took one of his ribs from him, which He fashioned into a woman and brought her to the man. At this time they are both described as being naked without the consciousness of shame. Such is the Scripture account of Adam prior to the Fall. The first man is a true man, with the powers of a man and the innocence of a child. He is moreover spoken of by St. Paul as being "the figure of Him that was to come," the second Adam, Christ Jesus (Rom. v. 14). By the subtlety of the serpent, the woman who was given to be with Adam, was beguiled into a violation of the one command which had been imposed upon them. She took of the fruit of the forbidden tree and gave it to her husband. The propriety of its name was immediately shown in the results which followed; self-consciousness was the first-fruits of sin; their eyes were opened and they knew that they were naked. Though the curse of Adam's rebellion of necessity fell upon him, yet the very prohibition to eat of the tree of life after his transgression was probably a manifestation of Divine mercy, because the greatest malediction of all would have been to have the gift of indestructible life superadded to a state of wretchedness and sin. Adam is stated to have lived 930 years. His sons mentioned



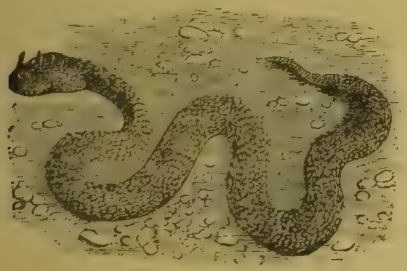
ABRAHAM, ACCOMPANIED BY THE ANGEL OF THE COVENANT, PLEADS WITH THE ALMIGHTY FOR SODAM AND GOMORRAH. JOHANN WILHELM SCHIRMER. AFTER THE ORIGINAL PICTURE.

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in Scripture are Cain, Abel and Seth; it is implied, however, that he had others.

Adamant, the translation of the Hebrew word Shâmîr in Ez. iii. 9 and Zach. vii. 12. In Jer. xvii. 1 it is translated "diamond." In these three passages the word is the representative of some stone of excessive hardness, and is used metaphorically. Since the Hebrews appear to have been unacquainted with the true diamond, it is very probable, from the expression in Ez. iii. 9, of "adamant harder than flint," that by Shâmîr is intended Emery, a variety of Corundum, a mineral inferior only to the diamond in hardness. Emery is extensively used for polishing and cutting gems and other hard substances.

Ad'der. This word is used for any poisonous snake and is applied in this general sense by the translators of the A. V. They use in a similar way the synonymous term asp. The word adder occurs five times in the text of the A. V. (see below), and three times in the margin as synonymous with cockatrice, viz., Is. xi. 8, xiv. 29, lix. 5. It represents four Hebrew words: 1. 'Acshûb is found only in Ps. cxl. 3, "They have sharpened their tongues like a serpent, adders' poison is under their lips." The latter half of this verse is quoted by St. Paul from the LXX. in Rom. iii. 13. 'Acshûb may be represented by the Toxicoa of Egypt and North Africa. 2. Pethen. [Asp.] 3. Tsepha, or Tsiphoni, occurs five times in the Hebrew Bible. In Prov. xxiii. 32 it is



Horned Cerastes (Adder).

translated adder, and in Is. xi. 8, xiv. 29, lix. 5, Jer. viii. 17, it is rendered cockatrice. From Jeremiah we learn that it was of a hostile nature, and from the parallelism of Is. xi. 8 it appears that the Tsiphoni was considered even more dreadful than the Pethen. 4. Shephîphôn occurs only in Gen. xlix. 17, where it is used to characterize the tribe of Dan: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." The habit of lurking in the sand and biting at the horse's heels, here alluded to, suits the character of a well-known species of venomous snake, and helps to identify it with the celebrated horned viper, the asp of Cleopatra, which is found abundantly in the dry sandy deserts of Egypt, Syria and Arabia. The Cerastes is extremely venomous; Bruce compelled a specimen to scratch eighteen pigeons upon the thigh as quickly as possible, and they all died in nearly the same interval of time.

Adoni'jah (my Lord is Jehovah). 1. The fourth son of David by Haggith, born at Hebron, while his father was king of Judah (2 Sam. iii. 4). After the death of his three brothers, Amnon, Chileab, and Absalom, he became the eldest son; and when his father's strength was visibly declining, put forward his pretensions to the crown. His name and influence secured a large number of followers among the captains of the royal army belonging to the tribe of Judah (comp. 1 K. i. 9, 25); and these, together with all the princes, except Solomon, were entertained by Adonijah at a great sacrificial feast held "by the stone Zoheleth, which is by Enrogel." [Enrogel.] David being apprised of these proceedings immediately caused Solomon to be proclaimed king. This decisive measure struck terror into the opposite party, and Adonijah fled to sanctuary, but was pardoned by Solomon on condition that he should "show himself a worthy man," with the threat that "if wickedness were found in him he should die" (i. 52). The death of David quickly followed on these events; and Adonijah begged Bathsheba, who as "king's mother" would now have special dignity and influence [Asa], to procure Solomon's consent to his marriage with Abishag, who had been the wife of David in his old age (1 K. i. 3). This was regarded as equivalent to a fresh attempt on the throne [Absalom; Abner]; and therefore Solomon ordered him to be put to death by Benaiah, in accordance with the terms of his previous pardon. 2. A Levite in the reign of Jehoshaphat (2 Chr. xvii. 8). 3. (Neh. x. 16.) [Adonikam.]

Adoration. The acts and postures by which the Hebrews expressed adoration bear a great similarity to those still in use among Oriental nations. To rise up and suddenly prostrate the body was the most simple method; but, generally speaking, the prostration was conducted in a more formal manner, the person falling upon the knee and then gradually inclining the body until the forehead touched the ground. Such prostration was usual in the worship of Jehovah (Gen. xvii. 3; Ps. xcv. 6). But it was by no means exclusively used for that purpose; it was the formal mode of receiving visitors (Gen. xviii. 2), of doing obeisance to one of superior station (2 Sam.

xiv. 4), and of showing respect to equals (1 K. ii. 19). Occasionally it was repeated three times (1 Sam. xx. 41), and even seven times (Gen. xxxiii. 3). It was accompanied by such acts as a kiss (Ex. xviii. 7), laying hold of the knees or feet of the person to whom the adoration was paid (Matt. xxviii. 9), and kissing the ground on which he stood (Ps. lxxii. 9; Mic. vii. 17). Similar adoration was paid to idols (1 K. xix. 18); sometimes however prostration was omitted, and the act consisted simply in kissing the hand to the object of reverence (Job xxxi. 27), and in kissing the statue itself (Hos. xiii. 2).

Adultery. The parties to this crime were a married woman and a man who was not her husband. The toleration of polygamy, indeed, renders it nearly impossible to make criminal a similar offense committed by a married man with a woman not his wife. The Mosaic penalty was that both guilty parties should be stoned, and it applied as well to the betrothed as to the married woman, provided she were free (Deut. xxii. 22-24). A bondwoman so offending was to be scourged, and the man was to make a trespass offering (Lev. xix. 20-22). At a later time, and when, owing to Gentile example, the marriage tie became a looser bond of union, public feeling in regard to adultery changed, and the penalty of death was seldom or never inflicted. Thus, in the case of the woman brought under our Lord's notice (John viii.), it is likely that no one then thought of stoning her in fact, though there remained the written law ready for the purpose of the caviler. It is likely also that a divorce, in which the adultress lost her dower and rights of maintenance, &c., was the usual remedy, suggested by a wish to avoid scandal and the excitement of commiseration for crime. The expression in St. Matthew (i. 19) "to make her a public example," probably means to bring the case before the local Sanhedrim, which was the usual course, but which Joseph did not propose to take, preferring repudiation, because that could be managed privately. The famous trial by the waters of jealousy (Num. v. 11-29), was probably an ancient custom, which Moses found deeply seated, and which is said to be paralleled by a form of ordeal called the "red water" in Western Africa. The forms of Hebrew justice tended to limit the application of this test. When adultery ceased to be capital, as no doubt it did, and divorce became a matter of mere convenience, it would be absurd to suppose that this trial was continued. And when adultery became common, it would have been impious to expect the miracle which it supposed.

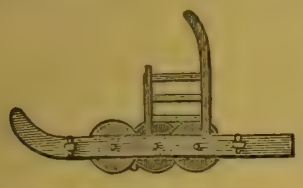
A'gag, possibly the title of the kings of Amalek, like Pharaoh of Egypt. One king of this name is mentioned in Num. xxiv. 7, and another in 1 Sam. xv, 8, 9, 20, 32. The latter was the king of the Amalekites, whom Saul spared, together with the best of the spoil, although it was the well-known will of Jehovah that the Amalekites should be extirpated (Ex. xvii. 14; Deut. xxv. 17). For this act of disobedience Samuel was commissioned to declare to Saul his rejection, and he himself sent for Agag and cut him in pieces. [Samuel.]

Agate is mentioned four times in the text of the A. V.; viz. in Ex. xxviii. 19, xxxix. 12; Is. liv. 12; Ez. xxvii. 16. In the two former passages it is spoken of as forming the second stone in the third row of the high priest's breastplate; in each of the two latter places a different stone is intended. [Ruby.]—Our English word agate derives its name from the Achates, on the banks of which, according to Theophrastus and Pliny, it was first found; but as agates are met with in almost every country, this stone was doubtless from the earliest time known to the Orientals. It is a silicious stone of the quartz family.

Age, Old. In early stages of civilization, when experience is the only source of practical knowledge, old age has its special value, and consequently its special honors. A further motive was superadded in the case of the Jew, who was taught to consider old age as a reward for piety, and a signal token of God's favor. For these reasons the aged occupied a prominent place in the social and political system of the Jews. In private life they were looked up to as the depositaries of knowledge (Job. xv. 10); the young were ordered to rise up in their presence (Lev. xix. 32); they allowed them to give their opinion first (Job xxxii. 4); they were taught to regard gray hairs as a "crown of glory" and as the "beauty of old men" (Prov. xvi. 31, xx. 29). The attainment of old age was regarded as a special blessing (Job v. 26), not only on account of the prolonged enjoyment of life to the individual, but also because it indicated peaceful and prosperous times (Zech. viii. 4; 1 Macc. xiv. 9; Is. lxv. 20). In public affairs age carried weight with it, especially in the infancy of the state; it formed under Moses the main qualification of those who acted as the representatives of the people in all matters of difficulty and deliberation. The old men or Elders thus became a class, and the title gradually ceased to convey the notion of age, and was used in an official sense, like Patres, Senatores, and other similar terms. [Elders.] Still it would be but natural that such an office was

generally held by men of advanced age (1 K. xii. 8).

Agriculture. This, though prominent in the scriptural narrative concerning Adam, Cain, and Noah, was little cared for by the patriarchs. The pastoral life was the means of keeping the sacred race, whilst yet a family, distinct from mixture and locally unattached, especially whilst in Egypt. When, grown into a nation they conquered their future seats, agriculture supplied a similar check on the foreign intercourse and speedy demoralization, especially as regards idolatry, which commerce



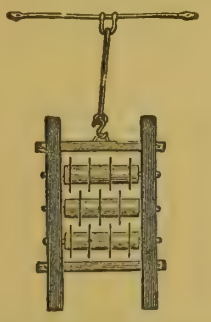
Threshing Instrument—Side View

would have caused. Thus agriculture became the basis of the Mosaic commonwealth. Taken in connection with the inalienable character of inheritances, it gave each man and each family a stake in the soil, and nurtured a hardy patriotism. "The land is Mine" (Lev. xxv. 23) was a dictum which made agriculture likewise the basis of the theocratic relation. Thus every family felt its own life with intense keenness, and had its divine tenure which it was to guard from alienation. The prohibition of culture in the sabbatical year formed, under this aspect, a kind of rent reserved by the Divine Owner. Landmarks were deemed sacred (Deut. xix. 14), and the inalienability of the heritage was insured by its reversion to the owner in the year of jubilee; so that only so many years of occupancy could be sold (Lev. xxv. 8-16, 23-35). The prophet Isaiah (v. 8) denounces the contempt of such restrictions by wealthy grandees, who sought to "add field to field," erasing families and depopulating districts.

The abundance of water in Palestine, from natural sources, made it a contrast to rainless Egypt (Deut. viii. 7, xi. 8-12). Rain was commonly expected soon after the autumnal equinox. The common scriptural expressions of the "early" and the "latter rain" (Deut. xi. 14; Jer. v. 24; Hos. vi. 3; Zech. x. 1; Jam. v. 7) are scarcely confirmed by modern experience, the season of rains being unbroken, though perhaps the fall is more strongly marked at the beginning and the end of it.

The cereal crops of constant mention are wheat and barley, and more rarely rye and millet (?). Of the two former, together with the vine, olive, and fig, the use of irrigation, the plough and the harrow, mention is made in the book of Job (xxxi. 40; xv. 33; xxiv. 6; xxix. 19; xxxix. 10). Two kinds of cumin (the black variety called "fitches," Is. xxviii. 27), and such podded plants as beans and lentils, may be named among the staple produce.

The plough was probably very light, one yoke of oxen usually sufficient to draw it. Mountains and steep places were hoed (Is. vii. 25). New ground and fallows, the use of which latter was familiar to the Jews (Jer. iv. 3; Hos. x. 12), were cleared of stones and of thorns (Is. v. 2) early in the year, sowing or gathering from "among thorns" being a proverb for slovenly husbandry (Job v. 5; Prov. xxiv. 30, 31). Sowing also took place without previous ploughing, the seed, as in the parable of the sower, being scattered broadcast, and ploughed in afterwards. The soil was then brushed over with a light harrow, often of thorn bushes. In highly irrigated spots the seed was trampled in by cattle (Is. xxxii. 20), as in Egypt by goats. The more formal routine of heavy western soils must not be made the standard of such a naturally fine tilth as that of Palestine generally. During the rains, if not too heavy, or between their two periods, would be the best time for these opertaions; thus 70 days before the passover was the time prescribed for sowing for the "wave-sheaf," and prob-



Threshing Instrument—Upper View

ably, therefore, for that of barley generally. The oxen were urged on by a goad like a spear (Judg. iii. 31). The custom of watching ripening crops and threshing floors against theft, or damage, is probably ancient. Thus Boaz slept on the floor (Ruth iii. 4, 7). Barley ripened a week or two before wheat, and as fine harvest weather was certain (Prov. xxvi. 1; 1 Sam. xii. 17; Am. iv. 7), the crop chiefly varied with the quantity of timely rain. The proportion of harvest gathered to seed sown was often vast; a hundred fold is mentioned, but in such a way as to

signify that it was a limit rarely attained (Gen. xxvi. 12; Matt. xiii. 8). Sowing a field with divers seeds was forbidden (Deut. xxii. 9).

The wheat, &c., were reaped by the sickle, or pulled up by the roots. They were bound in sheaves—a process prominent in Scripture. The sheaves or heaps were carted (Am. ii. 13) to the floor — a circular spot of hard ground, probably, as now, from 50 to 80 or 100 feet in diameter. Such floors were probably permanent, and became well known spots (Gen. l. 10, 11; 2 Sam. xxiv. 16, 18). On these the oxen, &c, forbidden to be muzzled (Deut. xxv. 4), trampled out the grain, as we find represented on the Egyptian monuments. At a later time the Jews used a threshing sledge called morag (Is. xli. 15; 2 Sam. xxiv. 22; 1 Chr. xxi. 23), probably resembling the nôreg, still employed in Egypt —a stage with three rollers ridged with iron, which, aided by the driver's weight, crushed out, often injuring, the grain, as well as cut or tore the straw, which thus became fit for fodder. Lighter grains were beaten out with a stick (Is. xxviii. 27). The use of animal manure is proved frequently by such recurring expressions as "dung on the face of the earth, field," &c. (Ps. lxxxiii. 10; 2 K. ix. 37; Jer. viii. 2, &c.).

The "shovel" and "fan" (Is. xxx. 24), the precise difference of which is doubtful, indicate the process of winnowing—a conspicu-



Eastern Threshing Floor.

ous part of ancient husbandry (Ps. xxxv. 5; Job xxi. 18; Is. xvii. 13), and important, owing to the slovenly threshing. Evening was the favorite time (Ruth ii. 2), when there was mostly a breeze. The "fan" (Matt. iii. 12) was perhaps a broad shovel which threw the grain up against the wind. The last process was the shaking in a sieve to separate dirt and refuse (Am. ix. 9).

Fields and floors were not commonly enclosed; vineyards mostly were, with a tower and other buildings (Num. xxii. 24; Ps. lxxx. 13; Is. v. 5; Matt. xxi. 33; comp. Judg. vi. 11). Banks of mud from ditches were also used. — With regard to occupancy, a tenant might pay a fixed money rent (Cant. viii. 11), or a stipulated share of the fruits (2 Sam. ix. 10; Matt. xxi. 34), often a half or a third; but local custom was the only rule. A passer-by might eat any quantity of corn or grapes, but not reap or carry off fruit (Deut. xxiii. 24, 25; Matt. xii. 1).—The rights of the corner to be left, and of gleaning [Gleaning], formed the poor man's claim on the soil for support. For his benefit, too, a sheaf forgotten in carrying to the floor was to be left; so also with regard to the vineyard and the olive-grove (Lev. xix. 9, 10; Deut. xxiv. 19). Besides, there seems a probability that every third year a second tithe, besides the priests', was paid for the poor (Deut. xiv. 28, xxvi. 12; Am. iv. 4; Tob. i. 7).

Agrip'pa. [Herod.]

A'hab. Son of Omri, seventh king of Israel, reigned B. C. 919-896. He married Jezebel, daughter of Ethbaal, king of Tyre; and, in obedience to her wishes, caused a temple to be built to Baal in Samaria itself, and an oracular grove to be consecrated to Astarte. (See 1 K. xviii. 19.) How the worship of God was restored, and the idolatrous priests slain, in consequence of a "sore famine in Samaria," is related under Elijah.

Ahasue'rus (lion-king), the name of one Median and two Persian kings mentioned in the O. T. 1. In Dan. ix. 1, Ahasuerus is said to be the father of Darius the Mede. [Darius.] This first Ahasuerus is Cyaxares, the conqueror of Nineveh. 2. In Ezr. iv. 6, the enemies of the Jews, after the death of Cyrus, desirous to frustrate the building of Jerusalem, send accusations against them to Ahasuerus, king of Persia. This must be Cambyses. He was plainly called after his grandfather, who was not of royal race, and therefore it is very likely that he also assumed the kingly name or title of Cyaxares, which had been born by his most illustrious ancestor. 3. The third is the Ahasuerus of the book of Esther. Having divorced his queen Vashti for refusing to appear in public at a banquet, he married, four years afterwards, the Jewess Esther, cousin and ward of Mordecai. Five years after this, Haman, one of his counsellors, having been slighted by Mordecai, prevailed upon the king to order the destruction of all the Jews in the empire. But before the day appointed for the massacre, Esther and Mordecai overthrew the influence which Haman had exercised, and so completely changed



ABRAHAM DISMISSING HAGAR AND ISHMAEL. GIOV. FRANCESCO BARBIERI (IL GUERCINO). AFTER THE PAINTING IN THE BRERA GALLERY AT MILAN.

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his feelings in the matter that they induced him to put Haman to death, and to give the Jews the right of self-defense. This they used so vigorously that they killed several thousands of their opponents. This Ahasuerus is probably Xerxes (the names being identical); and this conclusion is fortified by the resemblance of character, and by certain chronological indications. As Xerxes scourged the sea, and put to death the engineers of his bridge because their work was injured by a storm, so Ahasuerus repudiated his queen Vashti because she would not violate the decorum of her sex, and ordered the massacre of the whole Jewish people to gratify the malice of Haman. In the third year of the reign of Xerxes was held an assembly to arrange the Grecian war. In the third year of Ahasuerus was held a great feast and assembly in Shushan the palace (Esth. i. 3). In the seventh year of his reign Xerxes returned defeated from Greece, and consoled himself by the pleasures of the harem. In the seventh year of his reign "fair young virgins were sought" for Ahasuerus, and he replaced Vashti by marrying Esther. The tribute he "laid upon the land and upon the isles of the sea" (Esth. x. 1) may well have been the result of the expenditure and ruin of the Grecian expedition.

Ahim'aaz (brother of Auger), son of Zadok, the high-priest in David's reign, and celebrated for his swiftness of foot. During Absalom's rebellion he carried to David the im-



Alabaster Vases. Inscription on the centre vessel denotes the quantity it holds.

portant intelligence that Ahithophel had counselled an immediate attack upon David and his followers, and that, consequently, the king must cross the Jordan without the least delay (2 Sam. xv. 24-37, xvii. 15-22). Shortly afterwards he was the first to bring to the king the good news of Absalom's defeat, suppressing his knowledge of the death of his son, which was announced soon afterwards by another (2 Sam. xviii. 19-33).

Alabaster occurs in the N. T. only in the notice of the alabaster-box of ointment which a woman brought to our Lord when He sat at meat in the house of Simon the leper at Bethany, the contents of which she poured on the head of the Saviour (Matt. xxvi. 7; Mark xiv. 3; Luke vii. 37). The ancients considered alabaster to be the best material in which to preserve their ointments. In Mark xiv. 3, the woman who brought "the alabaster-box of ointment of spikenard" is said to break the box before pouring out the ointment, which probably only means breaking the seal which kept the essence of the perfume from evaporating.

Alexan'der III. (helper of men), king of Macedon, surnamed The Great, the son of Philip and Olympias, was born at Pella, B. C. 356, and succeeded his father B. C. 336. Two years afterwards he crossed the Hellespont (B. C. 334) to carry out the plans of his father, and execute the mission of Greece to the civilized world. The battle of the Granicus was followed by the subjugation of western Asia; and in the following year the fate of the East was decided at Issus (B. C. 333). Tyre and Gaza were the only cities in western Syria which offered Alexander any resistance, and these were reduced and treated with unusual severity (B. C. 332). Egypt next submitted to him; and in B. C. 331 he founded Alexandria, which remains to the present day the most characteristic monument of his life and work. In the same year he finally defeated Darius at Gaugamela; and in B. C. 330 his unhappy rival was murdered by Bessus, satrap of Bactria. The next two years were occupied by Alexander in the consolidation of his Persian conquests and the reduction of Bactria. In B. C. 327 he crossed the Indus, penetrated to the Hydaspes, and was there forced by the discontent of his army to turn westward. He reached Susa, B. C. 325, and proceeded to Babylon, B. C. 324, which he chose as the capital of his empire. In the next year (B. C. 323) he died there in the midst of his gigantic plans; and those who inherited his conquests left his designs unachieved and unattempted (cf. Dan. vii. 6, viii. 5, xi. 3). The famous tradition of the visit of Alexander to Jerusalem during his Phoenician campaign, which is related by Josephus, has been a fruitful source of controversy. The Jews, it is said, had provoked his anger by refusing to transfer their allegiance to him when summoned to do so during the siege of Tyre, and after the reduc-

tion of Tyre and Gaza he turned towards Jerusalem. Jaddua (Jadûs) the high-priest (Neh. xii. 11, 22) went out to meet him, clad in his robes of hyacinth and gold, and accompanied by a train of priests and citizens arrayed in white. Alexander was so moved by the solemn spectacle that he did reverence to the holy name inscribed upon the tiara of the high-priest; and when Parmenio expressed surprise, he replied that "he had seen the god whom Jaddua represented in a dream at Dium,



Coin of Lysimachus, King of Thrace, representing head of Alexander the Great as a young Jupiter Ammon.

encouraging him to cross over into Asia, and promising him success." After this it is said that he visited Jerusalem, offered sacrifice there, heard the prophecies of Daniel which foretold his victory, and conferred important privileges upon the Jews. In the prophetic visions of Daniel the emblem by which Alexander is typified (a he-goat) suggests the notions of strength and speed; and the universal extent (Dan. viii. 5, . . . from the west on the face of the whole earth) and marvellous rapidity of his conquests (Dan. l. c., he touched not the ground) are brought forward as the characteristics of his power, which was directed by the strongest personal impetuosity (Dan. viii. 6, in the fury of his power). He ruled with great dominion, and did according to his will (xi. 3), "and there was none that could deliver . . . out of his hand" (viii. 7).

Alexan'der. 1. Son of Simon the Cyrenian, who was compelled to bear the cross for our Lord (Mark xv. 21). 2. One of the kindred of Annas the high-priest (Acts iv. 6). 3. A Jew at Ephesus, whom his countrymen put forward during the tumult raised by Demetrius the silversmith (Acts xix. 33), to plead their cause with the mob. 4. An Ephesian Christian, reprobated by St. Paul in 1 Tim. i. 20, as having, together with one Hymenaeus, put from his faith and a good conscience, and so made shipwreck concerning the faith. This may be the same with 5. Alexander the coppersmith, mentioned by the same apostle (2 Tim. iv. 14) as having done him many mischiefs.

Alexan'dria (3 Macc. iii. 1; Acts xviii. 24, vi. 9), the Hellenic, Roman, and Christian capital of Egypt, was founded by Alexander the Great, B. C. 332, who himself traced the ground-plan of the city. The work thus begun was continued after the death of Alexander by the Ptolemies. Under the despotism of the later Ptolemies the trade of Alexandria declined, but its population and wealth were enormous. Its importance as one of the chief corn-ports of Rome secured for it the general favor of the first emperors. Its population was mixed from the first. According to Josephus, Alexander himself assigned to the Jews a place in his new city. Their numbers and importance were rapidly increased under the Ptolemies by fresh immigrations and untiring industry. The Septuagint translation was made for their benefit, under the first or second Ptolemy. Philo estimates the number of the Alexandrine Jews in his time at little less than 1,000,000; and adds, that two of the five districts of Alexandria were called "Jewish districts," and that many Jews lived scattered in the remaining three. Julius Cæsar and Augustus confirmed to them the privileges which they had enjoyed before, and they retained them, with various interruptions, during the tumults and persecutions of later reigns. According to the common legend, St. Mark first "preached the Gospel in Egypt, and founded the first Church in Alexandria." At the beginning of the second century the number of Christians at Alexandria must have been very large, and the great leaders of Gnosticism who arose there (Basilides, Valentinus) exhibit an exaggeration of the tendency of the Church.



The Almug.

Alexan'drians, the Jewish colonists of Alexandria, who were admitted to the privileges of citizenship, and had a synagogue at Jerusalem (Acts vi. 9).

Algum or **Almug Trees;** the former occuring in 2 Chr. ii. 8, ix. 10, 11, the latter in 1 K. x. 11, 12. There can be no question



ABRAHAM'S SACRIFICE. REMBRANDT. AFTER THE ORIGINAL PICTURE IN THE HERMITAGE GALLERY AT ST. PETERSBURG.

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that these words are identical. From 1 K. x. 11, 12; 2 Chr. ix. 10, 11, we learn that the almug was brought in great plenty from Ophir for Solomon's Temple and house, and for the construction of musical instruments. It is probable that this tree is the red sandal wood, which is a native of India and Ceylon. The wood is very heavy, hard, and fine grained, and of a beautiful garnet color.

Allegory, a figure of speech, which has been defined by Bishop Marsh, in accordance with its etymology, as "a representation of one thing which is intended to excite the representation of another thing;" the first representation being consistent with itself, but requiring, or capable of admitting, a moral or spiritual interpretation over and above its literal sense. In every allegory there is a twofold sense; the immediate or historic, which is understood from the words, and the ultimate, which is concerned with the things signified by the words. The allegorical interpretation is not of the words, but of the things signified by them; and not only may, but actually does, coexist with the literal interpretation is every allegory, whether the narrative in which it is conveyed be of things possible or real. An illustration of this may be seen in Gal. iv. 24, where the apostle gives an allegorical interpretation to the historical narrative of Hagar and Sarah; not treating that narrative as an allegory in itself, as our A. V. would lead us to suppose, but drawing from it a deeper sense than is conveyed by the immediate representation.

Allelu'ia, so written in Rev. xix. 6, foll., or more properly Hallelujah, "praise ye Jehovah," as it is found in the margin of Ps. civ. 35, cv. 45, cvi., cxi. 1, cxii. 1, cxiii. 1 (comp. Ps. cxiii. 9, cxv. 18, cxvi. 19, cxvii. 2). The literal meaning of "Hallelujah" sufficiently indicates the character of the Psalms in which it occurs, as hymns of praise and thanksgiving.

Alliances. On the first establishment of the Hebrews in Palestine no connections were formed between them and the surrounding nations. But with the extension of their power under the kings, they were brought more into contact with foreigners, and alliances became essential to the security of their commerce. Solomon concluded two important treaties exclusively for commercial purposes; the first with Hiram, king of Tyre, originally with the view of obtaining materials and workmen for the erection of the Temple, and afterwards for the supply of ship-builders and sailors (1 K. v. 2-12, ix. 27): the second with a Pharaoh, king of Egypt; by this he secured a monopoly of the trade in horses and other products of that country (1 K. x. 28, 29). After the division of the kingdom the alliances were of an offensive and defensive nature. When war broke out between Amaziah and Jeroboam II. a coalition was formed between Rezin, king of Syria, and Pekah on the one side, and Ahaz and Tiglath-pileser, king of Assyria, on the other (2 K. xvi. 5-9). By this means an opening was afforded to the advances of the Assyrian power; and the kingdoms of Israel and Judah, as they were successively attacked, sought the alliance of the Egyptians, who were strongly interested in maintaining the independence of the Jews as a barrier against the encroachments of the Assyrian power (2 K. xvii. 4, xix. 9, 36; Is. xxx. 2). On the restoration of independence Judas Maccabeus sought an alliance with the Romans as a counterpoise to the neighboring state of Syria (1 Macc. viii.). Treaties of a friendly nature were at the same period concluded with the Lacedaemonians (1 Macc. xii. 2, xiv. 20).—The formation of an alliance was attended with various religious rites: a victim was slain and divided into two parts, between which the contracting parties passed (Gen. xv. 10). That this custom was maintained to a late period appears from Jer. xxxiv. 18-20. Generally speaking, the oath alone is mentioned in the contracting of alliances, either between nations (Josh. ix. 15) or individuals (Gen. xxv. 28, xxxi. 53; 1 Sam. xx. 17; 2 K. xi. 4). The event was celebrated by a feast (Gen. l. c.; Ex. xxiv. 11; 2 Sam. iii. 12, 20). Salt, as symbolical of fidelity, was used on these occasions. Occasionally a pillar or a heap of stones was set up as a memorial of the alliance (Gen. xxxi. 52). Presents were also sent by the party soliciting the alliance (1 K. xv. 18; Is. xxx. 6; 1 Macc. xv. 18). The fidelity of the Jews to their engagements was conspicuous at all periods of their history (Josh. ix. 18), and any breach of covenant was visited with very severe punishment (2 Sam. xxi. 1; Ez. xvii. 16).

Al'lon, a large, strong tree of some description, probably an oak. The word is found in two names in the topography of Palestine. 1. Allon, more accurately Elon, a place named among the cities of Naphtali (Josh. xix. 33). Probably the more correct construction is to take it with the following word, i. e., "the oak by Zaanannim," or "the oak of the loading of tents," as if deriving its name from some nomad tribe frequenting the spot. [Elon.] 2. Al'lon-ba'chuth ("oak of weeping"), the tree under which Rebekah's nurse, Deborah, was buried (Gen. xxxv. 8).

Almond-Tree; Almond. This word is found in Gen. xliii. 11; Ex. xxv. 33, 34, xxxvii. 19, 20; Num. xvii. 8; Eccles. xii. 5; Jer. i. 11, in the text of the A. V. The almond-tree is a native of Asia and North Africa, but it is cultivated in the milder parts of Europe. The height of the tree is about 12 or 14 feet; the flowers are pink, and arranged for the most part in pairs; the leaves are long, ovate, with a serrated margin, and an acute point. The covering of the fruit is downy and succulent, enclosing the hard shell which contains the kernel. It is curious to observe, in connection with the almond-bowls of the golden candlestick, that, in the language of lapidaries, Almonds are pieces of rock-crystal, even now used in adorning branch-candlesticks.



Almond.

Alms. The duty of alms-giving, especially in kind, consisting chiefly in portions to be left designedly from produce of the field, the vineyard, and the oliveyard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2-13; Ruth ii. 2), is strictly enjoined by the Law. Every third year also (Deut. xiv. 28) each proprietor was directed to share the tithe of his produce with "the Levite, the stranger, the fatherless, and the widow." The theological estimate of alms-giving among the Jews is indicated in the following passages:—Job xxxi. 17; Prov. x. 2, xi. 4; Esth. ix. 22; Ps. cxii. 9; Acts ix. 36, the case of Dorcas; x. 2, of Cornelius; to which may be added, Tob. iv. 10, 11, xiv. 10, 11; and Ecclus. iii. 30, xl. 24. And the Talmudists went so far as to interpret righteousness by alms-giving in such passages as Gen. xviii. 19; Is. liv. 14; Ps. xvii. 15.—The Pharisees were zealous in alms-giving, but too ostentatious in their mode of performance, for which our Lord finds fault with them (Matt. vi. 2).—The duty of relieving the poor was not neglected by the Christians (Matt. vi. 1-4; Luke xiv. 13; Acts xx. 35; Gal. ii. 10). Every Christian was exhorted to lay by on the first day of each week some portion of his profits, to be applied to the wants of the needy (Acts xi. 30; Rom. xv. 25-27; 1 Cor. xvi. 1-4). It was also considered a duty specially incumbent on widows to devote themselves to such ministrations (1 Tim. v. 10).

Almug-Trees. [Algum-Trees.]

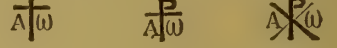
Aloes, Lign Aloes, the name of a costly and sweet-smelling wood which is mentioned in Num. xxiv. 6; Ps. xlv. 8; Prov. vii. 17; Cant. iv. 14; John xix. 39. It is usually identified with a tree which supplies the aloes-wood of



Lign Aloes.

commerce, much valued on account of its aromatic qualities for purposes of fumigation and for incense. The tree grows to the height of 120 feet, being 12 feet in girth.

Al'pha, the first letter of the Greek alphabet, as Omega is the last. Its significance is plainly indicated in the context. "I am Alpha and Omega, the beginning and the end,

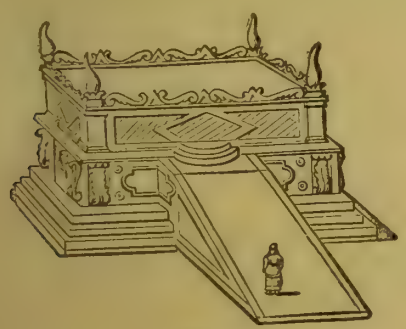


the first and the last" (Rev. i. 8, 11, xxi. 6, xxii. 13), which may be compared with Is. xli. 4. Both Greeks and Hebrews employed the letters of the alphabet as numerals.

Alphabet. [Writing.]

Altar. (A.) The first altar of which we have any account is that built by Noah when he left the ark (Gen. viii. 20). In the early times altars were usually built in certain spots hallowed by religious associations, e. g., where God appeared (Gen. xii. 7, xiii. 18, xxvi. 25, xxxv. 1). Generally, of course, they were erected for the offering of sacrifice; but in some instances they appear to have been only memorials. Altars were most probably originally made of earth. In later times they were frequently built on high places, especially in idolatrous worship (Deut. xii. 2). (B.) The Law of Moses directed that two altars should be made, the one the Altar of Burnt-offering

(called also simply the Altar), and the other the Altar of Incense. 1. The Altar of Burnt-offering. It differed in construction at different times. (1.) In the Tabernacle (Ex. xxvii. 1 ff. xxxviii. 1 ff.) it was comparatively small and portable. In shape it was square. It was five cubits in length, the same in breadth, and three cubits high. It was made of planks of shittim (or acacia) wood overlaid with brass. The interior was hollow (Ex. xxvii. 8). At the four corners were four projections called horns, made, like the altar itself, of shittim-wood, overlaid with brass (Ex. xxvii. 2). They probably projected upwards; and to them the victim was bound when about to be sacrificed (Ps. cxviii. 27). On the occasion of the consecration of the priests (Ex. xxix. 12) and the offering of the sin-offering (Lev. iv. 7 ff.) the blood of the victim was sprinkled on the horns of the altar. Round the altar, midway between the top and bottom, ran a projecting ledge (A. V. "com-



Altar.

pass"), on which perhaps the priests stood when they officiated. To the outer edge of this, again, a grating or net-work of brass was affixed, and reached to the bottom of the altar, which thus presented the appearance of being larger below than above. At the four corners of the net-work were four brazen rings, into which were inserted the staves by which the altar was carried. These staves were of the same material as the altar itself. As the priests were forbidden to ascend the altar by steps (Ex. xx. 26), it has been conjectured that a slope of earth led gradually up to the ledge from which they officiated. The place of the altar was at "the door of the tabernacle of the congregation" (Ex. xl. 29). In Solomon's Temple the altar was considerably larger in its dimensions. Like the former, it was square; but the length and breadth were now twenty cubits, and the height ten (2 Chr. iv. 1). It differed, too, in the material of which it was made, being entirely of brass (1 K. viii. 64; 2 Chr. vii. 7). It had no grating: and instead of a single gradual slope, the ascent to it was probably made by three successive platforms, to each of which it has been supposed that steps led. The altar erected by Herod in front of the Temple was 15 cubits in height, and breadth and length of equal dimensions, viz. 50 cubits; it was built four-square, with horn-like corners projecting from it; and on the south side a gentle acclivity led up to it. According to Lev. vi. 12, 13, a perpetual fire was to be kept burning on the altar. This was the symbol and token of the perpetual worship of Jehovah. The Altar of Incense, called also the golden altar to distinguish it from the Altar of Burnt-offering, which was called the brazen altar (Ex. xxxviii. 30). (a.) That in the Tabernacle was made of acacia-wood, overlaid with pure gold. In shape it was square, being a cubit in length and breadth, and 2 cubits in height. Like the Altar of Burnt-offering, it had horns at the four corners, which were of one piece with the rest of the altar. This altar stood in the Holy Place, "before the veil that is by the ark of the testimony" (Ex. xxx. 6, xl. 5). (b.) The Altar in Solomon's Temple was similar (1 K. vii. 48; 1 Chr. xxviii. 18), but was made of cedar overlaid with gold.

Am'alek, son of Eliphaz by his concubine Timnah, grandson of Esau, and chieftain ("duke" A. V.) of Edom (Gen. xxxvi. 12, 16; 1 Chr. i. 36).

Am'alekites, a nomadic tribe, which occupied the peninsula of Sinai and the wilderness intervening between the southern hill-ranges of Palestine and the border of Egypt (Num. xiii. 29; 1 Sam. xv. 7; xxvii. 8). Arabian historians represent them as originally dwelling on the shores of the Persian Gulf, whence they were pressed westwards by the growth of the Assyrian empire, and spread over a portion of Arabia at a period antecedent to its occupation by the descendants of Joktan. The physical character of the district which the Amalekites occupied necessitated a nomadic life, which they adopted to its fullest extent, taking their families with them even on their military expeditions (Judg. vi. 5). Their wealth consisted in flocks and herds. Mention is made of a "town" (1 Sam. xv. 5), but their towns could have been little more than stations, or nomadic enclosures. The kings or chieftains were perhaps distinguished by the hereditary title Agag (Num. xxiv. 7; 1 Sam. xv. 8). The Amalekites first came in contact with the Israelites at Rephidim, but were signally defeated (Ex. xvii.). In union with the Canaanites they again attacked the Israelites on the borders of Palestine, and de-

feated them near Hormah (Num. xiv. 45). Saul undertook an expedition against them, overrunning their whole district from Havilah to Shur, and inflicting an immense loss upon them (1 Sam. xv.). Their power was thenceforth broken, and they degenerated into a horde of banditti. Their destruction was completed by David (1 Sam. xxvii., xxx.).

Ambassador. The earliest examples of ambassadors employed occur in the cases of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21; Judg. xi. 17-19), afterwards in that of the fraudulent Gibeonites (Josh. ix. 4, &c.), and in the instances of civil strife mentioned Judg. xi. 12, and xx. 12. They are alluded to more frequently during and after the contact of the great adjacent monarchies of Syria, Babylon, &c., with those of Judah and Israel, as in the invasion of Sennacherib. They were usually men of high rank. In the case quoted the chief captain, the chief cup-bearer, and chief of the eunuchs, were met by delegates of similar dignity from Hezekiah (2 K. xviii. 17, 18; see also Is. xxx. 4). Ambassadors are found to have been employed, not only on occasions of hostile challenge or insolent menace (2 K. xiv. 8; 1 K. xx. 2, 6), but of friendly compliment, of request for alliance or other aid, of submissive deprecation, and of curious inquiry (2 K. xiv. 8, xvi. 7, xviii. 14; 2 Chr. xxxii. 31).

Amber occurs only in Ez. i. 4, 27, viii. 2. It is usually supposed that a metal is referred to, and not the fossil resin called amber.

Amen, literally, "true;" and, used as a substantive, "that which is true," "truth" (Is. lxv. 16); a word used in strong asseverations, fixing as it were the stamp of truth upon the assertion which it accompanied, and making it binding as an oath (comp. Num. v. 22). According to the Rabbins, "Amen" involved the ideas of swearing, acceptance, and truthfulness. In the synagogues and private houses it was customary for the people or members of the family who were present to say "Amen" to the prayers which were offered by the minister or the master of the house, and the custom remained in the early Christian Church (Matt. vi. 13; 1 Cor. xiv. 16). And not only public prayers, but those offered in private, and doxologies were appropriately concluded with "Amen" (Rom. ix. 5, xi. 36, xv. 33, xvi. 27; 2 Cor. xiii. 13, &c.).

Amethyst. Mention is made of this precious stone, which formed the third in the third row of the high-priest's breastplate, in Ex. xxviii. 19, xxix. 12), "And the third row a ligure, an agate, and an amethyst." It occurs also in the N. T. (Rev. xxi. 20) as the twelfth stone which garnished the foundations of the wall of the heavenly Jerusalem. Commentators generally are agreed that the amethyst is the stone indicated by the Hebrew word, an opinion which is abundantly supported by the ancient versions.

Am'mon, Am'monites, Children of Ammon, a people descended from Ben-Ammi, the son of Lot by his younger daughter (Gen. xix. 38; comp. Ps. lxxxiii. 7, 8), as Moab was by the elder; and dating from the destruction of Sodom. The near relation between the two peoples indicated in the story of their origin continued throughout their existence (comp. Judg. x. 6; 2 Chr. xx. 1; Zeph. ii. 8, &c.). Indeed, so close was their union, and so near their identity, that each would appear to be occasionally spoken of under the name of the other. Unlike Moab, the precise position of the territory of the Ammonites is not ascertainable. In the earliest mention of them (Deut. ii. 20) they are said to have destroyed the Rephaim, whom they called the Zamzummim, and to have dwelt in their place, Jabbok being their border (Num. xxi. 24; Deut. ii.



Rabbath Ammon, Capital of the Ammonites.

37, iii. 16). "Land" or "country" is, however, but rarely ascribed to them, nor is there any reference to those habits and circumstances of civilization which so constantly recur in the allusions to Moab (Is. xv., xvi.; Jer. xlviii.). On the contrary, we find everywhere traces of the fierce habits of marauders in their incursions (1 Sam. xi. 2; Am. i. 13), and a very high degree of crafty cruelty to their foes (Jer. xli. 6, 7; Jud. vii. 11, 12). It appears that Moab was the settled and civilized half of the nation of Lot, and that Ammon formed its predatory and Bedouin section. On the west of Jordan they never obtained a footing. The hatred in which the



ABRAHAM'S TREE. MAMREH. FROM A PHOTOGRAPH.

Ammonites were held by Israel is stated to have arisen partly from their opposition, or, rather, their denial of assistance (Deut. xxiii. 4) to the Israelities on their approach to Canaan. But whatever its origin, the animosity continued in force to the latest date. The last appearances of the Ammonites in the biblical narrative are in the books of Judith (v., vi., vii.) and of the Maccabees (1 Macc. v. 6, 30-43), and it has been already remarked that their chief characteristics—close alliance with Moab, hatred of Irsael, and cunning cruelty—are maintained to the end. The tribe was governed by a king (Judg. xi. 12, &c.; 1 Sam. xii. 12; 2 Sam. x. 1; Jer. xl. 14) and by "princes" (2 Sam. x. 3; 1 Chr. xix. 3). It has been conjectured that Nahash (1 Sam. xi. 1; 2 Sam. x. 2) was the official title of the king, as Pharaoh was of the Egyptian monarchs; but this is without any sure foundation. The divinity of the tribe was Molech, generally named in the O. T. under the altered form of Milcom — "the abomination of the children of Ammon;" and occasionally as Malcham. In more than one passage under the word rendered "their king" in the A. V. an allusion is intended to this idol. [Molech.]

Am'non. 1. Eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonored his half-sister Tamar, and was in consequence murdered by her brother (2 Sam. xiii. 1-29). 2. Son of Shimon (1 Chr. iv. 20).

A'mon, or Amen (the mysterious), an Egyptian divinity, whose name occurs in that of No Amon (Nah. iii. 8), in A. V. "populous No," or Thebes, also called No. [No.] The Greeks called this divinity Ammon. The ancient Egyptian name is Amen. Amen was one of the eight gods of the first order, and chief of the triad of Thebes. He was worshipped at that city as Amen-Ra, or "Amen the sun."

Amorite, the Amorites, i. e. the dwellers on the summits — mountaineers — one of the chief nations who possessed the land of Canaan before its conquest by the Israelites. In the genealogical table of Gen. x. "the Amorite" is given as the fourth son of Canaan, with "Zidon, Heth [Hittite], the Jebusite," &c. As dwelling on the elevated portions of the country, they are contrasted with the Canaanites. who were the dwellers in the lowlands: and the two thus formed the main broad divisions of the Holy Land (Num. xiii. 29; and see Josh. v. 1, x. 6, xi. 3; Deut. i. 7, 20, "mountain of the A.;" 44). In the very earliest times (Gen. xiv. 7) they are occupying the barren heights west of the Dead Sea, at the place which afterwards bore the name of Engedi. From this point they stretched west to Hebron, where Abram was then dwelling under the "oak-grove" of the three brothers, Aner, Esheol, and Mamre (Gen. xiv. 13; comp. xiii. 18). At the date of the invasion of the country, Sihon, their then king, had taken the rich pasture-land south of the Jabbok, and had driven the Moabites, its former

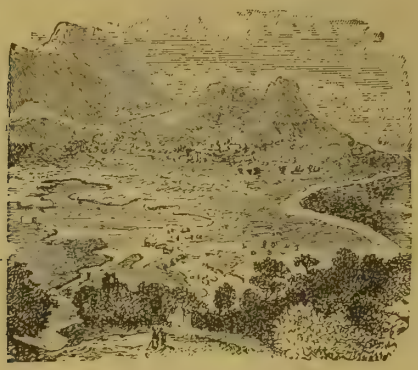


Amon.

possessors, across the wide chasm of the Arnon (Num. xxi. 13, 26), which thenceforward formed the boundary between the two hostile peoples (Num. xxi. 13). This rich tract, bounded by the Jabbok on the north, the Arnon on the south, Jordan on the west, and "the wilderness" on the east (Judg. xi. 21, 22), was, perhaps, in the most special sense the "land of the Amorites" (Num. xix. 31; Josh. xii. 2, 3, xiii. 9; Judg. xi. 21, 22); but their possessions are distinctly stated to have extended to the very foot of Hermon (Deut. iii. 8, iv. 48), embracing "all Gilead and all Bashan" (iii. 10), with the Jordan valley on the east of the river (iv. 49). After the conquest of Canaan nothing is heard in the Bible of the Amorites, except the occasional mention of their name among the early inhabitants of the country.

Amphip'olis, a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii. 1). It was distant 33 Roman miles from Philippi. It stood upon an eminence on the left or eastern bank of the River Strymon, just below its egress from the lake Cercinitis, and

at the distance of about three miles from the sea. Its site is now occupied by a village called Neokhorio, in Turkish Jeni-Keni, or "New Town."



View of Amphipolis.

Amulets were ornaments, gems, scrolls, &c., worn as preservatives against the power of enchantments, and generally inscribed with mystic forms or characters. The word does not occur in the A. V., but the "earrings" in Gen. xxxv. 4 were obviously connected with idolatrous worship, and were probably amulets taken from the bodies of the slain Shechemites. They are subsequently mentioned among the spoils of Midian (Judg. viii. 24). Again, in Hos. ii. 13, "decking herself with earrings" is mentioned as one of the signs of the "days of Baalim." The "earrings" in Is. iii. 20 were also amulets.

An'akim, a race of giants, descendants of Arba (Josh. xv. 13, xxi. 11), dwelling in the southern part of Canaan, and particularly at Hebron, which from their progenitor received the name of "city of Arba." Besides the general designation Anakim, they are variously called sons of Anak (Num. xiii. 33), descendants of Anak (Num. xiii. 22), and sons of Anakim (Deut. i. 28). These designations serve to show that we must regard Anak as the name of the race rather than that of an individual, and this is confirmed by what is said of Arba, their progenitor, that he "was a great man among the Anakim" (Josh. xiv. 15). The race appears to have been divided into three tribes or families, bearing the names Sheshai, Ahiman, and Talmai. Though the warlike appearance of the Anakim had struck the Israelities with terror in the time of Moses (Num. xiii. 28; Deut. ix. 2), they were nevertheless dispossessed by Joshua, and utterly driven from the land, except a small remnant that found refuge in the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi. 21, 22). Their chief city Hebron became the possession of Caleb, who is said to have driven out from it the three sons of Anak mentioned above, that is the three families or tribes of the Anakim (Josh. xv. 14; Judg. i. 22). After this time they vanish from history.

Anani'as. 1. A high-priest in Acts xxiii. 2-5, xxiv. 1. He was the son of Nebedaues, succeeded Joseph son of Camydus, and preceded Ismael son of Phabi. He was nominated to the office by Herod, king of Chalcis, in A. D. 48; was deposed shortly before Felix left the province, and assassinated by the sicarii at the beginning of the last Jewish war. 2. A disciple at Jerusalem, husband of Sapphira (Acts v. 1-11). Having sold his goods for the benefit of the church, he kept back a part of the price, bringing to the apostles the remainder, as if it were the whole, his wife also being privy to the scheme. St. Peter denounced the fraud, and Ananias fell down and expired. 3. A Jewish disciple at Damascus (Acts ix. 10-17), of high repute (Acts xxii. 12), who sought out Saul during the period of blindness and dejection which followed his conversion, and announced to him his future commission as a preacher of the Gospel. Tradition makes him to have been afterwards bishop of Damascus, and to have died by martyrdom.

Anath'ema, which literally means a thing suspended, is the equivalent of the Hebrew word signifying a thing or person devoted. Any object so devoted to Jehovah was irredeemable: if an inanimate object, it was to be given to the priests (Num. xviii. 14); if a living creature, or even a man, it was to be slain (Lev. xxvii. 28, 29). The word anathema frequently occurs in St. Paul's writings, and is generally translated "accursed." Many expositors have regarded his use of it as a technical term for judicial excommunication. That the word was so used in the early Church there can be no doubt, but an examination of the passages in which it occurs shows that it had acquired a more general sense as expressive of strong feeling (Rom. ix. 3) or of dislike and condemnation (1 Cor. xii. 3, xvi. 22; Gal. i. 9).

An'drew, one among the first called of the Apostles of our Lord (John i. 40; Matt. iv. 18); brother (whether elder or younger is uncertain) of Simon Peter (ibid.). He was of Bethsaida, and had been a disciple of John the Baptist. On hearing Jesus a second time designated by him as the Lamb of God, he left his former master, and, in company with another of John's disciples, attached himself to our Lord. By his means his brother Simon was brought to Jesus (John i. 41). The ap-

parent discrepancy in Matt. ix. 18 ff., Mark i. 16 ff., where the two appear to have been called together, is no real one; St. John relating the first introduction of the brothers to Jesus, the other Evangelists their formal call to follow Him in his ministry. In the catalogue of the Apostles, Andrew appears, in Matt. x. 2, Luke vi. 14, second, next after his brother Peter; but in Mark iii. 16, Acts i. 13, fourth, next after the three, Peter, James, and John, and in company with Philip. And this appears to have been his real place of dignity among the Apostles. The traditions about him are various. Eusebius makes him preach in Scythia; Jerome and Theodoret in Achaia (Greece); Nicephorus in Asia Minor and Thrace. He is said to have been crucified at Patrae in Achaia. Some ancient writers speak of an apocryphal Acts of Andrew.

Angels. By the word "angels" (i. e. "messengers" of God) we ordinarily understand a race of spiritual beings, of a nature exalted far above that of man, although infinitely removed from that of God, whose office is "to do Him service in heaven, and by His appointment to succor and defend men on earth." I. Scriptural use of the word.—There are many passages in which the expression "the angel of God," "the angel of Jehovah," is certainly used for a manifestation of God himself. It is to be observed, also, that, side by side with these expressions, we read of God's being manifested in the form of man; as to Abraham at Mamre (Gen. xviii. 2, 22, comp. xix. 1), to Jacob at Penuel (Gen. xxxii. 24, 30), to Joshua at Gilgal (Josh. v. 13, 15), &c. Besides this, which is the highest application of the word "angel," we find the phrase used of any messengers of God, such as the prophets (Is. xlii. 19; Hag. i. 13; Mal. iii. 1), the priests (Mal. ii. 7), and the rulers of the Christian churches (Rev. i. 20). II. Nature of angels.—Little is said of their nature as distinct from their office. They are termed "spirits" (as in Heb. i. 14); but it is not asserted that the angelic nature is incorporeal. The contrary seems expressly implied by the words in which our Lord declares, that, after the Resurrection, men shall be "like the angels" (Luke xx. 36); because (Phil. iii. 21) their bodies, as well as their spirits, shall have been made entirely like His. The angels are revealed to us as beings, such as man might be and will be when the power of sin and death is removed, partaking in their measure of the attributes of God, Truth, Purity, and Love, because always beholding His face (Matt. xviii. 10), and therefore being "made like Him" (1 John iii. 2). This, of course, implies finiteness, and therefore (in the strict sense) "imperfection" of nature, and constant progress, both moral and intellectual, through all eternity. Such imperfection, contrasted with the infinity of God, is expressly ascribed to them in Job. iv. 18; Matt. xxiv. 36; 1 Pet. i. 12. The finiteness of nature implies capacity of temptation; and accordingly we hear of "fallen angels." Of the nature of their temptation and the circumstances of their fall, we know absolutely nothing. All that is certain is, that they "left their first estate," and that they are now "angels of the devil" (Matt. xxv. 41; Rev. xii. 7, 9), partaking therefore of the falsehood, uncleanness, and hatred, which are his peculiar characteristics (John viii. 44). On the other hand, the title especially assigned to the angels of God, that of the "holy ones" (see Dan. iv. 13, 23, viii. 13; Matt. xxv. 31), is precisely the one which is given to those men who are renewed in Christ's image, but which belongs to them in actuality and in perfection only hereafter. (Comp. Heb. ii. 10, v. 9, xii. 23.) III. Office



Anise.

of the angels.—Of their office in heaven, we have only vague prophetic glimpses (as in 1 K. xxii. 19; Is. vi. 1-3; Dan. vii. 9, 10; Rev. vi. 11, &c.), which show us nothing but a never-ceasing adoration. They are represented as being, in the widest sense, agents of God's Providence, natural and supernatural, to the body and to the soul. In one word, they are Christ's ministers of grace now, as they shall be of judgment hereafter (Matt. xiii. 39, 41, 49, xvi. 27, xxiv. 31, &c.). That there are degrees of angelic nature, fallen and unfallen, and special titles and agencies belonging to each, is clearly declared by St. Paul (Eph. i. 21; Rom. viii. 38), but what their general nature is, it is useless to speculate.

Anise. This word occurs only in Matt. xxiii.

23. It is by no means a matter of certainty whether the anise or the dill is here intended, though the probability is more in favor of the latter plant. Anise is an annual plant growing to the height of one foot, and carries a white flower. It grows wild in Egypt, in Syria, Palestine and all parts of the Levant. The Romans chewed the seeds in order to keep up an agreeable moisture in the mouth and to sweeten the breath, while some Orientals still do the same. Dill, a somewhat similar plant, is an annual, bearing small aromatic seeds, used also for cookery and medicine.

Anklet. This word does not occur in the A. V., but anklets are referred to in Is. iii. 16, 18, 20. They were fastened to the ankle-band of each leg, were as common as bracelets and armlets, and made of much the same materials; the pleasant jingling and tinkling which they made as they knocked against each other, was no doubt one of the reasons why they were admired ("the bravery of their tinkling ornaments"). They are still worn in the East.

Anointing, in Holy Scripture, is either I. Material, with oil, or II. Spiritual, with the Holy Ghost. I. Material.—1. Ordinary. Anointing the body or head with oil was a common practice with the Jews, as with other Oriental nations (Deut. xxviii. 40; Ruth iii. 3, Mic. vi. 15). Abstinence from it was a sign of mourning (2 Sam. xiv. 2; Dan. x. 3; Matt. vi. 17). Anointing the head with oil or ointment seems also to have been a mark of respect sometimes paid by a host to his guests (Luke vii. 46 and Ps. xxiii. 5). 2. Official.—It was a rite of inauguration into each of the three typical offices of the Jewish commonwealth. (a) Prophets were occasionally anointed to their office (1 K. xix. 16), and are called messiahs, or anointed (1 Chr. xvi. 22; Ps. cv. 15). (b) Priests, at the first institution of the Levitical priesthood, were all anointed to their offices, the sons of Aaron as well as Aaron himself (Ex. xl. 15; Num. iii. 3); but afterwards, anointed seems not to have been repeated at the consecration of ordinary priests, but to have been especially reserved for the high-priest (Ex. xxix. 29; Lev. xvi. 32); so that "the priest that is anointed" (Lev. iv. 3) is generally thought to mean the high-priest. (c) Kings. Anointing was the principal and divinely appointed ceremony in the inauguration of the Jewish kings (1 Sam. ix. 16, x. 1; 1 K. i. 34, 39). The rite was sometimes performed more than once. David was thrice anointed to be king. After the separation into two kingdoms, the kings both of Judah and of Israel seem still to have been anointed (2 K. ix. 3, xi. 12. (d) Inanimate objects also were anointed with oil in token of their being set apart for religious service. Thus Jacob anointed a pillar at Bethel (Gen. xxxi. 13); and at the introduction of the Mosaic economy, the tabernacle and all its furniture were consecrated by anointing (Ex. xxx. 26-28). 3. Ecclesiastical. Anointing with oil in the name of the Lord is prescribed by St. James to be used, together with prayer, by the elders of the church, for the recovery of the sick (James v. 14). Analogous to this is the anointing with oil practiced by the twelve (Mark vi. 13). II. Spiritual.—1. In the O. T. a Deliverer is promised under the title of Messiah, or Anointed (Ps. ii. 2; Dan. ix. 25, 26); and the nature of his anointing is described to be spiritual, with the Holy Ghost (Is. lxi. 1; see Luke iv. 18). In the N. T. Jesus of Nazareth is shown to be the Messiah, or Christ, or Anointed of the O. T. (John i. 41; Acts ix. 22, xvii. 2, 3, xviii. 4, 28); and the historical fact of his being anointed with the Holy Ghost is asserted and recorded (John i. 32, 33; Acts iv. 27, x. 38). 2. Spiritual anointing with the Holy Ghost is conferred also upon Christians by God (2 Cor. i. 21), and they are described as having an unction from the Holy One, by which they know all things (1 John ii. 20, 27).

Ant. This insect is mentioned twice in the O. T.: in Prov. vi. 6, xxx. 25. In the former of these passages the diligence of this insect is instanced by the wise man as an example worthy of imitation; in the second passage the ant's wisdom is especially alluded to, for these insects, "though they be little on the earth, are exceeding wise." It is well known that the ancient Greeks and Romans believed that the ant stored up food, which it collected in the summer, ready for the winter's consumption; but this is an error. The European species of ants are all dormant in the winter, and consequently require no food; and the observations of modern naturalists seem almost conclusive that no ants lay up for future consumption.

Antichrist. This term is employed by the Apostle John alone, and is defined by him in a manner which leaves no doubt as to its intrinsic meaning. With regard to its application there is less certainty. In the first passage (1 John ii. 18) in which it occurs the apostle makes direct reference to the false Christs, whose coming, it had been foretold, should mark the last days. "Little children, it is the last time: and as ye have heard that the Antichrist cometh, even now have there been many Antichrists; whereby we know that



THE CREATION OF ADAM. MICHELANGELO BUONARROTI. AFTER THE FRESCO IN THE VATICAN, ROME.

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it is the last time." The allusion to Matt. xxiv. 24 was clearly in the mind of the Syriac translator, who rendered Antichrist by "the false Christ." In ver. 22 we find, "he is the Antichrist that denieth the Father and the Son;" and still more positively, "every spirit that confesseth not that Jesus Christ is come in the flesh" is of Antichrist (comp. 2 John 7). The Antichrists, against which he warned the churches of Asia Minor as being already in the world, had been of their own number; "they went out from us, but they were not of us" (1 John ii. 19); and the manner in which they are referred to implies that the name was already familiar to those to whom the epistle was addressed, through the apostle's oral teaching (2 Thess. ii. 5). The coming of Antichrist was believed to be foretold in the "vile person" of Daniel's prophecy (xi. 21), which received its first accomplishment in Antiochus Epiphanes, but of which the complete fulfilment was reserved for the last times. He is identified with "the man of sin, the son of perdition" (2 Thess. ii. 3), who should be revealed when he "who now letteth" was removed; that is, according to the belief of the primitive church, when the Roman order of things ceased to be. This interpretation brings Antichrist into close connection with the gigantic power of evil, symbolized by the "beast" (Rev. xiii.), who received his power from the dragon (i. e. the devil, the serpent of Genesis), continued for forty and two months, and was invested with the kingdom of the ten kings who destroyed the harlot Babylon (Rev. xvii. 12, 17), the city of seven hills. The destruction of Babylon is to be followed by the rule of Antichrist for a short period (Rev. xvii. 10), to be in his turn overthrown in "the battle of that great day of God Almighty" (Rev. xvi. 14) with the false prophet and all his followers (Rev. xix.).

An'tioch. In Syria. The capital of the Greek kings of Syria, and afterwards the residence of the Roman governors of the province which bore the same name. This metropolis was situated where the chain of Lebanon, running northwards, and the chain of Taurus, running eastwards, are brought to an abrupt meeting. Here the Orontes breaks through the mountains; and Antioch was placed at a bend of the river, partly on an island, partly on the level which forms the left bank, and partly on the steep and craggy ascent of Mount Silpius, which rose abruptly on the south. In the immediate neighborhood was Daphne, the celebrated sanctuary of Apollo (2 Macc. iv. 33); whence the city was sometimes called Antioch by Daphne, to distinguish it from other cities of the same name. —No city, after Jerusalem, is so intimately connected with the history of the apostolic church.—The chief interest of Antioch, however, is connected with the progress of Christianity among the heathen. Here the first Gentile church was founded (Acts xi. 20, 21); here the disciples of Jesus Christ were first called Christians (xi. 26). It was from Antioch that Paul started on his three missionary journeys. The city was founded in the year 300 B. C., by Seleucus Nicator. Jews were settled there from the first in large numbers, were governed by their own ethnarch, and allowed to have the same political privileges with the Greeks. Antioch grew under the successive Seleucid kings, till it became a city of great extent and of remarkable beauty. Some of the most magnificent buildings were on the island. One feature, which seems to have been characteristic of the great Syrian cities, — a vast street with colonnades, intersecting the whole from end to end, — was added by Antiochus Epiphanes. By Pompey it was made a free city, and such it continued till the time of Antoninus Pius. The early Emperors raised there some large and important structures, such as aqueducts, amphitheatres, and baths. Herod the Great contributed a road and a colonnade. 2. In Pisidia (Acts xiii. 14, xiv. 19, 21; 2 Tim. iii. 11), on the borders of Phrygia, corresponds to Yalobatch, which is distant from Ak-sher six hours over the mountains. This city, like the Syrian Antioch, was founded by Seleucus Nicator. Under the Romans it became a colonia, and was also called Cæsarea.

Apes are mentioned in 1 K. x. 22, and 2 Chr. ix. 21. There can be little doubt but that the apes were brought from the same country which supplied ivory and peacocks, both of which are common in Ceylon; and Sir E. Tennent has drawn attention to the fact that the Tamil names for apes, ivory, and peacocks are identical with the Hebrew.

Apoc'alypse. [Revelation.]

Apoc'rypha. The collection of Books to which this term is popularly applied includes the following (the order given is that in which they stand in the English version): I. 1 Esdras; II. 2 Esdras; III. Tobit; IV. Judith; V. The rest of the chapters of the Book of Esther, which are found neither in the Hebrew nor in the Chaldee; VI. The Wisdom of Solomon; VII. The Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus; VIII. Baruch; IX. The Song of the Three Holy Children; X. The History of Susanna; XI. The History of

the Destruction of Bel and the Dragon; XII. The Prayer of Manasses, King of Judah; XIII. 1 Maccabees; XIV. 2 Maccabees. The primary meaning of Apocrypha, "hidden, secret," seems, towards the close of the second century, to have been associated with the signification "spurious," and ultimately to have settled down into the latter.

Apol'lyon, or, as it is literally in the margin of the A. V. of Rev. ix. 11, "a destroyer," is the rendering of the Hebrew word Abaddon, "the angel of the bottomless pit." The angel Apollyon is further described as the king of the locusts which rose from the smoke of the bottomless pit at the sounding of the fifth trumpet. From the occurrence of the word in Ps. lxxxviii. 11, the Rabbins have made Abaddon the nethermost of the two regions into which they divide the lower world. But that in Rev. ix. 11, Abbadon is the angel and not the abyss, is perfectly evident in the Greek. There is no authority for connecting it with "the destroyer" alluded to in 1 Cor. x. 10.

Apostle (one sent forth), in the N. T., originally the official name of those Twelve of the disciples whom Jesus chose to send forth first to preach the Gospel, and to be with Him during the course of his ministry on earth. The word also appears to have been used in a non-official sense to designate a much wider circle of Christian messengers and teachers. (See 2 Cor. viii. 23; Phil. ii. 25.) It is only of those who were officially designated Apostles, that we treat in this article. The original qualification of an Apostle, as stated by St. Peter, on the occasion of electing a successor to the traitor Judas, was, that he should have been personally acquainted with the whole ministerial course of our Lord, from his baptism by John till the day when he was taken up into Heaven. The Apostles were from the lower ranks of life, simple and uneducated; some of them were related to Jesus according to the flesh; some had previously been disciples of John the Baptist. Our Lord chose them early in his public career, though it is uncertain precisely at what time. Some of them had certainly partly attached themselves to Him before; but after their call as Apostles they appear to have been continuously with Him, or in his service. They seem to have been all on an equality, both during and after the ministry of Christ on earth. Early in our Lord's ministry, He sent them out two and two to preach repentance and perform miracles in his name (Matt. x.; Luke ix.). Thus their mission was of the nature of a solemn call to the children of Israel, to whom it was confined (Matt. x. 5, 6). The Apostles were early warned by their Master of the solemn nature and the danger of their calling (Matt. x. 17). They accompanied Him in his journeys of teaching and to the Jewish feasts, saw his wonderful works, heard his discourses addressed to the people, and made inquiries of Him on religious matters. They recognized Him as the Christ of God (Matt. xvi. 16; Luke ix. 20), and ascribed to Him supernatural power (Luke ix. 54); but in the recognition of the spiritual teaching and mission of Christ, they made very slow progress, held back as they were by weakness of apprehension and by national prejudices. Even at the removal of our Lord from the earth, they were yet weak in their knowledge (Luke xxiv. 21; John xvi. 12), though he had for so long been carefully preparing and instructing them. And when that happened of which He had so often forewarned them—his apprehension by the chief priests and Pharisees—they all forsook Him and fled (Matt. xxvi. 56). They left his burial to one who was not of their number and to the women, and were only convinced of his resurrection on the very plainest proofs furnished by himself. On the Feast of Pentecost, ten days after our Lord's ascension, the Holy Spirit came down on the assembled church (Acts ii.); and from that time the Apostles became altogether different men, giving witness with power of the life and death and resurrection of Jesus as He had declared they should (Luke xxiv. 48; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii, 31). First of all the mother-church at Jerusalem grew up under their hands (Acts iij.-vii.), and their superior dignity and power were universally acknowledged by the rulers and the people (Acts v. 12 ff.). Even the persecution which arose about Stephen, and put the first check on the spread of the Gospel in Judæa, does not seem to have brought peril to the Apostles (Acts viii. 1). Their first mission out of Jerusalem was to Samaria (Acts viii. 5-25), where the Lord himself had, during his ministry, sown the seed of the Gospel. Here ends, properly speaking (or rather perhaps with the general visitation hinted at in Acts ix. 31), the first period of the Apostles' agency, during which its center is Jerusalem, and the prominent figure is that of St. Peter.—The center of the second period of the apostolic agency is Antioch, where a church soon was built up, consisting of Jews and Gentiles; and the central figure of this and of the subsequent period is St. Paul. The third apostolic period is marked by the almost entire disappearance of the Twelve from the sacred narrative, and the

exclusive agency of St. Paul, the great apostle of the Gentiles. Of the missionary work of the rest of the Twelve, we know absolutely nothing from the sacred narrative.—As regards the apostolic office, it seems to have been pre-eminently that of founding the churches, and upholding them by supernatural power specially bestowed for that purpose. It ceased, as a matter of course, with its first holders; all continuation of it, from the very conditions of its existence (cf. 1 Cor. ix. 1), being impossible.

Appeal. The principle of appeal was recognized by the Mosaic law in the establishment of a central court under the presidency of the judge or ruler for the time being, before which all cases too difficult for the local courts were to be tried (Deut. xvii. 8, 9). According to the above regulation, the appeal lay in the time of the Judges to the judge (Judg. iv. 5), and under the monarchy to the king, who appears to have deputed certain persons to inquire into the facts of the case, and record his decision thereon (2 Sam. xv. 3). Jehoshaphat delegated his judicial authority to a court permanently established for the purpose (2 Chr. xix. 8). These courts were re-established by Ezra (Ezr. vii. 25). After the institution of the Sanhedrim the final appeal lay to them. St. Paul, as a Roman citizen, exercised a right of appeal from the jurisdiction of the local court at Jerusalem to the emperor (Acts xxv. 11). Since the procedure in the Jewish courts at that period was of a mixed and undefined character, he availed himself of his undoubted privilege to be tried by the pure Roman law.

Apple-Tree, Apple. Mention of the apple-tree occurs in the A. V. in Cant. ii. 3, viii. 5, and Joel i. 12. The fruit of this tree is alluded to in Prov. xxv. 11, and Cant. ii. 5, vii. 8. It is a difficult matter to say what is the specific tree denoted by the Hebrew word tappûach. Most modern writers maintain that it is either the quince or the citron. The quince has some plausible arguments in its favor. Its fragrance was held in high esteem by the ancients. The quince was sacred to Venus. On the other hand, Dr. Royle says: "The rich color, fragrant odor and handsome appearance of the citron, whether in flower or in fruit, are particularly suited to the passages of Scripture mentioned above." But neither the quince nor the citron nor the apple appears fully to answer to all the Scriptural allusions. The orange would answer all the demands of the Scriptural passages, and orange-trees are found in Palestine; but there does not appear sufficient evidence that this tree was known in the earlier times to the inhabitants of Palestine. The question of identification, therefore, must still be left an open one.

Ara'bia, a country known in the O. T. under two designations.—1. The East Country (Gen. xxv. 6); or perhaps the East (Gen. x. 30; Num. xxiii. 7; Is. ii. 6); and Land of the Sons of the East (Gen. xxix. 1); Gentile name, Sons of the East (Judg. vi. 3, vii. 12; 1 K. iv. 30; Job i. 3; Is. xi. 14; Jer. xlix. 28; Ez. xxv. 4). From these passages it appears that the Land of the East and Sons of the East indicate, primarily, the country east of Palestine, and the tribes descended from Ishmael and from Keturah; and that this original signification may have become gradually extended to Arabia and its inhabitants generally, though without any strict limitation. 2. 'Arâb and 'Arab, whence Arabia (2 Chr. ix. 14; Is. xxi. 13; Jer. xxv. 24; Ez. xxvii. 21). This name seems to have the same geographical reference as the former



Arab Chieftain.

name to the country and tribes east of the Jordan, and chiefly north of the Arabian peninsula.—Arabia may be divided into Arabia Proper, containing the whole peninsula as far as the limits of the northern deserts; Northern Arabia, constituting the great desert of Arabia; and Western Arabia, the desert of Petra and the peninsula of Sinai, or the country that has been called Arabia Petræa. I. Arabia Proper, or the Arabian peninsula, consists of high tableland, declining towards the north; its most elevated portions being the chain of mountains running nearly parallel to the Red Sea, and the territory east of the southern part of this chain. So far as the interior has been explored, it consists of mountainous and desert tracts, relieved by large districts under cultivation, well peopled, watered by wells and streams, and enjoying periodical rains. The most fertile tracts are those on the south-

west and south. II. Northern Arabia, or the Arabian Desert, is a high, undulating, parched plain, of which the Euphrates forms the natural boundary from the Persian Gulf to the frontier of Syria, whence it is bounded by the latter country and the desert of Petra on the north-west and west, the peninsula of Arabia forming its southern limit. It has few oases, the water of the wells is generally either brackish or unpotable, and it is visited by the sand-wind called Samoom. The inhabitants were known to the ancients as "dwellers in tents" (comp. Is. xiii. 20; Jer. xlix. 31; Ezek. xxxviii. 11); and they extended from Babylonia on the east (comp. Num. xxiii. 7; 2 Chr. xxi. 16; Is. ii. 6, xiii. 20), to the borders of Egypt on the west. These tribes, principally descended from Ishmael and Keturah, have always led a wandering and pastoral life. They conducted a considerable trade of merchandise of Arabia and India from the shores of the Persian Gulf (Ez. xxvii. 20-24), whence a chain of oases still forms caravan-stations; and they likewise traded from the western portions of the peninsula. The latter traffic appears to be frequently mentioned in connection with Ishmaelites, Keturahites, and other Arabian peoples (Gen. xxxvii. 25, 28; 1 K. x. 15, 25; 2 Chr. ix. 14, 24; Is. lx. 6; Jer. vi. 20); it seems, however, to have been chiefly in the hands of the inhabitants of Idumæa. III. Western Arabia includes the peninsula of Sinai [Sinai], and the desert of Petra, corresponding generally with the limits of Arabia Petræa. The latter name is probably derived from that of its chief city; not from its stony character. It was in the earliest times inhabited by a people whose genealogy is not mentioned in the Bible, the Horites or Horim (Gen. xiv. 6, xxxvi. 20, 21, 22, 29, 30; Deut. ii. 12, 22). [Horites.] But it was mostly peopled by descendants of Esau, and was generally known as the land of Edom, or Idumæa [Edom]; as well as by its older appellation, the desert of Seir, or Mount Seir. [Seir.] The common origin of the Idumæans from Esau and Ishmael is found in the marriage of the former with a daughter of the latter (Gen. xxviii. 9, xxxvi. 3). The Nabathæans succeeded to the Idumæans. The descendants of Joktan occupied the principal portions of the south and south-west of the peninsula, with colonies in the interior. In Genesis (x. 30) it is said, "and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the East (Kedem)." The principal Joktanite kingdom, and the chief state of ancient Arabia, was that of the Yemen, founded (according to the Arabs) by Yaarub, the son (or descendant) of Kahtár (Joktan). This was the Biblical kingdom of Sheba. Its rulers, and most of its people, were descendants of Sebá (= Sheba), whence the classical Sabæi. The dominant family was apparently that of Himyer, son (or descendant) of Sebá. A member of this family founded the more modern kingdom of the Himyerites. Native tradition seems to prove that the latter appellation represented the former only shortly before the Christian era. The rule of the Himyerites (whence the Homeritæ of classical authors) probably extended over the Yement, Hadramäwt, and Mahreh. Their kingdom lasted until A. D. 525, when it fell before an Abyssinian invasion. The other chief Joktanite kingdom was that of the Hijáz, founded by Jurhum, the brother of Yaarub, who left the Yemen and settled in the neighborhood of Mekkeh. This kingdom, situate in a less fertile district than the Yemen, and engaged in conflict with aboriginal tribes, never attained the importance of that of the south. 2. The Ishmaelites appear to have entered the peninsula from the north-west. That they have spread over the whole of it (with the exception of one or two districts of the south coast), and that the modern nation is predominantly Ishmaelite, is asserted by the Arabs. They extended northwards from the Hijáz into the Arabian desert, where they mixed with Keturahites and other Abrahamic peoples; moving westwards to Idumæa, where they mixed with Edomites, &c. The tribes sprung from Ishmael have always been governed by petty chiefs or heads of families (sheykhs and emeers); they have generally followed a patriarchal life, and have not originated kingdoms, though they have in some instances succeeded to those of the Joktanites, the principal one of these being that of El-Heereh. With reference to the Ishmaelites generally, there is doubt as to the wide extension given to them by Arab tradition. 3. Of the descendants of Keturah the Arabs say little. They appear to have settled chiefly north of the peninsula in Desert Arabia, from Palestine to the Persian Gulf. 4. In Northern and Western Arabia are other peoples, which, from their geographical position and mode of life, are sometimes classed with the Arabs. Of these are Amalek, the descendants of Esau, &c.—The most ancient idolatry of the Arabs we must conclude to have been fetishism, of which there are striking proofs in the sacred trees and stones of historical times, and in the worship of the heavenly bodies, or Sabæism. Magianism, an importation from Chaldæa and Persia, must be reckoned among the religions of the Pagan Arabs; but it never had very nu-

merous followers. Christianity was introduced into Southern Arabia towards the close of the 2d century, and about a century later it had made great progress. It flourished chiefly in the Yemen, where many churches were built. Judaism was propagated in Arabia, principally by Karaites, at the captivity, but it was introduced before that time; it became very prevalent in the Yemen, and in the Hijáz, especially at Kheybar and El-Medeenah, where there are said to be still tribes of Jewish extraction.—Arabic, the language of Arabia, is the most developed and the richest of Shemitic languages, and the only one of which we have an extensive literature; it is, therefore, of great importance to the study of Hebrew. Of its early phases we know nothing; while we have archaic monuments of the Himyeritic (the ancient language of Southern Arabia), though we cannot fix their precise ages. It is probable that in the 14th or 13th cent. B. C. the Shemitic languages differed much less than in after times. But it appears from 2 K. xviii. 26 that in the 8th cent. B. C. only the educated classes among the Jews understood Aramaic.—The manners and customs of the Arabs are of great value in illustrating the Bible. No one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or of the settled Israelites. We may instance their pastoral life, their hospitality, their universal respect for age (comp. Lev. xix. 32), their familiar deference (comp. 2 K. v. 13), their superstitious regard for the beard. References in the Bible to the Arabs themselves are still more clearly illustrated by the manners of the modern people, in their predatory expeditions, their mode of warfare, their caravan journeys, &c.

Ara'bians, the nomadic tribes inhabiting the country to the east and south of Palestine, who in the early times of Hebrew history were known as Ishmaelites and descendants of Keturah.

A'ram. The name by which the Hebrews designated, generally, the country lying to the north-east of Palestine; the great mass of that high table-land which, rising with sudden abruptness from the Jordan and the very margin of the Lake of Gennesareth, stretches, at an elevation of no less than 2,000 feet above the level of the sea, to the banks of the Euphrates itself, contrasting strongly with the low land bordering on the Mediterranean, the "land of Canaan," or the low country (Gen. xxxi. 18, xxxiii. 18, &c.). Throughout the A. V. the word is, with only a very few exceptions, rendered, as in the Vulgate and LXX., Syria. Its earliest occurrence in the book of Genesis is in the form of Aram-naharaim, i. e. the "highland of or between the two rivers" (Gen. xxiv. 10, A. V. "Mesopotamia"), but in several succeeding chapters, and in other parts of the Pentateuch, the word is used without any addition, to designate a dweller in Aram-naharaim.

Ar'arat (high or holy ground), a mountainous district of Asia mentioned in the Bible in connection with the following events:—(1.) As the resting-place of the Ark after the Deluge (Gen. viii. 4); (2.) as the asylum of the



Mount Ararat.

sons of Sennacherib (2 K. xix. 37; Is. xxxvii. 38; A. V. has "the land of Armenia"); (3.) as the ally, and probably the neighbor, of Minni and Ashchenaz (Jer. li. 27). [Armenia.] The name Ararat was unknown to the geographers of Greece and Rome, as it still is to the Armenians of the present day; but that it was an indigenous and an ancient name for a portion of Armenia appears from the statement of Moses of Chorene, who gives Araratia as the designation of the central province. In its Biblical sense it is descriptive generally of the Armenian highlands—the lofty plateau which overlooks the plain of the Araxes on the N., and of Mesopotamia on the S. Various opinions have been put forth as to the spot where the Ark rested, as described in Gen. viii. 4; but Berosus the Chaldæan, contemporary with Alexander the Great, fixes the spot on the mountains of Kurdistan. Tradition still points to the Jebel Judi as the scene of the event. Europeans have given the name Ararat exclusively to the mountain which is called Massis by the Armenians, Agri-Dagh, i. e. Steep Mountain, by the Turks, and Kuh-i-Nuh, i. e. Noah's Mountain, by the Persians. It rises immediately out of the plain of the Araxes, and terminates in two conical peaks, named the Great and Less Ararat, about seven miles

distant from each other; the former of which attains an elevation of 17,260 feet above the level of the sea and about 14,000 above the plain of the Araxes, while the latter is lower by 4,000 feet. The summit of the higher is covered with eternal snow for about 3,000 feet. It is of volcanic origin. Arguri, the only village known to have been built on its slopes, was the spot where, according to tradition, Noah planted his vineyard. Lower down, in the plain of Araxes, is Nachdjevan, where the patriarch is reputed to have been buried. The Armenian plateau stands equidistant from the Euxine and the Caspian seas on the N., and between the Persian Gulf and the Mediterranean on the S. Viewed with reference to the dispersion of the nations, Armenia is the true center of the world; and at the present day Ararat is the great boundary-stone between the empires of Russia, Turkey and Persia.

Architecture. The book of Genesis (iv. 17, 20, 22) appears to divide mankind into great characteristic sections, viz., the "dwellers in tents" and the "dwellers in cities." To the race of Shem is attributed (Gen. x. 11, 12, 22, xi. 2-9) the foundation of those cities in the plain of Shinar, Babylon, Nineveh and others; of one of which, Resen, the epithet "great" sufficiently marks its importance in the time of the writer. It is in connection with Egypt that the Israelites appear first as builders of cities, compelled to labor at the buildings of the Egyptian monarchs. Pithom and Raamses are said to have been built by them (Ex. i. 11). They were by occupation shepherds, and by habit dwellers in tents (Gen. xlvii. 3). They had therefore originally, speaking properly, no architecture. From the time of the occupation of Canaan they became dwellers in towns and in houses of stone (Lev. xiv. 34, 45; 1 K. vii. 10); but these were not in all, nor indeed in most, cases built by themselves (Deut. vi. 10; Num. xiii. 19). The peaceful reign and vast wealth of Solomon gave great impulse to architecture; for besides the Temple and his other great works, he built fortresses and cities in various places, among which Baalath and Tadmor are in all probability represented by Baalbec and Palmyra (1 K. ix. 15, 24). Among the succeeding kings of Israel and of Judah, more than one is recorded as a builder; Asa (1 K. xv. 23), Baasha (xv. 17), Omri (xvi. 24), Ahab (xvi. 32, xxii. 39), Hezekiah (2 K. xx. 20; 2 Chr. xxxii. 27-30), Jehoash, and Josiah (2 K. xii. 11, 12, xxii. 6); and, lastly, Jehoiakim, whose winter palace is mentioned (Jer. xxii. 14, xxxvi. 22; see also Am. iii. 15). On the return from captivity the chief care of the rulers was to rebuild the Temple and the walls of Jerusalem in a substantial manner, with stone, and with timber from Lebanon (Ezr. iii. 8, v. 8; Neh. ii. 8, iii.). But the reigns of Herod and his successors were especially remarkable for their great architectural works. Not only was the Temple restored, but the fortifications and other public buildings of Jerusalem were enlarged and embellished (Luke xxi. 5). The town of Cæsarea was built on the site of Strato's Tower; Samaria was enlarged, and received the name of Sebaste. Of the original splendor of these great works no doubt can be entertained; but of their style and appearance we can only conjecture that they were formed on Greek and Roman models. The enormous stones employed in the Assyrian, Persepolitan and Egyptian buildings find a parallel in the substructions of Baalbec and in the huge blocks which still remain at Jerusalem, relics of the buildings either of Solomon or of Herod. But few monuments are known to exist in Palestine by which we can form an accurate idea of its buildings, and even of those which do remain no trustworthy examination has yet been made. It is probable, however, that the reservoirs known under the names of the Pools of Solomon and Hezekiah contain some portions at least of the original fabrics.

Ark, Noah's. [Noah.]

Ark of the Covenant. The first piece of the tabernacle's furniture, for which precise directions were delivered (Ex. xxv.).—I. It appears to have been an oblong chest of shittim (acacia) wood, 2½ cubits long, by 1½ broad and deep. Within and without gold was overlaid on the wood, and on the upper side or lid, which was edged roundabout with gold, the mercy seat was placed. The ark was fitted with rings, one at each of the four corners, and through each of these were passed staves of the same wood similarly overlaid, by which it was carried by the Kohathites (Num. vii. 9, x. 21). The ends of the staves were visible without the veil in the holy place of the Temple of Solomon 1 K. viii. 8). The ark, when transported, was enveloped in the "veil" of the dismantled tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, and was therefore not seen (Num. iv. 5, 20).—II. Its purpose or object was to contain inviolate the Divine autograph of the two tables, that "covenant" from which it derived its title. It was also probably a reliquary for the pot of manna and the rod of Aaron. Occupying the most holy spot of the sanctuary, it tended to exclude any idol from the center of worship. It was also the support of the mercy-seat, ma-

terially symbolizing, perhaps, the "covenant" as that on which "mercy" rested.—III. The chief facts in the earlier history of the ark (see Josh. iii. and vi.) need not be recited. Before David's time its abode was frequently shifted. It sojourned among several, probably Levitical, families (1 Sam. vii. 1; 2 Sam. vi. 3, 11; 1 Chr. xiii. 13, xv. 24, 25) in the border villages of Eastern Judah, and did not take its place in the tabernacle, but dwelt in curtains, i. e. in a separate tent pitched for it in Jerusalem by David. Its bringing up by David thither was a national festival. Subsequently the Temple, when completed, received, in the installation of



Ark of the Covenant.

the ark in its shrine, the signal of its inauguration by the effulgence of Divine glory instantly manifested. When idolatry became more shameless in the kingdom of Judah, Manasseh placed a "carved image" in the "house of God," and probably removed the ark to make way for it. This may account for the subsequent statement that it was reinstated by Josiah (2 Chr. xxxiii. 7, xxxv. 3). It was probably taken captive or destroyed by Nebuchadnezzar (2 Esdr. x. 22). Prideaux's argument that there must have been an ark in the second Temple is of no weight against express testimony, such as that of Josephus.

Armaged'don, "the hill, or city of Megiddo" (Rev. xvi. 16). The scene of the struggle of good and evil is suggested by that battle-field, the plain of Esdraelon, which was famous for two great victories, of Barak over the Canaanites, and of Gideon over the Midianites; and for two great disasters, the death of Saul and of Josiah.

Arme'nia is nowhere mentioned under that name in the original Hebrew, though it occurs in the English version (2 K. xix. 37) for Ararat. Armenia is that lofty plateau whence the rivers Euphrates, Tigris, Araxes and Acampsis pour down their waters in different directions; the first two to the Persian Gulf, the last two respectively to the Caspian and Euxine seas. It may be termed the nucleus of the mountain system of Western Asia; from the center of the plateau rise two lofty chains of mountains, which run from E. to W., converging towards the Caspian sea, but parallel to each other towards the W. The slight acquaintance which the Hebrews had with this country was probably derived from the Phœnicians. There are signs of their knowledge having been progressive. Isaiah, in his prophecies regarding Babylon, speaks of the hosts as coming from the "mountains" (xiii. 4), while Jeremiah employs the specific names Ararat and Minni (li. 27). Ezekiel, apparently better acquainted with the country, uses a name which was familiar to its own inhabitants, Togarmah.

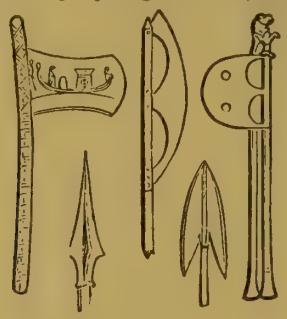
Armlet, an ornament universal in the East, especially among women; used by princes as one of the insignia of royalty, and by distinguished persons in general. The word is not used in the A. V., as even in 2 Sam. i. 10 they render it by "the bracelet on his arm." Sometimes only one was worn, on the right arm (Eccles. xxi. 21). From Cant. viii. 6 it appears that the signet sometimes consisted of a jewel on the armlet. These ornaments were used by most ancient princes. They are frequent on the sculptures of Persepolis and Nineveh, and were worn by the kings of Persia.



Soldier in full armor.

Arms, Armor. The subject naturally divides itself into: I. Offensive weapons—Arms. II. Defensive weapons — Armor. — I. Offensive weapons. 1. Apparently the earliest known

and most widely used was the Sword. Very little can be gathered as to its shape, size, material or mode of use. Perhaps if anything is to be inferred it is that the Chereb is both a lighter and a shorter weapon than the modern sword. It was carried in a sheath (1 Sam. xvii. 51; 2 Sam. xx. 8; 1 Chr. xxi. 27), slung by a girdle (1 Sam. xxv. 13) and resting upon the thigh (Ps. xlv. 3; Judg. iii. 16), or upon the



Egyptian Battle-axes.

hips (2 Sam. xx. 8). Doubtless it was of metal, from the allusion to its brightness and "glittering;" but from Josh. v. 2, 3 we may perhaps infer that in early times the material was flint. 2. Next to the sword was the Spear; and of this weapon we meet with at least three distinct kinds. a. The largest kind, such as the weapon of Goliath (1 Sam. xvii. 7, 45; 2 Sam. xxi. 19; 1 Chr. xx. 5), and also of other giants (2 Sam. xxiii. 21; 1 Chr. xi. 23) and mighty warriors (2 Sam. ii. 23, xxiii. 18; 1 Chr. xi. 11, 20). b. Apparently lighter than the preceding was the "Javelin." When not in action it was car-



Egyptian Archer.

ried on the back of the warrior (1 Sam. xvii. 6, A. V. "target"). c. Another kind of spear occurs in Num. xxv. 7, and 1 K. xviii. 28, and frequently in the later books, as in 1 Chr. xii. 8 ("buckler"), 2 Chr. xi. 12. d. It was probably a lighter missile or "dart." See 2 Chr. xxiii. 10, xxxii. 5 ("darts"); Neh. iv. 17, 23 (see margin); Job xxxiii. 18, xxxvi. 12; Joel ii. 8. 3. Of missile weapons of offense the chief was undoubtedly the Bow. It is met with in the earliest stages of the history, in use both for the chase (Gen. xxi. 20, xxvii 3) and war (xlvii. 22). From an allusion in Job vi. 4, arrows would seem to have been sometimes poisoned; and Ps. cxx. 4 may point to a practice of using arrows with some burning material attached to them. 4. The Sling is first mentioned in Judg. xx. 16. This simple weapon with which David killed the giant Philistine was the natural attendant of a shepherd. Later in the monarchy, slingers formed part of the regular army (2 K. iii. 25). II. Armor. 1. The Breastplate, enumerated in the description of the arms of Goliath, a "coat of mail," literally a "breastplate of scales" (1 Sam. xvii. 5). This word has furnished one of the names of Mount Hermon (see Deut. iii. 9). 2. The habergeon is mentioned but twice—a reference to the gown of the high-priest (Ex. xxviii. 32, xxxix. 23). It was probably a quilted shirt or doublet. 3. The Helmet is referred to in 1 Sam. xvii. 5; 2 Chr. xxvi. 14; Ezek. xxvii. 10. 4. Greaves, or defenses for the feet made of



Assyrian Helmets.

brass, are named in 1 Sam. xvii. 6, only. 5. Two kinds of Shield are distinguishable. a. The large shield, encompassing (Ps. v. 12) the whole person. When not in actual conflict it was carried before the warrior (1 Sam. xvii. 7, 41). b. Of smaller dimensions was the buckler or target, probably for use in hand-to-hand fight 1 K. x. 16 47; 2 Chr. ix. 15, 16).

Army. 1. Jewish Army.—The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above 20 years of age was a soldier (Num. i. 3); each tribe formed a regiment with its own banner and its own leader (Num. ii. 2, x. 14); their positions in the camp or on the march were accurately fixed (Num. ii.); the whole army started and stopped at a given signal (Num. x. 5, 6); thus they came up out of Egypt ready for the fight (Ex. xiii. 18). On the approach of an enemy, a conscription was made from the general body under the direction of a muster-master (Deut. xx. 5; 2 K. xxv. 19), by



THE JEWS TAKEN CAPTIVE INTO BABYLON. EDUARD BENDEMANN. AFTER THE ORIGINAL PAINTING.

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OF THE

whom also the officers were appointed (Deut. xx. 9). The army was then divided into thousands and hundreds under their respective captains (Num. xxxi. 14), and still further into families (Num. ii. 34; 2 Chr. xxv. 5, xxvi. 12), the family being regarded as the unit in Jewish polity. With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army. Thus Saul had a band of 3,000 select warriors (1 Sam. xiii. 2, xiv. 52, xxiv. 2), and David, before his accession to the throne, 600 (1 Sam. xxiii. 13, xxv. 13). This band he retained after he became king, and added the Cherethites and Pelethites (2 Sam. xv. 18, xx. 7), together with another class, Shalishim, officers of high rank, the chief of whom (2 K. vii. 2; 1 Chr. xii. 18) was immediately about the king's person. David further organized a national militia, divided into twelve regiments under their respective officers, each of which was called out for one month in the year (1 Chr. xxvii. 1); at the head of the army when in active service he appointed a commander-in-chief (1 Sam. xiv. 50). Hitherto the army had consisted entirely of infantry (1 Sam. iv. 10, xv. 4), the use of horses having been restrained by divine command (Deut. xvii. 16); but we find that as the foreign relations of the kingdom extended, much importance was attached to them. David had reserved a hundred chariots from the spoils



Roman Captain or Centurion.

of the Syrians (2 Sam. viii. 4); these probably served as the foundation of the force which Solomon afterwards enlarged through his alliance with Egypt (1 K. x. 26, 28, 29). It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia was occasionally called out in time of peace (2 Chr. xiv. 8, xxv. 5, xxvi. 11); but such cases were exceptional. On the other hand the body-guard appears to have been regularly kept up (1 K. xiv. 28; 2 K. xi. 4, 11). Occasional reference is made to war-chariots (2 K. viii. 21); but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots (2 K. xviii. 23, 24; Is. xxxi. 1). The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the soldier ever received pay even under the kings. The numerical strength of the Jewish army cannot be ascertained with any degree of accuracy; the numbers, as given in the text, are manifestly incorrect, and the discrepancies in the various statements irreconcilable.

II. Roman Army.—The Roman army was divided into legions, the number of which varied considerably, each under six tribuni ("chief captains," Acts xxi. 31), who commanded by turns. The legion was subdivided into ten cohorts ("band," Acts x. 1), the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. There were thus 60 centuries in a legion, each under the command of a centurion (Acts x. 1, 22; Matt. viii. 5, xxvii. 54). In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these cohorts was named the Italian (Acts x. 1), as consisting of volunteers from Italy. The cohort named "Augustus" (Acts xxvii. 1) may have consisted of the volunteers from Sebaste. Others, however, think that it was a cohors Augusta, similar to the legio Augusta. The headquarters of the Roman forces in Judæa were at Cæsarea.

A'sa (physician, or cure). 1. Son of Abijah, and third king of Judah (B. C. 956-916). In his zeal against heathenism he did not spare his grandmother Maachah, who occupied the special dignity of "King's Mother," to which great importance was attached in the Jewish court. Asa burnt the symbol of her religion (1 K. xv. 13), and threw its ashes into the brook Kidron, and then deposed Maachah from her dignity. He also placed in the Temple certain gifts which his father had dedicated, and renewed the great altar which the idolatrous priests apparently had desecrated (2 Chr. xv. 8). Besides this, he fortified cities on his frontiers, and raised an army, amounting, according to 2 Chr. xiv. 8, to 580,000 men, a number probably exaggerated by an error of the copyist. During Asa's reign, Zerah, at the head of an

enormous host (2 Chr. xiv. 9), attacked Mareshah. There he was utterly defeated, and driven back with immense loss to Gerar. The peace which followed this victory was broken by the attempt of Baasha of Israel to fortify Ramah. To stop this Asa purchased the help of Benhadad I., king of Damascus, by a large payment of treasure, forced Baasha to abandon his purpose, and destroyed the works which he had begun at Ramah. In his old age Asa suffered from the gout. He died greatly beloved and honored in the 41st year of his reign. 2. Ancestor of Berechiah, a Levite who resided in one of the villages of the Netophatites after the return from Babylon (1 Chr. ix. 16).

Ash occurs only in Is. xliv. 14. It is impossible to determine what is the tree denoted by the Hebrew word; the LXX and the Vulg. understand some species of pine-tree. Perhaps the larch may be intended.

Ash'dod, or **Azo'tus** (Acts viii. 40), one of the five confederate cities of the Philistines,



Ashdod.

situated about 30 miles from the southern frontier of Palestine, 3 from the Mediterranean Sea, and nearly midway between Gaza and Joppa. It was assigned to the tribe of Judah (Josh. xv. 47), but was never subdued by the Israelites. Its chief importance arose from its position on the high road from Palestine to Egypt. It is now an insignificant village, with no memorials of its ancient importance, but is still called Esdud.

Ash'er, Apoc. and N. T. **A'ser,** the 8th son of Jacob, by Zilpah, Leah's handmaid (Gen. xxx. 13). The general position of his tribe was on the sea-shore from Carmel northwards, with Manasseh on the south, Zebulun and Issachar on the south-east, and Naphtali on the north-east. The boundaries and towns are given in Josh. xix. 24-31, xvii. 10, 11, and Judg. i. 31, 32. They possessed the maritime portion of the rich plain of Esdraelon, probably for a distance of 8 or 10 miles from the shore. This territory contained some of the richest soil in all Palestine; and to this fact, as well as to their proximity to the Phœnicians, the degeneracy of the tribe may be attributed (Judg. i. 31, v. 17).

Ashes. The ashes on the altar of burnt-offering were gathered into a cavity in its surface. On the days of the three solemn festivals the ashes were not removed, but the accumulation was taken away afterwards in the morning, the priests casting lots for the office. The ashes of a red heifer burnt entire, according to regulations prescribed in Num. xix., had the ceremonial efficacy of purifying the unclean (Heb. ix. 13), but of polluting the clean. [Sacrifice.] Ashes about the person, especially on the head, were used as a sign of sorrow. [Mourning.]

Ash'kelon, As'kelon, Apoc. **As'calon,** one of the five cities of the lords of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17), but less often mentioned and apparently less known to the Jews than the other four. Samson went down from Timnath to Ashkelon (Judg. xiv. 19), as if to a remote place whence his exploit was not likely to be heard of. In the post-biblical times Ashkelon rose to considerable importance. Near the town were the temple and sacred lake of Derceto, the Syrian Venus. The soil around was remarkable for its fertility. Ascalon played a memorable part in the struggles of the Crusades.

Ash'taroth, and once **As'taroth,** a city on the E. of Jordan, in Bashan, in the kingdom of Og, doubtless so called from being a seat of the worship of the goddess of the same name. It is generally mentioned as a description or definition of Og (Deut. i. 4; Josh. ix. 10, xii. 4, xiii. 12). The only trace of the name yet recovered in these interesting districts is Tell-Ashterah, or Asherah, and of this nothing more than the name is known.

Ash'toreth, the principal female divinity of the Phœnicians, called Ishtar by the Assyrians, and Astarte by the Greeks and Romans. She was by some ancient writers identified with the moon. But, on the other hand, the Assyrian Ishtar was not the moon-goddess, but the planet Venus; and Astarte was by many identified with the goddess Venus (or Aphrodite) as well as with the planet of that name. It is certain that the worship of Astarte became identified with that of Venus, and that this worship was connected with the most impure rites is apparent from the close connection of this goddess with Asherah (1 K. xi. 5, 33; 2 K. xxiii. 13).

Asia. The passages in the N. T., where this

word occurs, are the following: Acts ii. 9, vi. 9, xvi. 6, xix. 10, 22, 26, 27, xx. 4, 16, 18, xxi. 27, xxvii. 2; Rom. xvi. 5; 1 Cor. xvi. 19; 2 Cor. i. 8; 2 Tim. i. 15; 1 Pet. i. 1; Rev. i. 4, 11. In all these it may be confidently stated that the



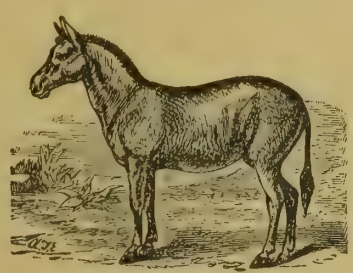
Ashtoreth.

word is used for a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capital.

Asp (pethen). The Hebrew word occurs in the six following passages: Deut. xxxii. 33; Job xx. 14, 16; Ps. lviii. 5, xci. 13; Is. xi. 8). It is expressed in the passages from the Psalms by adder in the text of the A. V., and by asp in the margin; elsewhere the text of the A. V. has asp as the representative of the original word pethen. That some kind of poisonous serpent is denoted by the Hebrew word is clear from the passages quoted above. We further learn from Ps. lviii. 5 that the pethen was a snake upon which the serpent-charmers practiced their art. From Is. xi. 8 it would appear that the pethen was a dweller in holes of walls, &c. As the Egyptian cobra is more frequently than any other species the subject upon which the serpent-charmers of the Bible lands practice their art, and as it is fond of concealing itself in walls and in holes (Is. xi. 8), it appears to have the best claim to represent the pethen.

Ass. The ass in Eastern countries is a very different animal from what he is in Western Europe. The most noble and honorable amongst the Jews were wont to be mounted on asses; and in this manner our Lord himself made his triumphant entry into Jerusalem (Matt. xxi. 2). Balaam rode on a she-ass. The asses of Kish which Saul sought were she-asses. The Shunammite (2 K. iv. 22, 24) rode on one when she went to seek Elisha. They were she-asses which formed the special care of one of David's officers (1 Chr. xxvii. 30). The species known to the ancient Jews inhabits the deserts of Syria, Mesopotamia, and the northern part of Arabia. Mr. Layard remarks that in fleetness the wild ass equals the gazelle, and to overtake them is a feat which only one or two of the most celebrated mares have been known to accomplish.

Assyr'ia, Assh'ur, was a great and powerful country lying on the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11, &c.). It derived its name apparently from Asshur, the son of Shem (Gen. x. 22), who in later times was worshiped by the Assyrians as their chief god. The boundaries of Assyria differed greatly at different periods. Probably in the earliest times it was confined to a small tract of low country, lying chiefly on the left bank of the Tigris. Gradually its limits were extended, until it came to be regarded as comprising the whole region between the Armenian mountains (lat. 37° 30′) upon the north, and upon the south the country about Baghdad (lat. 33° 30′). Eastward its boundary was the high range of Zagros, or mountains of Kurdistán; westward, it was, according to the views of some, bounded by the Mesopotamian desert, while, according to others, it reached the Euphrates.—The classical geographers divided Assyria into a number of regions, which appear to be chiefly named from cities, as Arbelitis from Arbela; Calacene (or Calachine) from Calah or Halah (Gen. x. 11; 2 K. xvii. 6); Apolloniatis from Appolonia; Sittacene from Sittace, &c. Adiabene, however, the richest region of all, derived its appellation from the Zab (Diab) river on which it lay. The chief cities of Assyria in the time of its greatness appear to have been the following: Nineveh,



Eastern Ass.

which is marked by the mounds opposite Mosul (Nebi-Yunus and Kouyunjik); Calah or Halah, now Nimrud; Asshur, now Kileh Sherghat; Sargina, or Dur-Sargina, now Khorsabad; Arbela, still Arbil; Opis, at the junction of the Diyaleh with the Tigris; and Sittace, a

little farther down the latter river, if this place should not rather be reckoned to Babylonia.—Scripture informs us that Assyria was peopled from Babylon (Gen. x. 11), and both classical tradition and the monuments of the country agree in this representation.—As a country, Assyria was evidently known to Moses (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24); but it does not appear in Jewish history as a kingdom till the reign of Menahem (about B. C. 770). Herodotus relates that the Assyrians were "lords of Asia" for 520 years, till the Median kingdom was formed, B. C. 708. He would thus, it appears, have assigned to the foundation of the Assyrian empire a date not very greatly anterior to B. C. 1228. This is, perhaps, the utmost that can be determined with any approach to certainty. —The Mesopotamian researches have rendered it apparent that the original seat of government was not at Nineveh, but at Kileh-Sherghat, on the right bank of the Tigris. The kings proved to have reigned there are fourteen in number, divisible into three groups, and their reigns are thought to have covered a space of nearly 350 years, from B. C. 1273 to B. C. 930. The most remarkable monarch of the series was called Tiglath-pileser. He appears to have been king towards the close of the twelfth century, and thus to have been contemporary with Samuel. The later kings of the series are only known to us as the ancestors of two great monarchs, Sardanapalus the first, and his son, Shalmaneser, or Shalmanubar, a still greater conqueror. His son and grandson followed in his steps, but scarcely equaled his glory. The latter is thought to be identical with the Biblical Pul, Phul or Phalock. [Pul.]—The fall of Assyria, long previously prophesied by Isaiah (x. 5-19), was effected by the growing strength and boldness of the Medes. If we may trust Herodotus, the first Median attack on Nineveh took place about the year B. C. 633. For some time their efforts were unsuccessful; but after a while, having won over the Babylonians to their side, they became superior to the Assyrians in the field, and about B. C. 625, or a little earlier, laid final siege to the capital. Fulfillment of Prophecy.—The prophecies of Nahum and Zephaniah (ii. 13-15) against Assyria were probably delivered shortly before the catastrophe. In accordance with Nahum's announcement (iii. 19) we find that Assyria never succeeded in maintaining a distinct nationality. General Character of the Empire.—The Assyrian monarchs bore sway over a number of petty kings through the entire extent of their dominions. These native princes were feudatories of the Great Monarch, of whom they held their crown by the double tenure of homage and tribute. It is not quite certain how far Assyria required a religious conformity from the subject people. Her religion was a gross and complex polytheism, comprising the worship of thirteen principal and numerous minor divinities, at the head of all of whom stood the chief god, Asshur, who seems to be the deified patriarch of the nation (Gen. x. 22). The inscriptions appear to state that in all countries over which the Assyrians established their supremacy they set up "the laws of Asshur," and "altars to the Great Gods." Civilization of the Assyrians.—The civilization of the Assyrians was derived originally from the Babylonians. They were a Shemitic race, originally resident in Babylonia (which at that time was Cushite), and thus acquainted with the Babylonian inventions and discoveries, who ascended the valley of the Tigris and established in the tract immediately below the Armenian mountains a separate and distinct nationality. Still, as their civilization developed, it became in many respects peculiar. Their art is of home growth. But they were still in the most important points barbarians. Their government was rude and inartificial; their religion coarse and sensual; and their conduct of war cruel.

As'taroth, Deut. i. 4. [Ashtaroth.]

Astar'te. [Ashtoreth.]

Athenians, natives of Athens (Acts xvii. 21).

Ath'ens, the capital of Attica, and the chief seat of Grecian learning and civilization during the golden period of the history of Greece. St. Paul visited it in his journey from Macedonia, and appears to have remained there some time (Acts xvii. 14-34; comp. 1 Thess. iii. 1). In order to understand the localities mentioned in the narrative it is necessary to give a brief account of the topography of the city. Athens is situated about three miles from the sea-coast, in the central plain of Attica. In this plain rise several eminences. Of these the most prominent is a lofty insulated mountain, with a conical peaked summit, now called the Hill of St. George, and which bore in ancient times the name of Lycabettus. This mountain, which was not included within the ancient walls, lies to the north-east of Athens, and forms the most striking feature in the environs of the city. It is to Athens what Vesuvius is to Naples, or Arthur's Seat to Edinburgh. South-west of Lycabettus there are four hills of moderate height, all of which formed part of the city. Of these the nearest to Lycabettus, and at the distance of a mile from the latter, was the Acropolis, or citadel of Athens, a square craggy rock rising abrupt-



BALAAM PROPHESIETH OF THE STAR OF JACOB. HIPPOLYTE FLANDRIN. FROM THE WALL PAINTING IN ST. GERMAIN-DES-PRES, PARIS.

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ATHENS

ly about 150 feet, with a flat summit of about 1,000 feet long from east to west, by 500 feet broad from north to south. Immediately west of the Acropolis is a second hill of irregular form, the Areopagus (Mars Hill). To the southwest there rises a third hill, the Pnyx, on which the assemblies of the citizens were held; and to the south of the latter is a fourth hill, known as the Museum. On the eastern and



ATHENS.

western sides of the city there run two small streams, which are nearly exhausted before they reach the sea, by the heats of summer and by the channels for artificial irrigation. That on the east is the Ilissus, which flowed through the southern quarter of the city; that on the west is the Cephisus. South of the city was seen the Saronic gulf, with the harbors of Athens.—Athens is said to have derived its name from the prominence given to the worship of the goddess Athena (Minerva) by its king Erechtheus. The inhabitants were previously called Cecropidæ, from Cecrops, who, according to tradition, was the original founder of the city. This at first occupied only the hill or rock which afterwards became the Acropolis; but gradually the buildings spread over the ground at the southern foot of this hill. It was not till the time of Pisistratus and his sons (B. C. 560-514) that the city began to assume any degree of splendor. The most remarkable building of these despots was the gigantic temple of the Olympian Zeus or Jupiter. Xerxes reduced the ancient city almost to a heap of ashes. After the departure of the Persians its reconstruction on a much larger scale was commenced under the superintendence of Themistocles, whose first care was to provide for its safety by the erection of walls. The Acropolis now formed the center of the city, round which the new walls described an irregular circle of about 60 stadia or 7½ miles in circumference. But the views of Themistocles were not confined to the mere defense of Athens; he contemplated making her a great naval power, and for this purpose adequate docks and arsenals were required. Previously the Athenians had used as their only harbor the open roadstead of Phalerum, on the eastern side of the Phaleric bay, where the seashore is nearest to Athens. But Themistocles transferred the naval station of the Athenians to the peninsula of Piræus, which is distant about 4½ miles from Athens, and contains three natural harbors. It was not till the administration of Pericles that the walls were built which connected Athens with her ports. Under the administration of Pericles Athens was adorned with numerous public buildings, which existed in all their glory when St. Paul visited the city. The Acropolis was the center of the architectural splendor of Athens. After the Persian wars the hall had ceased to be inhabited, and was appropriated to the worship of Athena and to the other guardian deities of the city. It was covered with the temples of gods and heroes; and thus its platform presented not only a sanctuary, but a museum, containing the finest productions of the architect and the sculptor, in which the whiteness of the marble was relieved by brilliant colors, and rendered still more dazzling by the transparent clearness of the Athenian atmosphere. The



Temple of Victory at Athens.

only approach to it was from the Agora on its western side. At the top of a magnificent flight of marble steps, 70 feet broad, stood the Propylæa, constructed under the auspices of Pericles, and which served as a suitable entrance to the exquisite works within. The Propylæa were themselves one of the masterpieces of Athenian art. They were entirely of Pentelic marble, and covered the whole of the

western end of the Acropolis, having a breadth of 168 feet. On passing through the Propylæa all the glories of the Acropolis became visible. The chief building was the Parthenon (i. e. House of the Virgin), the most perfect production of Grecian architecture. It derived its name from its being the temple of Athena Parthenos, or Athena the Virgin, the invincible goddess of war. It stood on the highest part of the Acropolis, near its center. It was entirely of Pentelic marble, on a rustic basement of ordinary limestone, and its architecture, which was of the Doric order, was of the purest kind. It was adorned with the most exquisite sculptures, executed by various artists under the direction of Phidias. A large number of these sculptures were brought to England by Lord Elgin, of whom they were purchased by the nation and deposited in the British Museum. But the chief wonder of the Parthenon was the colossal statue of the Virgin Goddess executed by Phidias himself. The Acropolis was adorned with another colossal figure of Athena, in bronze, also the work of Phidias. It stood in the open air, nearly opposite the Propylæa. With its pedestal it must have been about 70 feet high, and consequently towered above the roof of the Parthenon, so that the point of its spear and the crest of its helmet were visible off the promontory of Sunium to ships approaching Athens. Another magnificent building on the Acropolis was the Erechtheum, or temple of Erechtheus. It was one of the finest models of the Ionic order, as the Parthenon was of the Doric. It stood to the north of the latter building, and close to the northern wall of the Acropolis. Among the remarkable places in other parts of the city we may mention, first, the Dionysiac theater, which occupied the slope at the south-eastern extremity of the Acropolis. The middle of it was excavated out of the rock, and the rows of seats ascended in curves one above another, the diameter increasing with the height. It was no doubt sufficiently large to accommodate the whole body of Athenian citizens, as well as the strangers who flocked to Athens during the Dionysiac festival, but its dimensions cannot now be accurately ascertained. It had no roof, but the spectators were probably protected from the sun by an awning, and from their elevated seats they had a distinct view of the sea and of the peaked hills of Salamis in the horizon. Above them rose the Parthenon and the other buildings of the Acropolis, so that they sat under the shadow of the ancestral gods of the country. The Areopagus, or Hill of Ares (Mars), is described elsewhere [Mars' Hill.] The Pnyx, or place for holding the public assemblies of the Athenians, stood on the side of a low rocky hill, at the distance of about a quarter of a mile from the Areopagus. Between the Pnyx on the west, the Areopagus on the north, and the Acropolis on the east, and closely adjoining the base of these hills, stood the Agora or "Market," where St. Paul disputed daily. In a direction from north-west to south-east a street called the Ceramicus ran diagonally through the Agora, entering it through the valley between the Pnyx and the Areopagus. The street was named after a district of the city, which was divided into two parts, the Inner and Outer Ceramicus. The former lay within the city walls, and included the Agora. The Outer Ceramicus, which formed a handsome suburb on the north-west of the city, was the burial-place of all persons honored with a public funeral. Through it ran the road to the gymnasium and gardens of the Academy, which were situated about a mile from the walls. The Academy was the place where Plato and his disciples taught. On each side of this road were monuments to illustrious Athenians, especially those who had fallen in battle. East of the city, and outside the walls, was the Lyceum, a gymnasium dedicated to Apollo Lyceus, and celebrated as the place in which Aristotle taught.—The remark of the sacred historian respecting the inquisitive character of the Athenians (Acts xvii. 21) is attested by the unanimous voice of antiquity. Demosthenes rebukes his countrymen for their love of constantly going about in the market and asking one another, What news? Their natural liveliness was partly owing to the purity and clearness of the atmosphere of Attica, which also allowed them to pass much of their time in the open air. The transparent clearness of the atmosphere is noticed by Euripides (Medea, 829), who describes the Athenians as "delicately marching through most pellucid air." Modern travelers have not failed to notice the same peculiarity. Thus Dean Stanley speaks "of the transparent clearness, the brilliant coloring of an Athenian sky; of the flood of fire with which the marble columns, the mountains and the sea are all bathed and penetrated by an illumination of an Athenian sunset."—St. Paul began his address at Athens by speaking of their "carefulness in religion," which is translated in the A. V. "too superstitious," an unfortunate mistranslation, as Conybeare and Howson remark, "because it entirely destroys the graceful courtesy of St. Paul's opening address, and represents him as beginning his speech by offending his audience." The Athenian carefulness in religion is con-

firmed by the ancient writers. Thus Pausanias says that the Athenians surpassed all other states in the attention which they paid to the worship of the gods; and hence the city was crowded in every direction with temples, altars and other sacred buildings. The altar "to the Unknown God," which St. Paul mentions, has been spoken of elsewhere. Of the Christian church founded by St. Paul at Athens, according to ecclesiastical tradition, Dionysius the Areopagite was the first bishop. [Dionysius.]

Atonement, The Day of. I. The great day of national humiliation, and the only one commanded in the Mosaic law. [Fasts.] The mode of its observance is described in Lev. xvi., and the conduct of the people is emphatically enjoined in Lev. xxiii. 26-32. II. It was kept on the tenth day of Tisri, that is, from the evening of the ninth to the evening of the tenth of that month, five days before the Feast of Tabernacles. [Festivals.] III. It was kept by the people as a high solemn sabbath. On this occasion only the high-priest was permitted to enter into the Holy of Holies. Having bathed his person and dressed himself entirely in the holy white linen garments, he brought forward a young bullock for a sin-offering, purchased at his own cost, on account of himself and his family, and two young goats for a sin-offering with a ram for a burnt-offering, which were paid for out of the public treasury, on account of the people. He then presented the two goats before the Lord at the door of the tabernacle and cast lots upon them. On one lot "For Jehovah" was inscribed, and on the other "For Azazel." He next sacrificed the young bullock as a sin-offering for himself and his family. Taking with him some of the blood of the bullock, he filled a censer with burning coals from the brazen altar, took a handful of incense, and entered into the most holy place. He then threw the incense upon the coals and enveloped the mercy-seat in a cloud of smoke. Then, dipping his finger into the blood, he sprinkled it seven times before the mercy-seat eastward. The goat upon which the lot "For Jehovah" had fallen was then slain and the high-priest sprinkled its blood before the mercy-seat in the same manner as he had done that of the bullock. Going out from the Holy of Holies he purified the holy place, sprinkling some of the blood of both the victims on the altar of incense. At this time no one besides the high-priest was suffered to be present in the holy place. The purification of the Holy of Holies, and of the holy place, being thus completed, the high-priest laid his hands upon the head of the goat on which the lot "For Azazel" had fallen, and confessed over it all the sins of the people. The goat was then led, by a man chosen for the purpose, into the wilderness, into "a land not inhabited," and was there let loose. The high-priest after this returned into the holy place, bathed himself again, put on his usual garments of office, and offered the two rams as burnt-offerings, one for himself and one for the people. He also burnt upon the altar the fat of the two sin-offerings, while their flesh was carried away and burned outside the camp. They who took away the flesh and the man who had led away the goat had to bathe their persons and wash their clothes as soon as their service was performed. The accessory burnt-offerings mentioned (Num. xxix. 7-11) were a young bullock, a ram, seven lambs, and a young goat.—In considering the meaning of the particular rites of the day, three points appear to be of a very distinctive character. 1. The white garments of the high-priest. 2. His entrance into the Holy of Holies. 3. The scape-goat. The writer of the Epistle to the Hebrews (ix. 7-25) teaches us to apply the first two particulars. The high-priest himself, with his person cleansed and dressed in white garments, was the best outward type which a living man could present in his own person of that pure and holy One who was to purify His people and to cleanse them from their sins. But respecting the meaning of the scape-goat, we have no such light to guide us, and the subject is one of great doubt and difficulty. It has been generally considered that it was dismissed to signify the carrying away of the sins of the people, as it were, out of the sight of Jehovah. If we keep in view that the two goats are spoken of as parts of one and the same sin-offering, we shall not have much difficulty in seeing that they form together but one symbolical expression; the slain goat setting forth the act of sacrifice, in giving up its own life for others "to Jehovah;" and the goat which carried off its load of sin "for complete removal," as signifying the cleansing influence of faith in that sacrifice.

Augus'tus Cæs'ar, the first Roman emperor. He was born A. U. C. 691, B. C. 63. His father was Caius Octavius; his mother Atia, daughter of Julia, the sister of C. Julius Cæsar. He was principally educated by his great-uncle Julius Cæsar, and was made his heir. After his murder, the young Octavius, then Caius Julius Cæsar Octavianus, was taken into the Triumvirate with Antony and Lepidus, and, after the removal of the latter, divided the empire with Antony. The struggle for the supreme power was terminated in favor of Octavianus by the battle of Actium, B. C. 31.

On this victory he was saluted Imperator by the senate, who conferred on him the title Augustus (B. C. 27). The first link binding him to N. T. history is his treatment of Herod after the battle of Actium. That prince, who had espoused Antony's side, found himself pardoned, taken into favor and confirmed, nay, even increased in his power. After Herod's death, in A. D. 4, Augustus divided his dominions almost exactly according to his dying directions, among his sons. Augustus died in Nola in Campania, August 19, A. U. C. 767, A. D. 14, in his 76th year; but long before his death he had associated Tiberius with him in the empire.

A'ven. 1. The "plain of Aven" is mentioned by Amos (i. 5) in his denunciation of Syria and the country to the N. of Palestine. It has not been identified with certainty. 2. In Hos. x. 8 the word is clearly an abbreviation



Ruins of Baalbek (now called Aven).

of Bethaven, that is, Bethel (comp. iv. 15, &c.). 3. The sacred city of Heliopolis or On, in Egypt (Ezr. xxx. 17).

Awl, a tool of which we do not know the ancient form. The only notice of it is in connection with the custom of boring the ear of the slave (Ex. xxi. 6; Deut. xv. 17).

Axe. Consisted of a head of iron (cf. Is. x. 34), fastened, with thongs or otherwise, upon a handle of wood, and so liable to slip off (Deut. xix. 5; 2 K. vi. 5). It was used for felling trees (Deut. xx. 19), and also for shaping the wood when felled, perhaps like the modern adze (1 K. vi. 7). The "battle-axe" was probably, as its root indicates, a heavy mace or maul, like that which gave his surname to Charles Martel.

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Ba'al, the supreme male divinity of the Phoenician and Canaanitish nations, as Ashtoreth was their supreme female divinity. Both names have the peculiarity of being used in the plural, and it seems certain that these plurals designate not statues of the divinities, but different modifications of the divinities themselves. The plural Baalim is found frequently alone. The word Baal is in Hebrew a common noun of frequent occurrence, having the meaning Lord, not so much, however, in the sense of Ruler as of Master, Owner, Possessor. There can be no doubt of the very high antiquity of the worship of Baal. We find it established amongst the Moabites and their allies the Midianites in the time of Moses (Num. xxii. 41), and through these nations the Israelites were seduced to the worship of this god under the particular form of Baal-Peor (Num. xxv. 3-18; Deut. iv. 3). In the times of the kings the worship of Baal spread greatly, and together with that of Asherah became the religion of the court and people of the ten tribes (1 K. xvi. 31-33, xviii. 19, 22). And though this idolatry was occasionally put down (2 K. iii. 2, x. 28), it appears never to have been permanently abolished among them (2 K. xvii. 16). In the kingdom of Judah also Baal-worship extensively prevailed. The worship of Baal amongst the Jews seems to have been appointed with much pomp and ceremonial. Temples were erected to him (1 K. xvi. 32; 2 K. xi. 18); his images were set up (2 K. x. 26); his altars were very numerous (Jer. xi. 13), were erected particularly on lofty eminences (1 K. xviii. 20), and on the roofs of houses (Jer. xxxii. 29); there were priests in great numbers (1 K. xviii. 19), and of various classes (2 K. x. 19); the worshippers appear to have been arrayed in appropriate robes (2 K. x. 22); the worship was performed by burning incense (Jer. vii. 9) and offering burnt sacrifices, which occasionally consisted of human victims (Jer. xix. 5). The officiating priests danced with frantic shouts around the altar, and cut themselves with knives to excite the attention and compassion of the god (1 K. xviii. 26-28). Throughout all the Phoenician colonies we continually find traces of the worship of this god; nor need we hesitate to regard the Babylonian Bel (Is. xlvi. 1) or Belus as essentially identical with Baal, though perhaps under some modified form. Among the compounds of Baal which appear in the O. T. is Ba'al-be'rith (Judg. viii. 33, ix. 4). The name signifies the Covenant-Baal, the god who comes into covenant with the worshippers.

Ba'bel (confusion), **Bab'ylon** (Greek form of Babel), is properly the capital city of the country which is called, in Genesis, Shinar,



GENERAL VIEW OF BETHEL. FROM A PHOTOGRAPH.

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and in the later books Chaldaea, or the land of the Chaldaeans. The architectural remains discovered in Southern Babylonian, taken in conjunction with the monumental records, seem to indicate that it was not at first the capital, nor, indeed, a town of very great importance. The first rise of the Chaldaean power was in the region close upon the Persian Gulf; thence the nation spread northwards up the course of the rivers, and the seat of government moved in the same direction, being finally fixed at Babylon, perhaps not earlier than B. C. 1700.—The descriptions of Babylon which have come down to us in classical writers are derived chiefly from two sources, the works of Herodotus and of Ctesias. According to the former, the city, which was built on both sides of the Euphrates, formed a vast square, enclosed within a double line of high walls, the extent of the outer circuit being 480 stades, or about 56 miles. The entire area included would thus have been about 200 square miles. The houses, which were frequently three or four stories high, were laid out in straight streets crossing each other at right angles. In each division of the town there was a fortress or stronghold, consisting, in the one case, of the royal palace; in the other, of the great temple of Belus. The two portions of the city were united by a bridge, composed of a series of stone piers with movable platforms of wood stretching from one pier to another. According to Ctesias, the circuit of the city was not 480 but 360 stades,—which is a little under 42 miles. It lay, he says, on both sides of the Euphrates, and the two parts were connected by a stone bridge five stades (above 1,000 yards) long, and 30 feet broad, of the kind described by Herodotus. At either extremity of the bridge was a royal palace, that in the eastern city being the most magnificent of the two. The two palaces were joined, not only by the bridge, but by a tunnel under the river! Ctesias' account of the temple of Belus has not come down to us. In examining the truth of these descriptions, we shall most conveniently commence from the outer circuit of the town. All the ancient writers appear to agree in the fact of a district of vast size, more or less inhabited, having been enclosed within lofty walls, and included under the name of Babylon. With respect to the exact extent of the circuit they differ. The estimate of Herodotus and of Pliny is 480 stades, of Strabo 385, of Q. Curtius 368, of Clitarchus 365, and of Ctesias 360 stades. It is evident that here we have merely the moderate variations to be expected in independent measurements, except in the first of the numbers. Perhaps the true explanation is that Herodotus spoke of the outer wall, which could be traced in his time. Taking the lowest estimate of the extent of the circuit, we shall have for the space within the rampart an area of above 100 square miles; nearly five times the size of London! It is evident that this vast space cannot have been entirely covered with houses. With regard to the height and breadth of the walls there is nearly as much difference of statement as with regard to their extent. The gates and walls are alike mentioned in Scripture; the height of the one and the breadth of the other being specially noticed (Jer. li. 58; comp. l. 15, and li. 53).—About five miles above Hilah, on the opposite or left bank of the Euphrates, occurs a series of artificial mounds of enormous size. They consist chiefly of three great masses of building, —the high pile of unbaked brickwork, called by Rich "Mujellibe," but which is known to the Arabs as "Babil;" the building denominated the "Kasr" or palace; and a lofty mound, upon which stands the modern tomb of Amrámibn-'Alb. On the west, or right bank, the remains are very slight and scanty. Scattered over the country on both sides of the Euphrates are a number of remarkable mounds, usually standing single, which are plainly of the same date with the great mass of ruins upon the river bank. The most remarkable fact connected with the magnificence of Babylon is the poorness of the material with which such wonderful results were produced. With bricks made from the soil of the country, in many parts an excellent clay, and at first only "slime for mortar" (Gen. xi. 3), were constructed edifices of so vast a size that they still remain among the most enormous ruins in the world.—Scripture represents the "beginning of the kingdom" as belonging to the time of Nimrod, the grandson of Ham (Gen. x. 6-10). The most ancient inscriptions appear to show that the primitive inhabitants of the country were really Cushite, i. e. identical in race with the early inhabitants of Southern Arabia and of Ethiopia. The early annals of Babylon are filled by Berosus, the native historian, with three dynasties; one of 49 Chaldean kings, who reigned 458 years; another of 9 Arab kings, who reigned 245 years; and a third of 49 Assyrian monarchs, who held dominion for 526 years. The line of Babylonian kings becomes exactly known to us from the year B. C. 747. The "Canon of Ptolemy" gives us the succession of Babylonian monarchs, with the exact length of the reign of each, from the year B. C. 747, when

Nabonassar mounted the throne, to B. C. 331, when the last Persian king was dethroned by Alexander. Of the earlier kings of the Canon, the only one worthy of notice is Mardocempalus (B. C. 721), the Merodach-Baladan of Scripture, but it is not till we come to Nabopolassar, the father of Nebuchadnezzar, that a new era in the history of Babylon commences. On the fall of Nineveh (B. C. 625) Babylon became not only an independent kingdom, but an empire. The city was taken by surprise (B. C. 539), as Jeremiah had prophesied (li. 31), by an army of Medes and Persians under Cyrus, as intimated 170 years earlier by Isaiah (xxi. 1-9), and, as Jeremiah had also foreshown (li. 39), during a festival. According to the book of Daniel, it would seem as if Babylon was taken, not by Cyrus, king of Persia, but by a Median king, named Darius (v. 31). There is, however, sufficient indication that "Darius the Mede" was not the real conqueror, but a monarch with a certain delegated authority (see Dan. v. 31, and ix. 1). With the conquest by Cyrus commenced the decay and ruin of Babylon, though it continued a royal residence through the entire period of the Persian empire. The defenses and public buildings suffered grievously from neglect during the long period of peace which followed the reign of Xerxes. After the death of Alexander the Great, the removal of the seat of empire to Antioch under the Sĕleucidæ gave the finishing blow to the prosperity of the place. Since then Babylon has been a quarry from which all the tribes in the vicinity have derived the bricks with which they have built their cities. The "great city," "the beauty of the Chaldees' excellency," has thus emphatically "become heaps" (Jer. li. 37).

Ba'bel, Tower of. The "tower of Babel" is only mentioned once in Scripture (Gen. xi. 4, 5), and then as incomplete. It was built of bricks, and the "slime" used for mortar was probably bitumen. Such authorities as we possess represent the building as destroyed soon after its erection. When the Jews, however, were carried captive into Babylonia, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples, in one or other of which they thought to recognize the very tower itself. The predominant opinion was in favor of the great temple of Nebo at Borsippa, the modern Birs-Nimrud. But the Birs-Nimrud, though it can not be the tower of Babel itself, may well be taken to show the probable shape and character of the edifice. This building appears to have been a sort of oblique pyramid built in seven receding stages. "Upon a platform of crude brick, raised a few feet above the level of the alluvial plain, was built of burnt brick the first or basement stage,—an exact square, 272 feet each way, and 26 feet in perpendicular height. Upon this stage was erected a second, 230 feet each way, and likewise 26 feet high; which, however, was not placed exactly in the middle of the first, but considerably nearer to the south-western end, which constituted the back of the building. The other stages were arranged similarly; the third being 188 feet, and again 26 feet high; the fourth, 146 feet square, and 15 feet high; the fifth 104 feet square, and the same height as the fourth; the sixth 62 feet square, and again the same height; and the seventh 20 feet square, and once more the same height. On the seventh stage there was probably placed the ark or



Birs-Nimrud.

tabernacle, which seems to have been again 15 feet high, and must have nearly, if not entirely, covered the top of the seventh story. The entire original height, allowing three feet for the platform, would thus have been 156 feet, or, without the platform, 153 feet. The whole formed a sort of oblique pyramid, the gentler slope facing the N. E., and the steeper inclining to the S. W. On the N. E. side was the grand entrance, and here stood the vestibule, a separate building, the débris from which having joined those from the temple itself, fill up the intermediate space, and very remarkably prolong the mound in this direction" (Rawlinson's "Herodotus," vol. ii. pp. 582-3).

Badger-Skins. There is much obscurity as to the meaning of the word tachash rendered



TOWN AND HARBOR OF BEYROUT. FROM A PHOTOGRAPH.

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"badger" in our A. V. (Ex. xxv. 5, xxxv, 7, &c.); the ancient versions seem nearly all agreed that it denotes, not an animal, but a color, either black or sky-blue. The badger is not found in the Bible lands. The Arabic duchash, or tuchash, denotes a dolphin, but in all probability is not restricted in its application, but may refer to either a seal or a cetacean. The skin of the Halicore, from its hardness, would be well suited for making soles for shoes (Ez. xvi. 10), and it is worthy of remark that the Arabs near Cape Mussendum employ the skins of these animals for a similar purpose. The Halicore Tabernaculi is found in the Red Sea, and on the coral banks of the Abyssinian coast. Perhaps, however, tachash may denote a seal, the skin of which animal would suit all the demands of the Scriptural allusions.

Bag is the rendering of several words in the Old and New Testaments. 1. Charitim, the "bags" in which Naaman bound up the two talents of silver for Gehazi (2 K. v. 23). The word only occurs besides in Is. iii. 22, and there denotes the reticules carried by the Hebrew ladies. 2. Cis, a bag for carrying weights (Deut. xxv. 13; Prov. xvi. 11; Mic. vi. 11), also used as a purse (Prov. i. 14; Is. xlvi. 6). 3. Celi, in Gen. xlii. 25, is the "sack" in which Jacob's sons carried the corn which they brought from Egypt, and in 1 Sam. ix. 7, xxi. 5, it denotes a bag, or wallet, for carrying food. The shepherd's "bag" which David had seems to have been worn by him as necessary to his calling, and was probably, from a comparison of Zech. xi. 15, 16 (where A. V. "instruments" is the same word), for the purpose of carrying the lambs which were unable to walk or were lost, and contained materials for healing such as were sick and binding up those that were broken (comp. Ez. xxxiv. 4, 16). 4. Tsepor, properly a "bundle" (Gen. xlii. 35; 1 Sam. xxv. 29), appears to have been used by travellers for carrying money during a long journey (Prov. vii. 20; Hag. i. 6; comp. Luke xii. 33). The "bag" which Judas carried was probably a small box or chest (John xii. 6, xiii. 29). The Greek word is the same as that used in the LXX. for "chest" in 2 Chr. xxiv. 8, 10, 11.

Ba'laam, the son of Beor, a man endowed with the gift of prophecy (Num. xxii. 5). He belonged to the Midianites, and perhaps as the prophet of his people possessed the same authority that Moses did among the Israelites. At any rate, he is mentioned in conjunction with the five kings of Midian, apparently as a person of the same rank (Num. xxxi. 8; cf. xxxi. 16). He seems to have lived at Pethor, which is said at Deut. xxiii. 4 to have been a city of Mesopotamia. He himself speaks of being "brought from Aram out of the mountains of the East" (Num. xxiii. 7). Balaam is one of those instances which meet us in Scripture of persons dwelling among heathens but possessing a certain knowledge of the one true God. When the Israelites were encamped in the plains of Moab, Balak, the king of Moab, sent for Balaam to curse him. Balaam was prohibited by God from going. The king of Moab, however, sent again for him. The prophet again refused, but was at length allowed to go. Balaam therefore proceeded on his journey with the messengers of Balak. But God's anger was kindled at this manifestation of determined self-will, and the angel of the Lord stood in the way for an adversary against him. "The dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 16). Balaam predicted a magnificent career for the people whom he was called to curse, but he nevertheless suggested to the Moabites the expedient of seducing them to commit fornication. The effect of this is recorded in ch. xxv. A battle was afterwards fought against the Midianites, in which Balaam sided with them and was slain by the sword of the people whom he had endeavored to curse (Num. xxxi. 8).

Baldness. There are two kinds of baldness, viz. artificial and natural. The latter seems to have been uncommon, since it exposed people to public derision, and is perpetually alluded to as a mark of squalor and misery (2 K. ii. 23; Is. iii. 24, xv. 2; Jer. xlvii. 5; Ez. vii. 18, &c.). In Lev. xiii. 29, &c., very careful directions are given to distinguish "the plague upon the head and beard" from mere natural baldness, which is pronounced to be clean, ver. 40. Artificial baldness marked the conclusion of a Nazarite's vow (Acts xviii. 18; Num. vi. 9), and was a sign of mourning.

Balm occurs in Gen. xxxvii. 25, xliii. 11; Jer. viii. 22, xlvi. 11, li. 8; and Ez. xxvii. 17. It is impossible to identify it with any certainty. It may represent the gum of the Pistacia lentiscus, or that of the Balsamodendron opobalsamum. It is now called the Balm of Gilead, the tree or shrub being indigenous in the mountains around Mecca. [Spices.]

Banquets, among the Hebrews, were not only a means of social enjoyment, but were a part of the observance of religious festivity. At the three solemn festivals the family also had its domestic feast (Deut. xvi. 11). Probably both males and females went up (1 Sam. i. 9) together, to hold the festival. Sacrifices, both ordinary and extraordinary (Ex.

xxxiv. 15; Judg. xvi. 23), included a banquet, and Eli's sons made this latter the prominent part. Birthday-banquets are only mentioned in the cases of Pharaoh and Herod (Gen. xl. 20; Matt. xiv. 6). The usual time of the ban-



Balm of Gilead.

quet was the evening, and to begin early was a mark of excess (Is. v. 11; Eccl. x. 16). The most essential materials of the banqueting-room, next to the viands and wine, which last was often drugged with spices (Prov. ix. 2; Cant. viii. 2), were perfumed unguents, garlands or loose flowers, white or brilliant robes; after these, exhibitions of music, singers and dancers, riddles, jesting and merriment (Is. xxviii. 1; Wisd. ii. 7; 2 Sam. xix. 35; Is. xxv. 6, v. 12; Judg. xiv. 12; Neh. viii. 10; Eccl. x. 19; Matt. xxii. 11; Am. vi. 5, 6; Luke xv. 25). The posture at table in early times was sitting (1 Sam. xvi. 11, xx. 5, 18), and the guests were ranged in order of dignity (Gen. xliii. 33; 1 Sam. ix. 22): the words which imply the recumbent posture belong to the N. T. The separation of the women's banquet was not a Jewish custom (Esth. i. 9).

Baptism. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. There is a natural connection in the mind between the thought of physical and that of spiritual pollution. In warm countries this connection is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East. The history of Israel and the Law of Moses abound with such illustrations (Gen. xxxv. 2; Ex. xix. 10; Lev. xv., xvii. 15, xxii. 4, 6, xvi. 26, 28; Num. xix. 10). The baptism of John.—There has been some uncertainty as to the nature of John's baptism and its spiritual significance. It appears to have been a kind of transition from the Jewish baptism to the Christian. The distinction between John's baptism and Christian baptism appears in the case of Apollos (Acts xviii. 26, 27), and of the disciples of Ephesus, mentioned Acts xix. 1-6. We cannot but draw from this history the inference that in Christian baptism there was a deeper spiritual significance. The baptism of Jesus.—Plainly the most important action of John as a baptist was his baptism of Jesus, which was His formal setting apart for His ministry, and was a most important portion of His consecration to be the High-Priest of God. He was just entering on the age of thirty (Luke iii. 23), the age at which the Levites began their ministry and the rabbis their teaching. Baptism of the Disciples of Christ.—Whether our Lord ever baptized has been doubted. The only passage which may distinctly bear on the question is John iv. 1, 2, where it is said "that Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." The command to baptize was co-extensive with the command to preach the Gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism (Matt. xxviii. 19). The language of the New Testament and of the primitive fathers sufficiently points to immersion as the common mode of baptism. But in the case of the family of the jailer at Philippi (Acts xvi. 33), and of the three thousand converted at Pentecost (Acts ii.), it seems hardly likely that immersion should have been possible. Moreover, the ancient Church, which mostly adopted immersion, was satisfied with effusion in case of clinical baptism—the baptism of the sick and dying.

Barab'bas, a robber (John xviii. 40), who had committed murder in an insurrection (Mark xv. 7; Luke xxiii. 19) in Jerusalem, and was lying in prison at the time of the trial of Jesus before Pilate.

Barbarian. "Every one not a Greek is a barbarian" is the common Greek definition, and in this strict sense the word is used in Rom. i. 14, "I am debtor both to Greeks and barbarians." It often retains this primitive meaning, as in 1 Cor. xiv. 11 (of one using an unknown tongue), and Acts xxviii. 2, 4 (of the Maltese, who spoke a Punic dialect).

Barley was grown by the Hebrews (Lev. xxvii. 16; Deut. viii. 8; Ruth ii. 17, &c.), who used it for baking into bread, chiefly amongst the poor (Judg. vii. 13; 2 K. iv. 42; John vi. 9, 13); for making into bread by mixing it with wheat, beans, lentils, millet, &c. (Ez. iv.

9); and as fodder for horses (1 K. iv. 28). The barley harvest (Ruth i. 22, ii. 23; 2 Sam. xxi. 9, 10) takes place in Palestine in March and April and in the hilly districts as late as May; but the period, of course, varies according to the localities where the corn grows. It always precedes the wheat harvest, in some places by a week, in others by fully three weeks. In Egypt the barley is about a month earlier than the wheat; whence its total destruction by the hail-storm (Ex. ix. 31). Barley was sown at any time between November and March, according to the season. Barley bread is even to this day little esteemed in Palestine. This fact is important, as serving to elucidate some passages in Scripture.

Bar'nabas, a name signifying "son of prophecy," or "exhortation" (or, but not so probably, "consolation," as A. V.), given by the Apostles (Acts iv. 36) to Joseph (or Joses), a Levite of the island of Cyprus, who was early a disciple of Christ. In Acts ix. 27, we find him introducing the newly converted Saul to the Apostles at Jerusalem, in a way which seems to imply previous acquaintance between the two. On tidings coming to the church at Jerusalem that men of Cyprus and Cyrene had been preaching to Gentiles at Antioch, Barnabas was sent thither (Acts xi. 19-26), and went to Tarsus to seek Saul, as one specially raised up to preach to the Gentiles (Acts xxvi. 17). Having brought him to Antioch, he was sent with him to Jerusalem with relief for the brethren in Judaea (Acts xi. 30). On their return, they (Acts xiii. 2) were ordained by the church for the missionary work, and sent forth (A. D. 45). From this time Barnabas and Paul enjoy the title of dignity of Apostles. The Epistle attributed to Barnabas is believed to have been written early in the second century.

Barthol'omew, one of the Twelve Apostles of Christ (Matt. x. 3; Mark iii. 18; Luke vi. 14; Acts i. 13). It has been not improbably conjectured that he is identical with Nathanael (John i. 45 ff.). He is said to have preached the Gospel in India, that is, probably, Arabia Felix, and, according to some, in Armenia.

Bartimae'us, a blind beggar of Jericho who (Mark x. 46 ff.) sat by the wayside begging as our Lord passed out of Jericho on His last journey to Jerusalem.

Ba'ruch. Son of Neriah, the friend (Jer. xxxii. 12), amanuensis (Jer. xxxvi. 4-32), and faithful attendant of Jeremiah (Jer. xxxvi. 10 ff.; B. C. 603), in the discharge of his prophetic office. He was of a noble family (comp. Jer. li. 59; Bar. i. 1), and of distinguished acquirements; and his brother Seraiah held an honorable office in the court of Zedekiah (Jer. li. 59). His enemies accused him of influencing Jeremiah in favor of the Chaldaeans (Jer. xliii. 3; cf. xxxvii. 13); and he was thrown into prison with that prophet, where he remained till the capture of Jerusalem, B. C. 586. By the permission of Nebuchadnezzar he remained with Jeremiah at Mizpeh (Jos. Ant. x. 9, §1); but was afterwards forced to go down to Egypt (Jer. xliii. 6). Nothing is known certainly of the close of his life.

Baruch, The Book of. It exists at present in Greek, and in several translations which were made from the Greek. Of the two Old Latin versions which remain, that which is incorporated in the Vulgate is generally literal; the other is more free. The book was held in little esteem among the Jews. From the time of Irenaeus it was frequently quoted both in the East and in the West, and generally as the work of Jeremiah. At the Council of Trent Baruch was admitted into the Romish Canon.

Ba'shan, a district on the east of Jordan. It is sometimes spoken of as the "land of Bashan" (1 Chr. v. 11; and comp. Num. xxi. 33, xxxii. 33), and sometimes as "all Bashan" (Deut. iii. 10, 13; Josh. xii. 5, xiii. 12, 30), but mostly commonly without any addition. It was taken by the children of Israel after their conquest of the land of Sihon from Arnon to Jabbok.



View of Bashan.

Basin. Among the smaller vessels for the Tabernacle or Temple service, many must have been required to receive from the sacrificial victims the blood to be sprinkled for purification. The form and material of these vessels can only be conjectured from the analogy of ancient Assyrian and Egyptian specimens of works of the same kind. The "basin" from which our Lord washed the disciples'

feet was probably deeper and larger than the hand-basin for sprinkling.

Basket. The Hebrew terms used in the description of this article are as follows: (1) Sal, so called from the twigs of which it was originally made, specially used for holding bread (Gen. xl. 16 ff.; Ex. xxix. 3, 23; Lev. viii. 2, 26, 31; Num. vi. 15, 17, 19). (2) Salsillôth, a word of kindred origin, applied to the basket used in gathering grapes (Jer. vi. 9). (3) Tene, in which the first-fruits of the harvest were presented (Deut. xxvi. 2, 4). We may infer that it was used for household purposes, perhaps to bring the corn to the mill. (4) Celub, so called from its similarity to a bird cage or trap, probably in regard to its



Egyptian Baskets.

having a lid: it was used for carrying fruit (Am. viii. 1, 2). (5) Dud, used for carrying fruit (Jer. xxiv. 1, 2), as well as on a larger scale for carrying clay to the brickyard (Ps. lxxxi. 6; pots, A. V.), or for holding bulky articles (2 K. x. 7). In the N. T. baskets are described under three different terms.

Bastard. Among those who were excluded from entering the congregation, even to the tenth generation, was the mamzêr (A. V. bastard), who was classed in this respect with the Ammonite and Moabite (Deut. xxiii. 2). The term is not, however, applied to any illegitimate offspring, born out of wedlock, but is restricted by the Rabbins to the issue of any connection within the degrees prohibited by the Law.

Bat. Many travellers have noticed the immense numbers of bats that are found in caverns in the East, and Mr. Layard says that on the occasion of a visit to a cavern these noisome beasts compelled him to retreat.

Bath. This was a prescribed part of the Jewish ritual of purification in cases of accident, leprous or ordinary uncleanness (Lev. xv., xvi. 28, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 K. v. 10); as also after mourning, which always implied defilement (Ruth iii. 3; 2 Sam. xii. 20). With bathing, anointing was customarily joined; the climate making both these essential alike to health and pleasure, to which luxury added the use of perfumes (Susan. 17; Jud. x. 3; Esth. ii. 12). The "pools," such as that of Siloam and Hezekiah (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; John ix. 7), often sheltered by porticos (John v. 2), are the first indications we have of public bathing accommodation.

Battle-axe, Jer. li. 20.

Beans (2 Sam. xvii. 28; Ezr. iv. 9). Beans are cultivated in Palestine, which produces many of the leguminous order of plants, such as lentils, kidney-beans, vetches, &c. Beans are in blossom in January; they have been noticed in flower at Lydda on the 23d, and at Sidon and Acre even earlier; they continue in flower till March.

Bear (1 Sam. xvii. 34, 2 Sam. xvii. 8). The Syrian bear (Ursus Syriacus), which is without doubt the animal mentioned in the Bible, is still found on the higher mountains of Palestine. During the summer months these bears keep to the snowy parts of Lebanon, but descend in winter to the villages and gardens; it is probable also that at this period in former days they extended their visits to other parts of Palestine.



Syrian Bear.

Beard. Western Asiatics have always cherished the beard as the badge of the dignity of manhood, and attached to it the importance of a feature. The Egyptians, on the contrary, for the most part shaved the hair of the face and head, though we find some instances to the contrary. It is impossible to decide with certainty the meaning of the precept (Lev. xix. 27, xxi. 5) regarding the "corners of the beard." Probably the Jews retained the hair on the sides of the face between the ear and the eye, which the Arabs and others shaved away. The beard is the object of an oath, and that on which blessings or shame are spoken of as resting. The custom was and is to shave or pluck it and the hair out in mourning (Is. l. 6, xv. 2; Jer. xli. 5, xlviii. 37; Ezr. ix. 3; Bar. vi. 31); to neglect it is seasons of permanent affliction (2 Sam. xix. 24), and to regard any insult to it as the last outrage which enmity can inflict (2 Sam. x. 4).

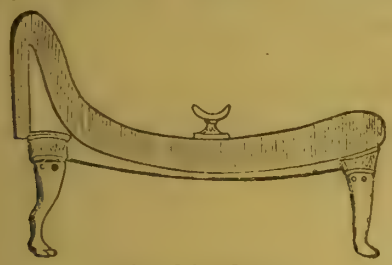


PEASANT WOMEN MAKING BREAD. FROM A PHOTOGRAPH.

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The beard was the object of salutation (2 Sam. xx. 9). The dressing, trimming, anointing, &c., of the beard was performed with much ceremony by persons of wealth and rank (Ps. cxxxiii. 2). The removal of the beard was a part of the ceremonial treatment proper to a leper (Lev. xiv. 9).

Bed and Bed-chamber. We may distinguish in the Jewish bed five principal parts: 1. The mattress, which was limited to a mere mat,



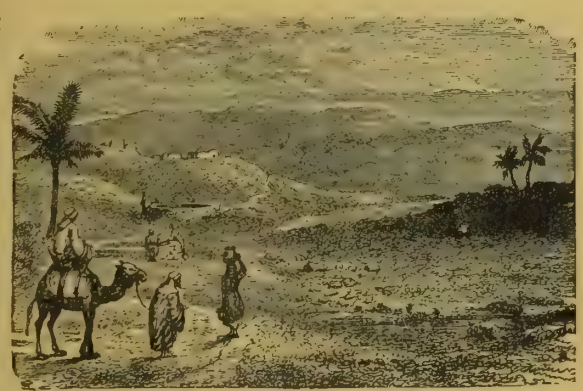
Bed and Head-rest.

or one or more quilts. 2. The covering, a quilt finer than those used in 1. In summer a thin blanket or the outer garment worn by day (1 Sam. xix. 13) sufficed. Hence the law provided that it should not be kept in pledge after sunset, that the poor man might not lack his needful covering (Deut. xxiv. 13). 3. The only material mentioned for this is that which occurs in 1 Sam. xix. 13, and the word used is of doubtful meaning, but seems to signify some fabric woven or plaited of goat's hair. It is clear, however, that it was something hastily adopted to serve as a pillow, and is not decisive of the ordinary use. Such pillows are common to this day in the East, formed of sheep's fleece or goat's skin, with a stuffing of cotton, &c. 4. The bedstead was not always necessary, the divan, or platform along the side or end of an Oriental room, sufficing as a support for the bedding. Yet some slight and portable frame seems implied among the senses of the word, which is used for a "bier" (2 Sam. iii. 31), and for the ordinary bed (2 K. iv. 10), for the litter on which a sick person might be carried (1 Sam. xix. 15), for Jacob's bed of sickness (Gen. xlvii. 31), and for the couch on which guests reclined at a banquet (Esth. i. 6). 5. The ornamental portions were pillars and a canopy (Jud. xiii. 9), ivory carvings, gold and silver, and probably mosaic work, purple and fine linen (Esth. i. 6; Cant. iii. 9, 10). The ordinary furniture of a bed-chamber in private life is given in 2 K. iv. 10. The "bed-chamber" in the Temple where Joash was hidden was probably a store-chamber for keeping beds (2 K. xi. 2; 2 Chr. xxii. 11). The position of the bed-chamber in the most remote and secret parts of the palace seems marked in the passages, Ex. viii. 3, 2 K. vi. 12.

Bee, Deut. i. 44; Judg. xiv. 8; Ps. cxviii. 12; Is. vii. 18. That Palestine abounded in bees is evident from the description of that land by Moses, for it was a land "flowing with milk and honey;" nor is there any reason for supposing that this expression is to be understood otherwise than in its literal sense. English naturalists know little of the species of bees that are found in Palestine. Mr. F. Smith, our best authority on the Hymenoptera, is inclined to believe that the honey-bee of Palestine is distinct from the honey-bee (A. mellifica) of this country. There can be no doubt that the attacks of bees in Eastern countries are more to be dreaded than they are in more temperate climates. Swarms in the East are far larger than they are with us, and, on account of the heat of the climate, one can readily imagine that their stings must give rise to very dangerous symptoms.

Beel'zebul, the title of a heathen deity, to whom the Jews ascribed the sovereignty of the evil spirits (Matt. x. 25, xii. 24; Mark iii. 22; Luke xi. 15 ff.). The correct reading is without doubt Beelzebul, and not Beelzebub, as given in the Syriac, the Vulgate and some other versions.

Beer'-sheba (well of the lion), the name of one of the old places in Palestine, which formed the southern limit of the country. There are two accounts of the origin of the name. 1. According to the first, the well was



Beer-sheba.

dug by Abraham, and the name given, because there he and Abimelech the king of the Philistines "sware" both of them (Gen. xxi. 31). 2. The other narrative ascribes the origin of the name to an occurrence almost precisely similar, in which both Abimelech, the king of the Philistines, and Phichol, his chief captain, are again concerned, with the difference

that the person on the Hebrew side of the transaction is Isaac instead of Abraham (Gen. xxvi. 31-33). There are at present on the spot two principal wells, and five smaller ones. The curb-stones round the mouth of both wells are worn into deep grooves by the action of the ropes of so many centuries, and "look as if frilled or fluted all round." Beersheba was given to the tribe of Simeon (xix. 2; 1 Chr. iv. 28). In the time of Jerome it was still a considerable place; and later it is mentioned as an episcopal city under the Bishop of Jerusalem.

Be'hemoth. There can be little or no doubt that by this word (Job xl. 15-24) the hippopotamus is intended, since all the details descriptive of the behemoth accord entirely with the ascertained habits of that animal. Since in the first part of Jehovah's discourse (Job xxxviii., xxxix.) land animals and birds are



Hippopotamus.

mentioned, it suits the general purpose of that discourse better to suppose that aquatic or amphibious creatures are spoken of in the last half of it: and since the leviathan, by almost universal consent, denotes the crocodile, the behemoth seems clearly to point to the hippopotamus, his associate in the Nile. The description of the animal's lying under "the shady trees," amongst the "reeds" and willows, is peculiarly appropriate.

Be'lial. The translators of our A. V., following the Vulgate, have frequently treated this word as a proper name, and given it in the form Belial, in accordance with 2 Cor. vi. 15. There can be no question, however, that the word is not to be regarded as a proper name in the O. T.; its meaning is worthlessness, and hence recklessness, lawlessness. The expression son or man of Belial must be understood as meaning simply a worthless, lawless fellow. The term as used in 2 Cor. vi. 15 is generally understood as an appellative of Satan, as the personification of all that was bad.

Bellows. The word occurs only in Jer. vi. 29, "The bellows are burned;" where their use is to heat a smelting furnace. A picture of two different kinds of bellows, both of highly ingenious construction, may be found in Wilkinson, Anc. Egypt. iii. 338. "They consisted," he says, "of a leather, secured and fitted into a frame, from which a long pipe extended for carrying the wind to the fire. They were worked by the feet, the operator standing upon them, with one under each foot, and pressing them alternately while he pulled up each exhausted skin with a string he held in his hand. In one instance we observe from the painting, that when the man left the bellows they were raised as if inflated with air; and this would imply a knowledge of the valve. The pipes, even in the time of Thotmes II. [supposed to be] the contemporary of Moses, appear to have been simply of reed, tipped with a metal point to resist the action of the fire."

Bells. In Ex. xxviii. 33 the bells alluded to were the golden ones, according to the Rabbis 72 in number, round the hem of the high-priest's ephod. The object of them was "that his sound might be heard when he went in unto the holy place, and when he came out, that he die not" (Ex. xxviii. 34; Ecclus. xlv. 9). To this day bells are frequently attached, for the sake of their pleasant sound, to the anklets of women. The little girls of Cairo wear strings of them round their feet. In Zech. xiv. 20, "bells of the horses" is probably a wrong rendering. It is more probable that they are not bells, but concave or flat pieces of brass, which were sometimes attached to horses for the sake of ornament.

Belshaz'zar, the last king of Babylon. According to the well-known narrative in Dan. v., he was slain during a splendid feast in his palace. Similarly, Xenophon tells us that Babylon was taken by Cyrus in the night, while the inhabitants were engaged in feasting and revelry, and that the king was killed. On the other hand, the narratives of Berosus in Josephus and of Herodotus differ from the above account in some important particulars. Berosus calls the last king of Babylon Nabonnedus or Nabonadius, and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to the neighboring city of Borsippus or Borsippa. According to Herodotus the last king was called Labynetus. These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson.



CAMELS HALTING IN THE DESERT. FROM A PHOTOGRAPH.

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From the inscriptions it appears that the eldest son of Nabonnedus was called Bel-sharezar, contracted into Belshazzar, and admitted by his father to a share in the government. So that Belshazzar, as joint king with his father, may have been governor of Babylon when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault which followed; while Nabonnedus leading a force to the relief of the place was defeated, and obliged to take refuge in Borsippa. In Dan. v. 2, Nebuchadnezzar is called the father of Belshazzar. This, of course, need only mean grandfather or ancestor. Rawlinson connects Belshazzar with Nebuchadnezzar through his mother; but Marcus Niebuhr considers Belshazzar to be another name for Evil-merodach, the son of Nebuchadnezzar. On Rawlinson's view, Belshazzar died B. C. 538; on Niebuhr's, B. C. 559.

Ben'jamin (son of the right-hand, fortunate). The yongest of the children of Jacob. His birth took place on the road between Bethel and Bethlehem, a short distance from the latter, and his mother Rachel died in the act of givig him birth, named him with her last breath Ben-oni, "son of my sorrow." This was by Jacob changed into Benjamin (Gen. xxxv. 16-18). Until the journeys of Jacob's sons and of Jacob himself into Egypt we hear nothing of Benjamin. Henceforward the history of Benjamin is the history of the tribe. And up to the time of the entrance on the Promised Land that history is as meagre as it is afterwards full and interesting. The contrast between the warlike character of the tribe and the peaceful image of its progenitor comes out in many scattered notices. Benjamin was the only tribe which seems to have pursued archery to any purpose, and their skill in the bow (1 Sam. xx. 20, 36; 2 Sam. i. 22; 1 Chr. viii. 40, xii. 2; 2 Chr. xvii. 17) and the sling (Judg. xx. 16) is celebrated. The dreadful deed recorded in Judg. xix., though repelled by the whole country, was unhesitatingly adopted and defended by Benjamin with an obstinacy and spirit truly extraordinary. That frightful transaction was indeed a crisis in the history of the tribe: the six hundred who took refuge in the cliff Rimmon were the only survivors. A long interval must have elapsed between so abject a condition and the culminating point at which we next meet with the tribe. Several circumstances may have conduced to its restoration to that place which it was now to assume. Ramah (1 Sam. ix. 12, &c.), Mizpeh (1 Sam. vii. 5), Bethel, and Gibeon (1 K. iii. 4) were all in the land of Benjamin. The people who resorted to these sanctuaries must gradually have been accustomed to associate the tribe with power and sanctity. The struggles and contests which followed the death of Saul arose from the natural unwillingness of the tribe to relinquish its position at the head of the nation, especially in favor of Judah, and we do not hear of any cordial coöperation or firm union between the two tribes until the disruption of the kingdoms. Henceforward the history of Benjamin becomes merged in that of the southern kingdom.

Ben-o'ni, the name which the dying Rachel gave to her newly-born son, but which by his father was changed into Benjamin (Gen. xxxv. 18).

Ber'achah, Valley of, a valley in which Jehoshaphat and his people assembled to "bless" Jehovah after the overthrow of the hosts of Moabites, Ammonites, and Mehunim, who had come against them, and which from that fact acquired its name of "the valley of blessing" (2 Chr. xx. 26).

Berni'ce and **Bereni'ce,** the eldest daughter of Herod Agrippa I. (Acts xii. 1, &c.). She was first married to her uncle Herod, king of Chalcis, and after his death (A. D. 48) she lived under circumstances of great suspicion with her own brother, Agrippa II., in connection with whom she is mentioned (Acts xxv. 13, 23, xxvi. 30) as having visited Festus on his appointment as Procurator of Judaea.

Beryl (tarshîsh). It is generally supposed that the tarshîsh derives its name from the place so called. The ancient chrysolite or the modern yellow topaz appears to have a better claim than any other gem to represent the tarshîsh of the Hebrew Bible, certainly a better claim than the beryl of the A. V., a rendering which appears to be unsupported by any kind of evidence.

Beth, the most general word for a house or habitation.—Beth is more frequently employed in compound names of places than any other word. Beth-eked, the "shearing house" (2 K. x. 12), lay between Jezreel and Samaria, according to Jerome 15 miles from the town of Legio, and in the plain of Esdraelon. Beth-haggan, "the garden-house" (2 K. ix. 27), is doubtless the same place as Engannin, "spring of gardens."

Beth'any (house of dates), a village which, scanty as are the notices of it contained in Scripture, is more intimately associated in our minds than perhaps any other place with the most familiar acts and scenes of the last days of the life of Christ. It was situated "at" the Mount of Olives (Mark xi. 1; Luke xix. 29),

about fifteen stadia from Jerusalem (John xi. 18), or on near the usual road from Jericho to the city. Bethany is now known by a name derived from Lazarus,—el-'Azarîyeh or Lazarieh. It lies on the eastern slope of the Mount of Olives, fully a mile beyond the summit, and not very far from the point at which the road to Jericho begins its more sudden descent towards the Jordan valley. Beth-any has been commonly explained "House of Dates," but it more probably signifies "House of Misery."

Beth'el (the house of God). 1. A well-known city and holy place of central Palestine. Of the origin of the name of Bethel there are two accounts extant: 1. It was bestowed on the spot by Jacob under the awe inspired by the nocturnal vision of God, when on his journey from his father's house at Beersheba to seek his wife in Haran (Gen. xxviii. 19). 2. But, according to the other account, Bethel received its name on the occasion of a blessing bestowed by God upon Jacob after his return from Padanaram; at which time also (according to this narrative) the name of Israel was given him (Gen. xxxv. 14, 15).—Early as is the date involved in these narratives, yet, if we are to accept the precise definition of Gen. xii. 8, the name of Bethel would appear to have existed at this spot even before the arrival of Abram in Canaan (Gen. xii. 8, xiii. 3, 4). In one thing, however, the above narratives all agree,—in omitting any mention of town or buildings at Bethel at that early period, and in drawing a marked distinction between the "city" of Luz and the consecrated "place" in its neighborhood (comp. Gen. xxxv. 7). The appropriation of the name of Bethel to the city appears not to have been made till still later, when it was taken by the tribe of Ephraim; after which the name of Luz occurs no more (Judg. i. 22-26).—After the conquest Bethel is frequently heard of. In the troubled times when there was no king in Israel, it was to Bethel that the people went up in their distress to ask counsel of God (Judg. xx. 18, 26, 31; xxi. 2: A. V. "house of God"). Here was the ark of the covenant under the charge of Phinehas, the grandson of Aaron (xx. 26-28, xxi. 4). Later we find it named as one of the holy cities to which Samuel went in circuit (1 Sam. vii. 16). Here Jeroboam placed one of the two calves of gold. Towards the end of Jeroboam's life Bethel fell into the hands of Judah (2 Chr. xiii. 19). Elijah visited Bethel, and we hear of "sons of the prophets" as residents there (2 K. ii. 2, 3), two facts apparently incompatible with the active existence of the calf-worship. But, after the destruction of the Baal worship by Jehu, Bethel comes once more into view (2 K. x. 29). After the desolation of the northern kingdom by the king of Assyria, Bethel still remained an abode of priests (2 K. xvii. 28. 27).

Bethesda (house of mercy, or the flowering



Traditional Pool of Bethesda.

water), the Hebrew name of a reservoir or tank, with five "porches," close upon the sheep-gate or "market" in Jerusalem (John v. 2). The porches—i. e. cloisters or colonnades—were extensive enough to accommodate a large number of sick and infirm people, whose custom it was to wait there for the "troubling of the water." The large reservoir Birket Israil, within the walls of the city, close by the St. Stephen's Gate, and under the north-east wall of the Haram area, is generally considered to be the modern representative of Bethesda.



Bethlehem from the Chapel of the Nativity.

Beth'lehem (house of bread). One of the oldest towns in Palestine, already in existence at the time of Jacob's return to the country. Its earliest name was Ephrath or Ephratah (see Gen. xxxv. 16, 19, xlviii. 7), and it is not till long after the occupation of the country by the Israelites that we meet with it under its new name of Bethlehem. After the con-

quest Bethlehem appears under its own name Bethlehem-judah (Judg. xvii. 7; 1 Sam. xvii. 12; Ruth i. 1, 2). The Book of Ruth is a page from the domestic history of Bethlehem: the names, almost the very persons, of the Bethlehemites are there brought before us; we are allowed to assist at their most peculiar customs, and to witness the very springs of those events which have conferred immortality on the name of the place. The elevation of David to the kingdom does not appear to have affected the fortunes of his native town. —The few remaining casual notices of Bethlehem in the Old Testament may be quickly enumerated. It was fortified by Rehoboam (2 Chr. xi. 6). By the time of the captivity, the Inn of Chimham by Bethlehem appears to have become the recognized point of departure for travellers to Egypt (Jer. xli. 17).— In the New Testament Bethlehem retains its distinctive title of Bethlehem-judah (Matt. ii. 1, 5), and once, in the announcement of the Angels, the "city of David" (Luke ii. 4; comp. John vii. 42). The passages just quoted, and the few which follow, exhaust the references to it in the N. T. (Matt. ii. 6, 8, 16; Luke ii. 15). The modern town of Beit-lahm lies to the E. of the main road from Jerusalem to Hebron, 6 miles from the former. The population is about 3,000 souls, entirely Christians.



Chapel of the Nativity, Bethlehem.

Beth-sa'ida (house of fish). 1. "Bethsaida of Galilee" (John xii. 21), a city which was the native place of Andrew, Peter, and Philip (John i. 44, xii. 21), in the land of Gennesareth (Mark vi. 45; comp. 53), and therefore on the west side of the lake. Dr. Robinson places Bethsaida at 'Ain et-Tabigah, a short distance north of Khan Minyeh, which he identifies with Capernaum. 2. By comparing the narratives in Mark vi. 31-53, and Luke ix. 10-17, it appears certain that the Bethsaida at which the 5,000 were fed must have been a second place of the same name on the east of the lake. Such a place there was at the north-eastern extremity, formerly a village, but rebuilt and adorned by Philip the Tetrarch, and raised to the dignity of a town under the name of Julias, after the daughter of the emperor. Here in a magnificent tomb Philip was buried. Of this Bethsaida we have certainly one and propably two mentions in the Gospels: 1. That



Site of Bethsaida.

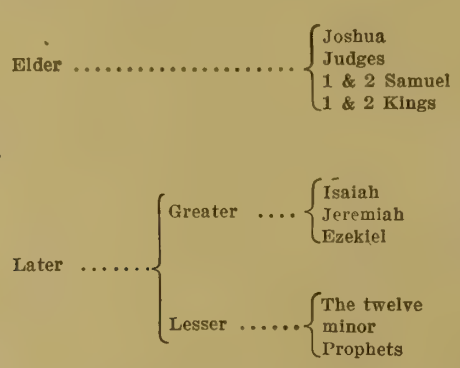
named above, of the feeding of the 5,000 (Luke ix. 10). 2. The other, most probably, is Mark viii. 22.

Betrothing. [Marriage.]

Beu'lah, "married," the name which the land of Israel is to bear, when "the land shall be married" (Is. lxii. 4).

Bible. I. When the Books of the Old Testament were formed into a Canon [Canon] it was natural to give a general name to the collection. The earliest instance of such a title occurs in Daniel, who refers to "the books" (Dan. ix. 2) in a manner which seems to mark the prophetic writings as already collected into one whole. The word Bible, or The Book, has been given to the collected books of the Old and New Testaments. The writers of the New Testament call the books of the Old Testament either The Scripture (Acts viii. 32; Gal. iii. 22; 2 Tim. iii. 16), or The Scriptures (Matt. xxi. 42; Luke xxiv. 27), or The Holy Scriptures (2 Tim. iii. 15). Of the Latin equivalents, which were adopted by different writers (Instrumentum, Testamentum), the latter met with the most general acceptance, and perpetuated itself in the languages of modern Europe, whence the terms Old Testament and New Testament, though the Greek word properly signifies "Covenant" rather than "Testament." But the application of the word Bible to the collected books of the Old and New Testaments is not to be traced further back than the fifth century of our era. II. The existence of a collection

of sacred books recognized as authoritative leads naturally to a more or less systematic arrangement. The Prologue to Ecclesiasticus mentions "the law of the prophets and the other Books." In the N. T. there is the same kind of recognition. "The Law and the Prophets" is the shorter (Matt. xi. 13, xxii. 40; Acts xiii. 15, &c.); "the Law, the Prophets, and the Psalms" (Luke xxiv. 44), the fuller statement of the division popularly recognized. The arrangement of the books of the Hebrew txet under these three heads requires, however, a further notice. 1. The Law, containing Genesis, Exodus, Leviticus, Numbers and Deuteronomy, naturally continued to occupy the position which it must have held from the first as the most ancient and authoritative portion. In the Hebrew classification the titles were taken from the initial words, or prominent words in the initial verse; in that of the LXX. they were intended to be significant of the subject of each book. 2. The next group presents a more singular combination. The arrangement stands as follows:



—the Hebrew titles of these books corresponding to those of the English Bibles. 3. Last in order came the group known to the Jews as Cethubim, including the remaining books of the Hebrew Canon, arranged in the following order, and with subordinate divisions: (a) Psalms, Proverbs, Job. (b) The Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther—the five rolls. (c) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The history of the arrangement of the Books of the New Testament presents some variations, not without interest, as indicating differences of feeling or modes of thought. The four Gospels and the Acts of the Apostles uniformly stand first. They are so far to the New what the Pentateuch was to the Old Testament. The position of the Acts as an intermediate book, the sequel to the Gospels, the prelude to the Epistles, was obviously a natural one. After this we meet with some striking differences. The order in the Alexandrian, Vatican and Ephraem MSS. (A B C) gives precedence to the Catholic Epistles, and this would appear to have been characteristic of the Eastern Churches. The Western Church, on the other hand, as represented by Jerome, Augustine and their successors, gave priority of position to the Pauline Epistles. The Apocalypse, as might be expected from the peculiar character of its contents, occupied a position by itself. III. Division into Chapters and Verses.—The Hebrew of the Old Testament. It is hardly possible to conceive of the liturgical use of the books of the Old Testament without some kind of recognized division. The references, however, in Mark xii. 26 and Luke xx. 37, Rom. xi. 2, and Acts viii. 32, indicate a division which had become familiar, and show that some at least of the sections were known popularly by the titles taken from their subjects. In like manner the existence of a cycle of lessons is indicated by Luke iv. 17; Acts xiii. 15, xv. 21; 2 Cor. iii. 14. The Talmudic division is on the following plan: The Law was in the first instance divided into fifty-four Parshioths, or sections, so as to provide a lesson for each Sabbath in the Jewish intercalary year. Coexisting with this there was a subdivision into lesser Parshioth. A different terminology was employed for the Elder and Later Prophets, and the division was less uniform. The name of the sections in this case was Haphtaroth. Of the traditional divisions of the Hebrew Bible, however, that which has exercised most influence in the received arrangement of the text was the subdivision of the larger sections into verses (Pesukim). These do not appear to have been used till the post-Talmudic recension of the text by the Masoretes of the 9th century. The chief facts that remain to be stated as to the verse division of the Old Testament are that it was adopted by Stephens in his edition of the Vulgate, 1555, and by Frellon in that of 1556; that it appeared for the first time in an English translation, in the Geneva Bible of 1560, and was thence transferred to the Bishops' Bible of 1568, and the Authorized Version of 1611. With the New Testament, the division into chapters adopted by Hugh de St. Cher superseded those that had been in use previously, appeared in the early editions of the Vulgate, was transferred to the English Bible by Coverdale, and so became universal. As to the division into verses, the absence of an authoritative standard left more scope to the individual discretion of editors or printers, and the activity of the two Stephenses caused that which they adopted in their numerous editions of the Greek Testament and Vulgate



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to be generally received. In the Preface to the Concordance, published by Henry Stephens, 1594, he gives an account of the origin of this division. The whole work was accomplished "inter equitandum" on his journey from Paris to Lyons. While it was in progress men doubted of its success. No sooner was it known than it met with universal acceptance. The edition in which this division was first adopted was published in 1551. It was used for the English version published in Geneva in 1560, and from that time, with slight variations in detail, has been universally recognized.

Birds. [Sparrow.]

Birthdays. The custom of observing birthdays is very ancient (Gen. xl. 20; Jer. xx. 15); and in Job i. 4, &c., we read that Job's sons "feasted every one his day." In Persia they were celebrated with peculiar honors and banquets, and in Egypt the king's birthdays were kept with great pomp. It is very probable that in Matt. xiv. 6 the feast to commemorate Herod's accession is intended, for we know that such feasts were common and were called "the day of the king" (Hos. vii. 5).

Birthright. The advantages accruing to the eldest son were not definitely fixed in patriarchal times. Great respect was paid to him in the household, and, as the family widened into a tribe, this grew into a sustained authority, undefined, save by custom, in all matters of common interest. Thus the "princes" of the congregation had probably rights of primogeniture (Num. vii. 2, xxi. 18, xxv. 14). A "double portion" of the paternal propery was allotted by the Mosaic law (Deut. xxi. 15-17). The first-born of the king was his successor by law (2 Chr. xxi. 3); David, however, by divine appointment, excluded Adonijah in favor of Solomon.

Bishop. This word, applied in the N. T. to the officers of the Church who were charged with certain functions of superintendence, had been in use before as a title of office. When the organization of the Christian churches in Gentile cities involved the assignment of the work of pastoral superintendence to a distinct order, the title bishop presented itself as at once convenient and familiar, and was therefore adopted as readily as the word elder had been in the mother church of Jerusalem. The duties of the bishop-elders appear to have been as follows: 1. General superintendence over the spiritual well-being of the flock (1 Pet. v. 2). 2. The work of teaching, both publicly and privately (1 Thess. v. 12; Tit. i. 9; 1 Tim. v. 17). 3. The work of visiting the sick appears in Jam. v. 14 as assigned to the elders of the Church. 4. Among other sects of charity, that of receiving strangers occupied a conspicuous place (1 Tim. iii. 2; Tit. i. 8). The mode in which these officers of the Church were supported or remunerated varied probably in different cities. Collectively at Jerusalem, and probably in other churches, the body of bishop-elders took part in deliberations (Acts xv. 6-22, xxi. 18), addressed other churches (ibid. xv. 23), were joined with the apostles in the work of ordaining by the laying on of hands (2 Tim. i. 6). III. It is clear from what has been said that episcopal functions in the modern sense of the words, as implying a special superintendence over the ministers of the Church, belonged only to the apostles and those whom they invested with their authority.

Bitter Herbs. The Israelites were commanded to eat the Paschal lamb "with unleavened bread and with bitter herbs" (Ex. xii. 8). These may well be understood to denote various sorts of bitter plants, such particularly as belong to the cruciferae, as some of the better cresses, or to the chicory group of the compositae, the hawkweeds, and sow-thistles, and wild lettuces which grow abundantly in the Peninsula of Sinai, in Palestine and in Egypt.

Bittern. The Hebrew word has been the subject of various interpretations. Philological arguments appear to be rather in favor of the "hedgehog" or "porcupine," for the Hebrew word appears to be identical with the Arabic word for the hedgehog; but zoölogically the hedgehog or porcupine is quite out of the question. The word occurs in Is. xiv. 23, xxxiv. 11; Zeph. ii. 14, and we are inclined to believe that the A. V. is correct. The bittern belongs to the heron family of birds.

Blasphemy, in its technical English sense, signifies the speaking evil of God, and in this sense it is found Ps. lxxiv. 18; Is. lii. 5; Rom. ii. 24, &c. But according to its derivation it may mean any species of calumny and abuse; see 1 K. xxi. 10; Acts xviii. 6; Jude 9, &c. Blasphemy was punished with stoning, which was inflicted on the son of Shelomith (Lev. xxiv. 11). On this charge both our Lord and St. Stephen were condemned to death by the Jews. It only remains to speak of "the blasphemy against the Holy Ghost," which has been so fruitful a theme for speculation and controversy (Matt. xii. 32; Mark iii. 28). It consisted in attributing to the power of Satan those unquestionable miracles which Jesus performed by "the finger of God," and the power of the Holy Spirit.

Blindness is extremely common in the East from many causes. Blind beggars figure re-

peatedly in the N. T. (Matt. xii. 22), and "opening the eyes of the blind" is mentioned in prophecy as a peculiar attribute of the Messiah (Is. xxix. 18, &c.). The Jews were specially charged to treat the blind with compassion and care (Lev. xix. 14; Deut. xxvii. 18). Blindness willfully inflicted for political or other purposes is alluded to in Scripture (1 Sam. xi. 2; Jer. xxxix. 7).

Blood. To blood is ascribed in Scripture the mysterious sacredness which belongs to life, and God reserves it to Himself when allowing man the dominion over and the use of the lower animals for food. Thus reserved, it acquires a double power: 1. that of sacrificial atonement; and 2. that of becoming a curse when wantonly shed, unless duly expiated (Gen. ix. 4; Lev. vii. 26, xvii. 11-13).

Blood, Revenger of. It was, and even still is, a common practice among nations of patriarchal habits, that the nearest of kin should, as a matter of duty, avenge the death of a murdered relative. Compensation for murder is allowed by the Koran. Among the Bedouins, and other Arab tribes, should the offer of



Skin Bottles.

blood-money be refused, the "Thar," or law of blood, comes into operation, and any person within the fifth degree of blood from the homicide may be legally killed by any one within the same degree of consanguinity to the victim. The right to blood-revenge is never lost, except as annulled by compensation; it descends to the latest generation. The law of Moses was very precise in its directions on the subject of Retaliation. 1. The wilful murderer was to be put to death without permission of compensation. The nearest relative of the deceased became the authorized avenger of blood (Num. xxxv. 19). 2. The law of retaliation was not to extend beyond the immediate offender (Deut. xxiv. 16; 2 K. xiv. 6; 2 Chr. xxv. 4; Jer. xxxi. 29, 30; Ezek. xviii. 20). 3. The involuntary shedder of blood was permitted to take flight to one of six Levitical cities, specially appointed as cities of refuge (Num. xxxv. 22, 23; Deut. xix. 4-6).

Boar. [Swine.]

Bo'az. A wealthy Bethlehemite, kinsman to Elimelech, the husband of Naomi. He married Ruth, and redeemed the estates of her deceased husband Mahlon (iv. 1, ff.). Boaz is mentioned in the genealogy of Christ (Matt. i. 5), but there is great difficulty in assigning his date.

Boil. [Medicine.]

Bondage. [Slavery.]

Book. [Writing.]

Booty consisted of captives of both sexes,



Arab Water-carrier.

cattle, and whatever a captured city might contain, especially metallic treasures. Within the limits of Canaan no captives were to be made (Deut. xx. 14 and 16); beyond these limits, in case of warlike resistance, all the women and children were to be made captives, and the men put to death. The law of booty is given in Num. xxxi. 26-47. As regarded the army David added a regulation that the baggage guard should share equally with the troops engaged (1 Sam. xxx. 24, 25).

Bottle. 1. The skin bottle; 2. the bottle of earthen or glass ware, both of them capable



Eastern Tear-bottles.

of being closed from the air. 1. The Arabs keep their water, milk and other liquors in leathern bottles. These are made of goatskins. When the animal is killed they cut off its feet and its head, and they draw it in this manner out of the skin, without opening its belly. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve

instead of a bottle of water on the road, are made of kid's skin. The effect of external heat upon a skin bottle is indicated in Ps. cxix. 83, "a bottle in the smoke," and of expansion produced by fermentation in Matt. ix. 17, "new wine in old bottles." 2. Vessels of metal, earthen or glass ware for liquids were in use among the Greeks, Egyptians, Etruscans and Assyrians, and also no doubt among the Jews, especially in later times. Thus Jer. xix. 1, "a potter's earthen bottle." The Jews probably borrowed their manufactures in this particular from Egypt.

Box-tree. The Heb. teasshûr occurs in Is. xli. 19, lx. 13. The Talmudical and Jewish writers generally are of opinion that the box-tree is intended. Box-wood writing tablets are alluded to in 2 Esdr. xiv. 24.



BRACELETS.

1. Gold Egyptian Bracelets. 2. Silver Bracelet. 3. Bronze, with bell attached, from the mummy of a girl. 4. Iron, with Cornelia setting. 5. Bracelet of cowries.

Bracelet. [see Armlet.] Bracelets of fine twisted Venetian gold are still common in Egypt. In Gen. xxxviii. 18, 25, the word rendered "bracelet" means probably "a string by which a seal-ring was suspended." Men as well as women wore bracelets, as we see from Cant. v. 14. Layard says of the Assyrian kings: "The arms were encircled by armlets, and the wrists by bracelets."

Bramble [Thorns].

Brass. In most places of the O. T. the correct translation would be copper, although it may sometimes possibly mean bronze, a compound of copper and tin. Indeed, a simple metal was obviously intended, as we see from Deut. viii. 9, xxxii. 25, and Job xxviii. 2. Copper was known at a very early period (Gen. iv. 22).

Bread. The preparation of bread as an article of food dates from a very early period; the earliest undoubted instance of its use is found in Gen. xviii. 6. The corn or grain employed was of various sorts; the best bread was made of wheat, which after being ground produced the "flour" or "meal" (Judg. vi. 19; 1 Sam. i. 24; 1 K. iv. 22, xvii. 12, 14), and when sifted the "fine flour" (Ex. xxix. 2; Gen. xviii. 6) usually employed in the sacred offerings (Ex. xxix. 40; Lev. ii. 1; Ez. xlvi. 14), and in the meals of the wealthy (1 K. iv. 22; 2 K. vii. 1; Ez. xvi. 13, 19; Rev. xviii. 13). "Barley" was used only by the very poor (John vi. 9, 13), or in times of scarcity (Ruth iii. 15, compared with i. 1; 2 K. iv. 38, 42; Rev. vi. 6). "Spelt" was also used both in Egypt (Ex. ix. 32) and Palestine (Is. xxviii. 25; Ez. iv. 9; 1 K. xix. 6). The bread taken by persons on a journey (Gen. xlv. 23; Josh. ix. 12) was probably a kind of biscuit. The process of making bread was as follows: The flour was first mixed with water, or perhaps milk; it was then kneaded with the hands (in Egypt with the feet also) in a small wooden bowl or "kneading trough" until it became dough (Ex. xii. 34, 39; 2 Sam. xiii. 3; Jer. vii. 18; Hos. vii. 4). When the kneading was completed, leaven was generally added [Leaven]; but when the time for preparation was short, it was omitted, and unleavened cakes, hastily baked, were eaten, as is still the prevalent custom among the Bedouins (Gen. xviii. 6, xix. 3; Ex. xii. 39; Judg. vi. 19; 1 Sam. xxviii. 24). The leavened mass was allowed to stand for some time (Matt. xiii. 33; Luke xiii. 21). The dough was then divided into round cakes (Ex. xxix. 23; Judg. vii. 13, viii. 5; 1 Sam. x. 3; Prov. vi. 26), not unlike flat stones in shape and appearance (Matt. vii. 9; comp. iv. 3), about a span in diameter and a finger's breadth in thickness. In the towns where professional bakers resided there were no doubt fixed ovens, in shape and size resembling those in use among ourselves; but more usually each household possessed a portable



Egyptian Loaves and Seed Bread.

oven, consisting of a stone or metal jar, about three feet high, which was heated inwardly with wood (1 K. xvii. 12; Is. xliv. 15; Jer. vii. 18) or dried grass and flower-stalks (Matt. vi. 20).

Breastplate. [Arms.]

Brethren of Jesus. [James.]

Brick. Herodotus (i. 179), describing the mode of building the walls of Babylon, says that the clay dug out of the ditch was made into bricks as soon as it was carried up, and

burnt in kilns. The bricks were cemented with hot bitumen, and at every thirtieth row crates of reeds were stuffed in (comp. Gen. xi. 3). The Babylonian bricks were more commonly burnt in kilns than those used at Nineveh, which are chiefly sun-dried like the Egyptian. They are usually from 12 to 13 in. square and 3½ in. thick. They thus possess more of the character of tiles (Ez. iv. 1). The Israelites, in common with other captives, were employed by the Egyptian monarchs in making bricks and in building (Ex. i. 14, v. 7). Egyptian bricks were not generally dried in kilns, but in the sun. When made of the Nile mud they required straw to prevent cracking; and crude brick walls had frequently the additional security of a layer of reeds and sticks, placed at intervals to act as binders. A brick pyramid is mentioned by Herodotus (ii. 136) as the work of King Asychis. The Jews learned the art of brick-making in Egypt, and we find the use of the brick-kiln in David's time (2



Brick-making in Egypt.

Sam. xii. 31), and a complaint made by Isaiah that the people built altars of brick instead of unhewn stone as the law directed (Is. lxv. 3; Ex. xx. 25). [See Straw.]

Bride, Bridegroom. [Marriage.]

Bridge. The only mention of a bridge in the Canonical Scriptures is indirectly in the proper name Geshur, a district in Bashan, N. E. of the sea of Galilee. At this place a bridge still exists, called the bridge of the sons of Jacob. Judas Maccabaeus is said to have intended to make a bridge in order to besiege the town of Casphor or Caspis, situate near a lake (2 Macc. xii. 13). The Romans were the first constructors of arched bridges. The bridge connecting the Temple with the upper city, of which Josephus speaks, seems to have been an arched viaduct.

Brimstone. The Hebrew word is connected with gôpher, "gopher-wood," A. V. Gen. vi. 14, and probably signified in the first instance the gum or resin that exuded from that tree; hence it was transferred to all inflammable substances, and especially to sulphur, which is found in considerable quantities on the shores of the Dead Sea (Gen. xix. 24).

Brother. The Hebrew word is used in various senses in the O. T., as: 1. Any kinsman, and not a mere brother; e. g. nephew (Gen. xiv. 16, xiii. 8), husband (Cant. iv. 9). 2. One of the same tribe (2 Sam. xix. 13). 3. Of the same people (Ex. ii. 14), or even of a cognate people (Num. xx. 14). 4. An ally (Am. i. 9). 5. Any friend (Job. v. 15). 6. One of the same office (1 K. ix. 13). 7. A fellow-man (Lev. xix. 17). 8. Metaphorically of any similarity, as in Job xxx. 19.

Bull, Bullock, terms used synonymously with ox, oxen, in the A. V., as the representatives of several Hebrew words. Bâkâr, the most common, is properly a generic name for horned cattle when of full age and fit for the plough. Accordingly it is variously rendered bullock (Is. lxv. 25), cow (Ez. iv. 15), oxen (Gen. xii. 16). In Is. li. 20 the "wild bull" ("wild ox" in Deut. xiv. 5) was possibly one of the larger species of antelopes, and took its name from its swiftness. Dr. Robinson mentions large herds of black and almost hairless buffaloes as still existing in Palestine, and these may be the animal indicated.

Burial, Sepulchres. [Tombs.] On this subject we have to notice: 1. the place of burial, its site and shape; 2. the mode of burial; 3. the prevalent notions regarding this duty. 1. A natural cave enlarged and adapted by excavation, or an artificial imitation of one, was the standard type of sepulchre. This was what the structure of the Jewish soil supplied or suggested. Sepulchres, when the owner's means permitted it, were commonly prepared beforehand, and stood often in gardens, by roadsides, or even adjoining houses. Kings and prophets alone were probably buried within towns (1 K. ii. 10, xvi. 6, 28; 2 K. x. 35, xiii. 9; 2 Chr. xvi. 14, xxviii. 27; 1 Sam. xxv. 1, xxviii. 3). Sarah's tomb and Rachel's seem to have been chosen merely from the accident of the place of death; but the successive interments at the former (Gen. xlix. 31) are a chronicle of the strong family feeling among the Jews. Cities soon became populous and demanded cemeteries (Ez. xxxix. 15), which were placed without the walls. Sepulchres were marked sometimes by pillars, as that of Rachel, or by pyramids, as those of the Asmoneans at Modin. Such as were not otherwise noticeable were scrupulously "whited" (Matt. xxiii. 27) once a year, after the rains before the passover, to warn passersby of defilement. 2. "The manner of the Jews" included the use of spices, where they could com-



THE CEDARS OF LEBANON. FROM A PHOTOGRAPH.

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mand the means. Thus Asa lay in a "bed of spices" (2 Chr. xvi. 11). A portion of these were burnt in honor of the deceased, and to this use was probably destined part of the 100 pounds' weight of "myrrh and aloes" in our Lord's case. In no instance, save that of Saul and his sons, were the bodies burned; and even then the bones were interred, and reëxhumed for solemn entombment. It was the office of the next of kin to perform and preside over the whole funereal office; but a company of public buriers, originating in an exceptional necessity (Ez. xxxix 12-14), had become, it seems, customary in the times of the N. T. (Acts v. 6, 10). The bier, the word for which in the O. T. is the same as that rendered "bed," was borne by the nearest relatives. The grave-clothes were probably of the fashion worn in life, but swathed and fastened with bandages, and the head covered separately. 3. The precedent of Jacob's and Joseph's remains being returned to the land of Canaan was followed, in wish at least, by every pious Jew. Following a similar notion, some of the Rabbins taught that only in that land could those who were buried obtain a share in the resurrection which was to usher in Messiah's reign on earth. Tombs were, in popular belief, led by the same teaching, invested with traditions.

Burnt-offering. The word is applied to the offering which was wholly consumed by fire on the altar, and the whole of which, except the refuse ashes, "ascended" in the smoke to God. The burnt-offering is first named in Gen. viii. 20 as offered after the Flood. Throughout the whole of the Book of Genesis (see xv. 9, 17, xxii. 2, 7, 8, 13) it appears to be the only sacrifice referred to; afterwards it became distinguished as one of the regular classes of sacrifice under the Mosaic law. The meaning of the whole burnt-offering was that which is the original idea of all sacrifice, the offering by the sacrificer of himself, soul and body, to God, the submission of his will to the will of the Lord. The ceremonies of the burnt-offering are given in detail in the Book of Leviticus. There were, as public burnt-offerings: 1st. The daily burnt-offering (Ex. xxix. 38-42; Num. xviii. 3-8). 2dly. The Sabbath burnt-offering (Num. xxviii. 9, 19). 3dly. The offering at the new moon, at the three great festivals, the great Day of Atonement, and feast of trumpets. (See Num. xxviii. 11-xxix. 39). Private burnt-offerings were appointed at the consecration of priests (Ex. xxxix. 15; Lev. viii. 18, ix. 12), at the purification of women (Lev. xii. 6, 8), at the cleansing of lepers (Lev. xiv. 19), and removal of other ceremonial uncleanliness (xv. 15, 30), on any accidental breach of the Nazaritic vow, or at its conclusion (Num. vi.; comp. Acts xxi. 26), &c. But freewill burnt-offerings were offered and accepted by God on any solemn occasions (Num. vii.; 1 K. viii. 64).

Bush. The Hebrew word seneh occurs only in those passages which refer to Jehovah's appearance to Moses "in the flame of fire in the bush" (Ex. iii. 2, 3, 4; Deut. xxxiii. 16). Celsius has argued in favor of the bramble or blackberry bush. Sprengel identifies the seneh with what he terms the Rubus sanctus, and says it grows abundantly near Sinai. It is quite impossible to say what kind of thorn bush is intended.

Bushel. [Measures.]

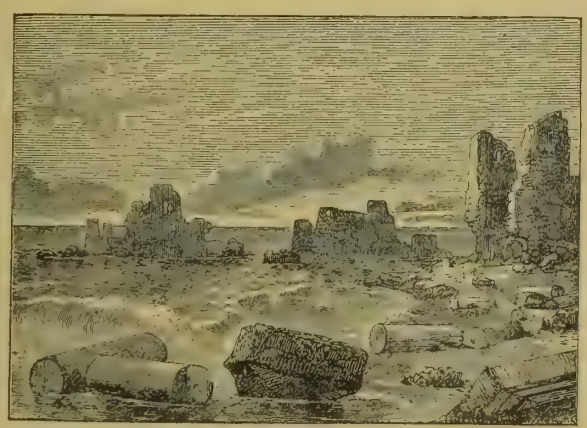
Butter, curdled milk (Gen. xviii. 8; Deut. xxxii. 14; Judg. v. 25; Job. xx. 17). Milk is generally offered to travelers in Palestine in a curdled or sour state, "lebben," thick, almost like butter. Hasselquist describes the method of making butter employed by the Arab women: "They made butter in a leather bag, hung on three poles erected for the purpose, and in the form of a cone, and drawn to and fro by two women."

C.

Cab. [Measure.]

Cae'sar, always in the N. T. the Roman emperor, the sovereign of Judaea (John xix. 12, 15; Acts xvii. 7).

Caesare'a (Acts viii. 40, ix. 30, x. 1, 24, xi. 11, xii. 19, xviii. 22, xxi. 8, 16, xxiii. 23, 33, xxv.



Ruins at Cæsarea.

1, 4, 6, 13) was situated on the coast of Palestine, on the line of the great road from Tyre to Egypt, and about half way between Joppo and Dora. The distance from Jerusalem was about 70 miles; Josephus states it in round numbers as 600 stadia. It was the official residence of the Herodian kings, and of Festus, Felix and the other Roman procurators of Judaea. Ceas-

area continued to be a city of some importance even in the time of the Crusades.

Caesare'a Phillip'pi is mentioned only in the two first Gospels (Matt. xvi. 18; Mark viii. 27) and in accounts of the same transactions. It was at the easternmost and most important of the two recognized sources of the Jordan, the other being at Tel-el-Kadi. The spring rises, and the city was built, on a limestone terrace in a valley at the base of Mount Hermon.



View of the Valley of Cæsarea Philippi.

Caesarea Philippi has no O. T. history, though it has been not unreasonably identified with Baal-Gad. There is no difficulty in identifying it with the Panium of Josephus.

Cage. The term so rendered in Jer. v. 27 is more properly a trap, in which decoy birds were placed (comp. Ecclus. xi. 30). In Rev. xviii. 2 the Greek term means a prison.

Cain (possession). The historical facts in the life of Cain, as recorded in Gen. iv., are briefly these: He was the eldest son of Adam and Eve; he followed the business of agriculture; in a fit of jealousy, roused by the rejection of his own sacrifice and the acceptance of Abel's, he committed the crime of murder, for which he was expelled from Eden, and led the life of an exile; he settled in the land of Nod, and built a city which he named after his son Enoch; his descendants are enumerated, together with the inventions for which they were remarkable.

Caldron, a vessel for boiling flesh, either for ceremonial or domestic use (2 Chr. xxxv. 13; 1 Sam. ii. 14; Mic. iii. 3; Job xli. 20).

Ca'leb (capable). 1. According to 1 Chr. ii. 9, 18, 19, 42, 50, the son of Hezron, the son of Pharez, the son of Judah, and the father of Hur by Ephrath of Ephratah, and consequently grandfather of Caleb the spy. 2. Son of Jephunneh, by which patronymic the illustrious spy is usually designated (Num. xiii. 6, and ten other places), with the addition of that of "the Kenezite," or "son of Kenaz," in Num. xxxii. 12; Josh. xiv. 6, 14. Caleb is first mentioned in the list of the rulers or princes who were sent to search the land of Canaan in the second year of the Exodus. He and Oshea or Joshua the son of Nun were the only two of the whole number who encouraged the people to enter in boldly to the land and take possession of it. Forty-five years afterwards Caleb came to Joshua and claimed possession of the land of the Anakims, Kirjath-Arba, or Hebron, and the neighboring hill country (Josh. xiv.). This was immediately granted to him, and the following chapter relates how he took possession of Hebron, driving out the three sons of Anak; and how he offered Achsah his daughter in marriage to whoever would take Kirjath-Sepher, i. e. Debir; and how when Othniel, his younger brother, had performed the feat, he not only gave him his daughter to wife, but with her the upper and nether springs of water which she asked for. It is probable that Caleb was a foreigner by birth; a proselyte, incorporated into the tribe of Judah.

Calf. In Ex. xxxii. 4 we are told that Aaron, constrained by the people in the absence of Moses, made a molten calf of the golden earrings of the people, to represent the Elohim which brought Israel out of Egypt. Probably it was a wooden figure laminated with gold, a process which is known to have existed in Egypt. "A gilded ox covered with a pall" was an emblem of Osiris (Wilkinson, iv. 335). To punish the apostasy Moses burnt the calf, and then grinding it to powder scattered it over the water, which he made the people drink. The process which he used is difficult of explanation. Bochart and Rosenmüller think that he merely cut, ground and filed the gold to powder. It has always been a great dispute respecting this calf and those of Jeroboam, whether I. the Jews intended them for some Egyptian god, or II. for a mere cherubic symbol of Jehovah. Of the various sacred cows of Egypt, those of Isis, of Athor, and of the three kinds of sacred bulls, Apis, Basis and Mnevis, Sir G. Wilkinson fixes on the latter as the prototype of the golden calf. It seems to us more likely that in this calf-worship the Jews merely "Likened their Maker to the graved ox," or, in other words, adopted a well-understood cherubic emblem. The calf at Dan was carried away by Tiglath-Pileser, and that of Bethel ten years after by his son Shalmaneser.

Cal'vary, a word occurring in the A. V. only in Luke xxiii. 33, and there arising from the

translators' having literally adopted the word calvaria, i. e. a bare skull, the Vulgate rendering is nothing but the Greek for Golgotha. The popular expression "Mount Calvary" is not warranted by any statement in the accounts of the place of our Lord's crucifixion.

Camel. It is clear from Gen. xii. 16 that camels were early known to the Egyptians,



Camels.

though no representation of this animal has yet been discovered in the paintings or hieroglyphics. The Ethiopians had "camels in abundance" (2 Chr. xiv. 15); the queen of Sheba came to Jerusalem "with camels that bare spices and gold and precious stones" (1 K. x. 2); the men of Kedar and of Hazor possessed camels (Jer. xlix. 29, 32); David took away the camels from the Geshurites and the Amalekites (1 Sam. xxvii. 2, xxx. 17); forty



Camphire.

camels' burden of good things were sent to Elisha by Benhadad, king of Syria, from Damascus (2 K. viii. 9); the Ishmaelites trafficked with Egypt in the precious gums of Gilead, carried on the backs of camels (Gen. xxxvii. 25); the Midianites and the Amalekites possessed camels "as the sand by the seaside for multitude" (Judg. vii. 12); Job had three thousand camels before his affliction (Job i. 3), and six thousand afterwards (xlii. 12). The camel was used for riding (Gen. xxiv. 64; 1 Sam. xxx. 17); as a beast of burden generally (Gen. xxxvii. 25; 2 K. viii. 9; 1 K. x. 2, &c.); and for draught purposes (Is. xxi. 7). From 1 Sam. xxx. 17 we learn that camels were used in war. The species of camel which was in common use amongst the Jews and the heathen nations of Palestine was the Arabian or one-humped camel (Camelus Arabicus). The dromedary is a swifter animal than the baggage-camel, and is used chiefly for riding purposes; it is merely a finer breed than the other: the Arabs call it the Heirie.



Kefr—Kenna—Ca'na in Galilee.

The speed of the dromedary has been greatly exaggerated, the Arabs asserting that it is swifter than the horse; eight or nine miles an hour is the utmost it is able to perform; this pace, however, it is able to keep up for hours together.

Camp. [Encampments.]

Camphire. There can be no doubt that "camphire" is an incorrect rendering of the Hebrew term, which occurs in the sense of

some aromatic substance only in Cant. i. 14, iv. 13. The margin in both passages has "cypress." The whole shrub is from four to six feet high.

Ca'na of Galilee, once **Cana in Galilee,** a village or town not far from Capernaum, memorable as the scene of Christ's first miracle (John ii. 1, 11, iv. 46) as well as of a subsequent one (iv. 46, 54), and also as the native place of the Apostle Nathanael (xxi. 2). The traditional site is at Kefr Kenna, a small village about 4½ miles north-west of Nazareth. The rival site is a village situated farther north, about 5 miles north of Seffurieh (Sephoris) and 9 of Nazareth, near the present Jefat, the Jotapata of the Jewish wars. This village still bears the name of Kana-el-jelil.

Ca'naan, The Land of, lit. "Lowland," a name denoting the country west of the Jordan and Dead Sea, and between those waters and the Mediterranean; specially opposed to the "land of Gilead," that is, the high tableland on the east of the Jordan. It is only in later notices, such as Zeph. ii. 5, and Matt. xv. 22, that we find it applied to the low maritime plains of Philistia and Phoenicia (comp. Mark vii. 26).

Ca'naanites, The, a word used in two senses: 1. a tribe which inhabited a particular locality of the land west of the Jordan before the conquest; and 2. the people who inhabited generally the whole of that country. 1. For the tribe of "the Canaanites" only—the dwellers in the lowland. The whole of the country west of Jordan was a "lowland" as compared with the loftier and more extended tracts on the east: but there was a part of this western country which was still more emphatically a "lowland." "The Canaanite dwells by the sea, and by the side of Jordan" (Num. xiii. 29). In Gen. x. 18-20 the seats of the Canaanite tribe are given as on the sea-shore and in the Jordan Valley (comp. Josh xi. 3). 2. Applied as a general name to the non-Israelite inhabitants of the land, as we have already seen was the case with "Canaan." Instances of this are, Gen. xii. 6; Num. xxi. 3; Judg. i. 10; and Gen. xiii. 12. See also Gen. xxiv. 3, 37, comp. xxviii. 2, 6; Ex. xiii. 11, comp. 5. Like the Phoenicians, the Canaanites were probably given to commerce; and thus the name became probably in later times an occasional synonym for a merchant (Job xli. 6; Prov. xxxi. 24; comp. Is. xxiii. 8, 11; Hos. xii. 7; Zeph. i. 11.

Candlestick, which Moses was commanded to make for the tabernacle, is described, Ex. xxv. 31-37; xxxvii. 17-24. It is called in Lev. xxiv. 4, "the pure," and in Ecclus. xxvi. 17, "the holy candlestick." The candlestick was placed on the south side of the first apartment of the tabernacle, opposite the table of shew-bread (Ex. xxv. 37), and was lighted every evening and dressed every morning (Ex. xxvii. 20, 21, xxx. 8; comp. 1 Sam. iii. 2). Each lamp was supplied with cotton, and half a log of the purest olive-oil (about two wine-glasses), which was sufficient to keep them burning during a long night. In Solomon's Temple, instead of this candlestick, there were ten golden candlesticks, similarly embossed, five on the right and five on the left (1 K. vii. 49; 2 Chr. iv. 7).



Golden Candlestick.

Cane. [Reed.]

Cankerworm. [Locust.]

Canon of Scripture, The, may be generally described as "the collection of books which form the original and authoritative written rule of the faith and practice of the Christian Church. The word Canon, in classical Greek, is properly a straight rod, as the rod of a shield, or that used in weaving, or a carpenter's rule. The first direct application of the term Canon to the Scriptures seems to be in the verses of Amphilochius (c. 380 A. D.), where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books. Among Latin writers it is commonly found from the time of Jerome and Augustine, and there usage of the word, which is wider than that of Greek writers, is the source of its modern acceptation. The uncanonical books were described simply as "those without," or "those uncanonized." The Apocryphal books which were supposed to occupy an intermediate position were called "books read," or "ecclesiastical," though the latter title was also applied to the canonical Scriptures. Popular belief assigned to Ezra and "the great synagogue" the task of collecting and promulgating the Scriptures as part



JERUSALEM STREET OF THE TOWER OF DAVID. FROM A PHOTOGRAPH.

of their work in organizing the Jewish Church. Doubts have been thrown upon this belief, but it is in every way consistent with the history of Judaism and with the internal evidence of the books themselves. After the Maccabaean persecution the history of the formation of the Canon is merged in the history of its contents. The Old Testament appears from that time as a whole. The complete Canon of the New Testament, as commonly received at present, was ratified at the third Council of Carthage (A. D. 397), and from that time was accepted throughout the Latin Church. Respecting the books of which the Canon is composed, see the article Bible.

Canticles, Song of Songs, i. e. the most beautiful of songs, entitled in the A. V. The Song of Solomon. By the Hebrew title it is ascribed to Solomon; and so in all the versions, and by the majority of Jewish and Christian writers, ancient and modern. A few of the Talmudical writers assigned it to the age of Hezekiah. More recent criticism, however, has called in question this deep-rooted and well-accredited tradition, but on the whole it seems unnecessary to depart from the plain meaning of the Hebrew title. Supposing the date fixed to the reign of Solomon, there is great difficulty in determining at what period of that monarch's life the poem was written. It may be called a drama, as it contains the dramatic evolution of a simple love-story. The schools of interpretation may be divided into three:—the mystical, or typical; the allegorical; and the literal. The mystical interpretation is properly an offshoot of the allegorical, and probably owes its origin to the necessity which was felt of supplying a literal basis for the speculation of the allegorists. This basis is either the marriage of Solomon with Pharaoh's daughter, or his marriage with an Israelitish woman, the Shulamite. The mystical interpretation makes its first appearance in Origen, who wrote a voluminous commentary upon the Canticles. Notwithstanding the attempts which have been made to discover the principle of interpretation in the LXX. (Cant. iv. 8), Jesus, son of Sirach (xlvii. 14-17; Wisd. viii. 2), and Josephus (c. Apion. i. § 8), it is impossible to trace it with any certainty further back than the Talmud. According to the Talmud, the beloved is taken to be God; the loved one, or bride, is the congregation of Israel. In the Christian Church, the Talmudical interpretation, imported by Origen, was all but universally received. — According to the most generally received interpretation of the modern literalists, the Song is intended to display the victory of humble and constant love over the temptations of wealth and royalty. —The book has been rejected from the Canon by some critics; but in no case has its rejection been defended on external grounds. It is found in the LXX., and in the translations of Aquilla, Symmachus, and Theodotion. It is contained in the catalogue given in the Talmud, and in the catalogue of Melito; and, in short, we have the same evidence for its canonicity as that which is commonly adduced for the canonicity of any book of the O. T.

Caper'naum was on the western shore of the Sea of Galilee (Matt. iv. 13; comp. John vi. 24), and, if recent discoveries are to be trusted, was of sufficient importance to give to that Sea, in whole or in part, the name of the "Lake of Capernaum." It was in the "land of Gennesaret" (Matt. xiv. 34, comp. John vi. 17, 21, 24). It was of sufficient size to be always called a "city" (Matt. ix. 1; Mark i. 33); had its own synagogue, in which our Lord frequently taught (John vi. 59; Mark i. 21; Luke iv. 33, 38)—a synagogue built by the centurion of the detachment of Roman



Site of Tell Hûm (Capernaum).

soldiers which appears to have been quartered in the place (Luke vii. 1, comp. 8; Matt. viii. 8). But besides the garrison there was also a customs' station, where the dues were gathered both by stationary (Matt. ix. 9; Mark ii. 14; Luke v. 27) and by itinerant (Matt. xvii. 24) officers. The only interest attaching to Capernaum is as the residence of our Lord and his Apostles, the scene of so many miracles and "gracious words." At Nazareth He was "brought up," but Capernaum was emphatically His "own city;" it was when He returned thither that He is said to have been "at home" (Mark ii. 1).

Captivities of the Jews. The present article is confined to the forcible deportation of the Jews from their native land, and their forcible detention, under the Assyrian or Babylonian kings. The kingdom of Israel was invaded by

three or four successive kings of Assyria. Pul or Sardanapalus, according to Rawlinson, imposed a tribute (B. C. 771 or 762 Rawl.) upon Menahem (1 Chr. v. 26, and 2 K. xv. 19). Tiglath-Pileser carried away (B. C. 740) the trans-Jordanic tribes (1 Chr. v. 26) and the inhabitants of Galilee (2 K. xv. 29, comp. Is. ix. 1) to Assyria. Shalmaneser twice invaded (2 K. xvii. 3, 5) the kingdom which remained to Hoshea, took Samaria (B. C. 721) after a siege of three years, and carried Israel away into Assyria. Sennacherib (B. C. 713) is stated to have carried into Assyria 200,000 captives from the Jewish cities which he took (2 K. xviii. 13). Nebuchadnezzar, in the first half of his reign (B. C. 606-562), repeatedly invaded Judaea, besieged Jerusalem, carried away the inhabitants to Babylon, and destroyed the Temple. Two distinct deportations are mentioned in 2 K. xxiv. 14 (including 10,000 persons) and xxv. 11. One in 2 Chr. xxxvi. 20. Three in Jer. lii. 28-30, including 4600 persons, and one in Dan. i. 3. The two principal deportations were, (1) that which took place B. C. 598, when Jehoiachin with all the nobles, soldiers, and artificers was carried away; and (2) that which followed the destruction of the Temple and the capture of Zedekiah B. C. 588. The 70 years of captivity predicted by Jeremiah (xxv. 12) are dated by Prideaux from B. C. 606. The captivity of Ezekiel dates from B. C. 598, when that prophet, like Mordecai the uncle of Esther (Esth. ii. 6), accompanied Jehoiachin. The captives were treated not as slaves but as colonists. The Babylonian captivity was brought to a close by the decree (Ezr. i. 2) of Cyrus (B. C. 536), and the return of a portion of the nation under Sheshbazzar or Zerubbabel (B. C. 535), Ezra (B. C. 458), and Nehemiah (B. C. 445). The number who returned upon the decree of B. C. 536 was 42,360, besides servants. Those who were left in Assyria (Esth. viii. 9, 11), and kept up their national distinctions, were known as The Dispersion (John vii. 35; 1 Pet. i. 1; James i. 1). Many attempts have been made to discover the ten tribes existing as a distinct community. But though history bears no witness of their present distinct existence, it enables us to track the footsteps of the departing race in four directions after the time of the Captivity. (1.) Some returned and mixed with the Jews (Luke ii. 36; Phil. iii. 5, &c.). (2.) Some were left in Samaria, mingled with the Samaritans (Ezr. vi. 21; John iv. 12), and became bitter enemies of the Jews. (3.) Many remained in Assyria, and were recognized as an integral part of the Dispersion (see Acts ii. 9, xxvi. 7). (4.) Most, probably, apostatized in Assyria, adopted the usages and idolatry of the nations among whom they were planted, and became wholly swallowed up in them.

Carbuncle. A general term to denote any bright sparkling gem, but it is impossible to determine its real meaning. The gem of Ex. xxviii. 17, xxxix. 10; Ez. xxviii. 13, is supposed to be the smaragdus or emerald.

Car'mel. 1. A mountain which forms one of the most striking and characteristic features of the country of Palestine. As if to accentuate more distinctly the bay which forms the one indentation in the coast, this noble ridge, the only headland of lower and central Palestine, forms its southern boundary, running out with a bold bluff promontory all but into the very waves of the Mediterranean. There seem to be grounds for believing that from very early times it was considered as a sacred spot. In later times we know that its reputation was not confined to Palestine. But that which has made the name of Carmel most familiar to the modern world its its intimate connection with the history of the two great prophets of Israel —Elijah and Elisha. It is now commonly called



Egyptian Cart with Two Wheels.

Mar Elyas; Kurmel being occasionally, but only seldom, heard. 2. A town in the mountainous country of Judah (Josh. xv. 55), familiar to us as the residence of Nabal (1 Sam. xxv. 2, 5, 7, 40).

Carriage. This word occurs only six times in the text of the A. V., and signifies what we now call "baggage." In the margin of 1 Sam. xvii. 20, and xxvi. 5-7—and there only—"carriage" is employed in the sense of a wagon or cart.

Cart, Gen. xlv. 19-27; Num. vii. 3, 7, 8, a vehicle drawn by cattle (2 Sam. vi. 6), to be distinguished from the chariot drawn by horses. Carts and wagons were either open or covered (Num. vii. 3, and were used for conveyance of persons (Gen. xlv. 19), burdens (1 Sam. vi. 7, 8), or produce (Am. ii. 13). The only cart used in Western Asia has two wheels of solid wood. But in the monuments of an-

cient Egypt representations are found of carts with two wheels, having four or six spokes, used for carrying produce, and of one used for religious purposes having four wheels with eight spokes.

Carving. The arts of carving and engraving were much in request in the construction both of the Tabernacle and the Temple (Ex. xxxi, 5, xxxv. 33; 1 K. vi. 18, 35; Ps. lxxiv. 6), as well as in the ornamentation of the priestly dresses (Ex. xxviii. 9-36; Zech. iii. 9; 2 Chr. ii, 6, 14).

Castle. [Fortifications.]

Cas'tor and Pollux (Acts xxviii. 11). The twin sons of Jupiter and Leda were regarded as the tutelary divinities of sailors. They appeared in heaven as the constellation Gemini. In art they were sometimes represented simply as stars hovering over a ship, but more frequently as young men on horseback, with conical caps and stars above them. Such figures were probably painted or sculptured at the bow of the ship.

Cats occur only in Baruch vi. 22. The context of the passage appears to point to the domesticated animal. Perhaps the people of Babylon originally procured the cat from Egypt.

Cattle. [Bull.]

Cave. The chalky limestone of which the rocks of Syria and Palestine chiefly consist presents, as in the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged and adapted to various purposes both of shelter and defence. The most remarkable caves noticed in Scripture are: 1. That in which Lot dwelt after the destruction of Sodom (Gen. xix. 30). 2. The cave of Machpelah (xxiii. 17). 3. Cave of Makkedah (Josh. x. 10). 4. Cave of Adullam (1 Sam. xxii. 1). 5. Cave of Engedi (xxiv. 3). 6. Obadiah's cave (1 K. xviii. 4). 7. Elijah's cave in Horeb (xix. 9). 8, 9. The rock sepulchres of Lazarus, and of our Lord (John xi. 38; Matt. xxvii. 60).

Cedar. The Heb. word erez, invariably rendered "cedar" by the A. V., stands for that tree in most of the passages where the word occurs. The erez, or "firmly rooted and strong tree," from an Arabic root which has this signification, is particularly the name of the cedar of Lebanon (Cedrus Libani); but that the word is used in a wider sense to denote other trees of the Coniferae is clear from some Scriptural passages where it occurs. For instance, the "cedar wood" mentioned in Lev. xiv. 6 can hardly be the wood of the Lebanon cedars, seeing that the Cedrus Libani could never have grown in the peninsula of Sinai. There is another passage (Ez. xxvii. 5), in which perhaps erez denotes some fir; in all probability the Pinus Halepensis, which grows in Lebanon, and is better fitted for furnishing ship-masts than the wood of the Cedrus Libani. The Cedrus Libani, Pinus Halepensis, and Juniperus excelsa, were probably all included under the term erez; though there can be no doubt that by this name is more especially denoted the cedar of Lebanon, as being the firmest and grandest of the conifers. As far as is at present known, the cedar of Lebanon is confined in Syria to one valley of the Lebanon range, viz., that of the Kedisha river, which flows from near the highest point of the range westward to the Mediterranean, and enters the sea at the port of Tripoli. The



The Cedar.

grove is at the very upper part of the valley, about 15 miles from the sea, 6,500 feet above that level, and its position is moreover above that of all other arboreous vegetation.

Ceiling. The descriptions of Scripture (1 K. vi. 9, 15, vii. 3; 2 Chr. iii. 5, 9; Jer. xxii. 14; Hag. i. 4), and of Josephus, show that the ceilings of the Temple and the palaces of the Jewish kings were formed of cedar planks applied to the beams or joints crossing from wall to wall, probably with sunk panels, edged and ornamented with gold, and carved with incised or other patterns, sometimes painted (Jer. xxii. 14).

Censer. A small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled (2 Chr. xxvi. 18; Luke i. 9). The only distinct precepts regarding the use of the censer are found in Num. iv. 14, and in Lev. xvi. 12. Solomon prepared "censers of pure gold" as part of the same furniture (1 K. vii. 50; 2 Chr. iv. 22). Possibly their general use may have been to take up coals from the brazen altar, and convey the incense while

burning to the "golden altar," or "altar of incense," on which it was to be offered morning and evening (Ex. xxx. 7, 8). So Uzziah, when he was intending "to burn incense upon the altar of incense," took "a censer in his hand" (2 Chr. xxvi. 16, 19). The word rendered "censer" in Hebr. ix. 4 probably means the "altar of incense."

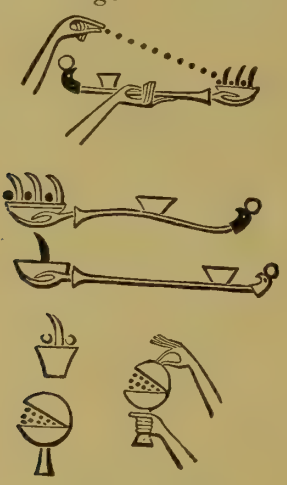


Censer.

Census. [Taxing.]

Centurion. [Army.]

Chaff. The Heb. words rendered chaff in A. V. do not seem to have precisely the same meaning: chashash=dry grass, hay; and occurs twice only in O. T., viz., Is. v. 24, xxxiii. 11. Môts is chaff separated by winnowing from the grain—the husk of the wheat. The carrying away of chaff by the wind is an ordinary Scriptural image of the destruction of the



Egyptian Censers.

wicked, and of their powerlessness to resist God's judgments (Ps. i. 4; Is. xviii. 13; Hos. xiii. 3; Zeph. ii. 2).

Chain. Chains were used, 1. as badges of office; 2. for ornament; 3. for confining prisoners. 1. The gold chain placed about Joseph's neck (Gen. xli. 42), and that promised to Daniel (Dan. v. 7), are instances of the first use. In Ez. xvi. 11, the chain is mentioned as the symbol of sovereignty. 2. Chains for ornamental purposes were worn by men as well as women in many countries both of Europe and Asia, and probably this was the case among the Hebrews (Prov. i. 9). The necklace consisted of pearls, corals, &c., threaded on a string. Besides the necklace, other chains were worn (Jud. x. 4), hanging down as far as the waist, or even lower. Some were adorned with pieces of metal, shaped in the form of the moon ("round tires like the moon," A. V.; Is. iii. 18). The Midianites adorned the necks of their camels with it (Judg. viii. 21, 26). To other chains were suspended various trinkets—as scent-bottles (Is. iii. 20) and mirrors (Is. iii. 23). Step-chains were attached to the ankle-rings, which shortened the step and produced a mincing gait (Is. iii. 16, 18). 3. The means adopted for confining prisoners among the Jews were fetters similar to our handcuffs (Judg. xvi. 21; 2 Sam. iii. 34; 2 K. xxv. 7; Jer. xxxix. 7). Among the Romans, the prisoner was handcuffed to one, and occasionally to two guards (Acts xii. 6, 7, xxi. 33).

Chalcedony, only in Rev. xxi. 19. The name is applied in modern mineralogy to one of the varieties of agate. There can, however, be little doubt that the stone to which Theophrastus refers, as being found in the island opposite Chalcedon and used as a solder, must have been the green transparent carbonate of copper, or our copper emerald.

Chalde'a, more correctly **Chaldaea,** properly only the most southern portion of Babylonia, is used in Scripture to signify that vast alluvial plain which has been formed by the deposits of the Euphrates and the Tigris. This extraordinary flat, unbroken except by the works of man, extends a distance of 400 miles along the course of the rivers, and is on an average about 100 miles in width. The vast plains of Babylon were nourished by a complicated system of canals and watercourses, which spread over the surface of the country like a network. The wants of a teeming population were supplied by a rich soil, not less bountiful than on the banks of the Egyptian Nile. All that remains of that ancient civilization—that "glory of kingdoms," —"the praise of the whole earth"—is recognizable in the numerous mouldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxurious fields, the groves and gardens, nothing now meets the eye but an arid waste—the dense population of former times is vanished, and no



BEDOUIN WOMEN CARRYING CHILDREN. FROM A PHOTOGRAPH.

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man dwells there. The true Chaldaea is always in the geographies a distinct region, being the most southern portion of Babylonia, lying chiefly (if not solely) on the right bank of the Euphrates. Babylonia above this is separated into two districts, called respectively Amordacia and Auranitis. The former is the name of the central territory round Babylon itself; the latter is applied to the regions towards the north, where Babylonia borders on Assyria. Cities—Babylonia was celebrated at all times for the number and antiquity of its cities. The most important of those which have been identified are Borsippa (Birs-Nimrud), Sippara or Sepharvaim (Mosaib), Cutha (Ibrahim), Calneh (Niffer), Erech (Warka), Ur (Mugheir), Chilmad (Kalwadha), Larancha (Senkereh), Is (Hit), Duraba (Akkerkuf); but besides these there were a multitude of others, the sites of which have not been determined. The extraordinary fertility of the Chaldaean soil has been noticed by various writers. It is said to be the only country in the world where wheat grows wild. Herodotus declared (i. 193) that grain commonly returned 200-fold to the sower, and occasionally 300-fold. The palm was undoubtedly one of the principal objects of cultivation. The soil



Ruins of Mugheir, Proboble Site of Ur of the Chaldees.

is rich, but there is now little cultivation, the inhabitants subsisting chiefly upon dates. More than half the country is left dry and waste from the want of a proper system of irrigation; while the remaining half is to a great extent covered with marshes, owing to the same neglect.

Chalde'ans, or **Chal'dees,** appear in Scripture, until the time of the Captivity, as the people of the country which has Babylon for its capital, and which is itself termed Shinar; but in the Book of Daniel, while this meaning is still found (v. 30, and ix. 1), a new sense shows itself. The Chaldeans are classed with the magicians and astronomers; and evidently form a sort of priest class, who have a peculiar "tongue" and "learning" (i. 4), and are consulted by the king on religious subjects. The same variety appears in profane writers. It appears that the Chaldeans (Kaldai or Kaldi) were in the earliest times merely one out of the many Cushite tribes inhabiting the great alluvial plain known afterwards as Chaldaea or Babylonia. Their special seat was probably that southern portion of the country which is found to have so late retained the name of Chaldaea. Here was Ur "of the Chaldees," the modern Mugheir, which lies south of the Euphrates, near its junction with the Shat-el-Hie. In process of time, as the Kaldi grew in power, their name gradually prevailed over those of the other tribes inhabiting the country; and by the era of the Jewish captivity it had begun to be used generally for all the inhabitants of Babylonia. It had come by this time to have two senses, both ethnic: in the one it was the special appellative of a particular race to whom it had belonged from the remotest times, in the other it designated the nation at large in which this race was predominant. It has been observed above that the Kaldi proper were a Cushite race. This is proved by the remains of their language, which closely resembles the Gallo or ancient language of Ethiopia. Now it appears by the inscriptions that while, both in Assyria and in later Babylonia, the Shemitic type of speech prevailed for civil purposes, the ancient Cushite dialect was retained as a learned language for scientific and religious literature. This is no doubt the "learning" and the "tongue" ot which reference is made in the Book of Daniel (i. 4). The Chaldeans were really the learned class; they were priests, magicians, or astronomers, and in the last of the three capacities they probably effected discoveries of great importance. In later times they seem to have degenerated into mere fortune-tellers.

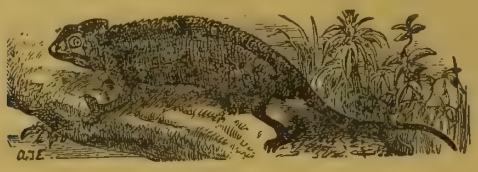
Chaldees. [Chaldeans.]

Chalk Stones. [Lime.]

Chamberlain. Erastus, "the chamberlain" of the city of Corinth, was one of those whose salutations to the Roman Christians are given at the end of the Ep. addressed to them (Rom. xvi. 23). The office which he held was apparently that of public treasurer, or arcarius, as the Vulgate renders his title. These arcarii were inferior magistrates, who had the charge of the public chest (arca publica), and were under the authority of the senate. They kept the accounts of the public revenues. The office held by Blastus, "the king's chamberlain," was entirely different from this (Acts xii. 20). It was a post of honor which in-

volved great intimacy and influence with the king. The margin of our version gives "that was over the king's bedchamber." For Chamberlain as used in the O. T., see Eunuch.

Chameleon, the translation of the Hebrew côăch, which occurs in the sense of some kind of unclean animal in Lev. xi. 30. Others suppose it to be the lizard, known by the name of the "Monitor of the Nile," a large strong rep-



Chameleon.

tile common in Egypt and other parts of Africa.

Chamois, the translation of the Hebrew zemer in Deut. xiv. 5. But the translation is incorrect; for there is no evidence that the chamois has ever been seen in Palestine or the Lebanon. It is probable that some mountain sheep is intended.

Charger, a shallow vessel for receiving water or blood, also for presenting offerings of fine flour with oil (Num. vii. 79). The daughter of Herodias brought the head of St. John the Baptist in a charger (Mtt. xiv. 9): probably a trencher or platter. [Basin.]



The Charger.

Chariot, a vehicle used either for warlike or peaceful purposes, but most commonly the former. Of the latter use the following only are the probable instances as regards the Jews, 1 K. xviii. 44, and as regards other nations, Gen. xli. 43, xlvi. 29; 2 K. v. 9; Acts viii. 28 The earliest mention of chariots in Scripture is in Egypt, where Joseph, as a mark of distinction, was placed in Pharaoh's second chariot (Gen. xli. 43), and later when he went in his own chariot to meet his father on his entrance into Egypt from Canaan (xlvi. 29). In the funeral procession of Jacob chariots also formed a part, possibly by way of escort or as a guard of honor (l. 9). The next mention of Egyptian chariots is for a warlike purpose. (Ex. xiv. 7). In this point of view chariots among some nations of antiquity, as elephants among others, may be regarded as filling the place of heavy artillery in modern times, so that the military power of a nation might be estimated by the number of its chariots. Thus Pharaoh in pursuing Israel took with him 600 chariots. The Canaanites of the valleys of Palestine were enabled to resist the Israelites successfully in consequence of the number of their chariots of iron, i. e. perhaps armed with iron scythes (Josh. xvii. 18; Judg. i. 19). Jabin, king of Canaan, had 900 chariots (Judg.



Egyptian Chariot.

iv. 3). The Philistines in Saul's time had 30,000 (1 Sam. xiii. 5). David took from Hadadezer, king of Zobah, 1,000 chariots (2 Sam. viii. 4), and from the Syrians a little later 700 (x. 18), who, in order to recover their ground, collected 32,000 chariots (1 Chr. xix. 7). Up to this time the Israelites possessed few or no chariots, partly no doubt in consequence of the theocratic prohibition against multiplying horses, for fear of intercourse with Egypt, and the regal despotism implied in the possession of them (Deut. xvii. 16; 1 Sam. viii. 11, 12). But to some extent David (2 Sam. viii. 4), and in a much greater degree Solomon, broke through the prohibition. He raised, therefore, and maintained a force of 1,400 chariots (1 K. x. 25) by taxation on certain cities agreeably to Eastern custom in such matters (1 K. ix. 19, x. 25). From this time chariots were regarded as among the most important arms of war, though the supplies of them and of horses appear to have been mainly drawn from Egypt (1 K. xxii. 34; 2 K. ix. 16, 21, xiii. 7, 14, xviii. 24, xxiii. 30; Is. xxxi. 1). Most commonly two persons, and sometimes three, rode in the chariot, of whom the third was employed to carry the

state umbrella (2 K. ix. 20, 24; 1 K. xxii. 34; Acts viii. 38). A second chariot usually accompanied the king to battle, to be used in case of necessity (2 Chr. xxv. 34). The prophets allude frequently to chariots as typical of power (Ps. xx. 7, civ. 3; Jer. li. 21; Zech. vi. 1). In the N. T., the only mention made of a chariot, except in Rev. ix 9, is in the case of the Ethiopian or Abyssinian eunuch of Queen Candace (Acts viii. 28, 29, 38). Jewish chariots were no doubt imitated from Egyptian models, if not actually imported from Egypt.

Cheese is mentioned only three times in the Bible, and on each occasion under a different name in the Hebrew (Job. x. 10; 1 Sam. xvii. 18; 2 Sam. xvii. 29). It is difficult to decide how far these terms correspond with our notion of cheese; for they simply express various degrees of coagulation. It may be observed that cheese is not at the present day common among the Bedouin Arabs, butter being decidedly preferred; but there is a substance, closely corresponding to those mentioned in 1 Sam. xvii.; 2 Sam. xvii., consisting of coagulated buttermilk, which is dried until it becomes quite hard, and is then ground: the Arabs eat it mixed with butter.

Che'rith, The Brook, the torrent-bed or wady in which Elijah hid himself during the early part of the three years' drought (1 K. xvii. 3, 5). The position of the Cherith has been much disputed. The argument from probability is in favor of the Cherith being on the east of Jordan, and the name may possibly be discovered there.

Cher'ub, apparently a place in Babylonia from which some persons of doubtful extraction returned to Judaea with Zerub-babel (Ezr. ii. 59; Neh. vii. 61).

Cher'ub, Cher'ubim. The symbolical figure so called was a composite creature-form which finds a parallel in the religious insignia of Assyria, Egypt, and Persia, e. g. the sphinx, the winged bulls and lions of Ninevah, &c. The Hebrew idea seems to limit the number of the cherubim. A pair (Ex. xxv. 18, &c.) were placed on the mercy-seat of the ark: a pair of colossal size overshadowed it in Solomon's Temple with the canopy of their contiguously extended wings. Ezekiel, i. 4-14, speaks of four, and similarly the apocalyptic "beasts" (Rev. iv. 6) are four.—So at the front or east of Eden were posted "the cherubim," as though the whole of some recognized number. The cherubim are placed beneath the actual presence of Jehovah, whose moving throne they appear to draw (Gen. iii. 24; Ez. i. 5, 25, 26, x. 1, 2, 6, 7; Is. vi. 2, 3, 6). The glory symbolizing that presence which eye cannot see rests or rides on them, or one of them, thence dismounts to the temple threshold, and then departs and mounts again (Ez. x. 4, 18; comp. ix. 3; Ps. xviii. 10). There is in them an entire absence of human sympathy, and even on the mercy-seat they probably appeared not merely as admiring and wondering (1 Pet. i. 12), but as guardians of the covenant and avengers of its breach. Those on the ark were to be placed with wings stretched forth, one at each end of the mercy-seat, and to be made "of the mercy-seat." They are called the cherubim of glory (Heb. ix. 5), as on them the glory, when visible, rested. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched upwards, and their faces "towards each other and towards the mercy-seat." It is remarkable that with such precise directions as to their position, attitude, and material, nothing, save that they were winged, is said concerning their shape. On the whole it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form which Ezekiel, being a priest, would know and recognize as "the face of a cherub" (Ez. x. 14), but which was kept secret from all others; and such probably were those on the ark, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was is perhaps an impenetrable mystery. It might well be the symbol of Him whom none could behold and live. For as symbols of Divine attributes, e. g. omnipotence and omniscience, not as representations of actual beings, the cherubim should be regarded.

Chest. By this word are translated in the A. V. two distinct Hebrew terms: 1. ârôn; this is invariably used for the Ark of the Covenant, and with two exceptions, for that only. The two exceptions alluded to are (a) the "coffin" in which the bones of Joseph were carried from Egypt (Gen. l. 26); and (b) the "chest" in which Jehoiada the priest collected the alms for the repairs of the Temple (2 K. xii. 9, 10; 2 Chr. xxiv. 8-11).

Chestnut-tree (Heb. 'armôn: Gen. xxx. 37; Ezek. xxxi. 8); it is spoken of as one of the glories of Assyria, for which the "plane-tree" ought probably to have been substituted. The context of the passages where the word occurs indicates some tree which thrives best in low and rather moist situations, whereas the chestnut-tree is a tree which prefers dry and hilly ground.

Children. The blessing of offspring, but

especially of the male sex, is highly valued among all Eastern nations, while the absence is regarded as one of the severest punishments (Gen. xvi. 2; Deut. vii. 14; 1 Sam. i. 6; 2 Sam. vi. 23; 2 K. iv. 14; Is. xlvii. 9; Jer. xx. 15; Ps. cxxvii. 3, 5). As soon as the child was born, it was washed in a bath, rubbed with salt, and wrapped in swaddling clothes. On the 8th day the rite of circumcision, in the case of a boy, was performed, and a name given. At the end of a certain time the mother was to make an offering of purification of a lamb as a burnt-offering, and a pigeon or turtle-dove as a sin-offering, or, in case of poverty, two doves or pigeons, one as a burnt offering, the other as a sin-offering (Lev. xii. 1-8; Luke ii. 22). The period of nursing appears to have been sometimes prolonged to three years (Is. xlix. 15; 2 Macc. vii. 27). Nurses were employed in cases of necessity (Ex. ii. 9; Gen. xxiv. 59, xxxv. 8; 1 Sam. iv. 4; 2 K. xi. 2; 2 Chr. xxii. 11). The time of weaning was an occasion of rejoicing (Gen. xxi. 8). Both boys and girls in their early years were under the care of the women (Prov. xxxi. 1). Afterwards the boys were taken by the father under his charge. Those in wealthy families had tutors or governors, who were sometimes eunuchs (Num. xi. 12; 2 K. x. 1, 5; Is. xiix. 23; Gal. iii. 24; Esth. ii. 7). Daughters usually remained in the women's apartments till marriage (Lev. xxi. 9; Num. xii. 14; 1 Sam. ix. 11; Prov. xxxi. 19, 23; Ecclus. vii. 25; xlii. 9; 2 Macc. iii. 19). The authority of parents, especially of the father, over children was very great, as was also the reverence enjoined by the law to be paid to parents. The inheritance was divided equally between all the sons except the eldest, who received a double portion (Deut. xxi. 17; Gen. xxv. 31; xlix. 3; 1 Chr. v. 1, 2; Judg. xi. 2, 7). Daughters had by right no portion in the inheritance; but if a man had no son, his inheritance passed to his daughters, who were forbidden to marry out of their father's tribe (Num. xxvii. 1, 8, xxxvi. 2, 8).

Chit'tim, Kit'tim, a family or race descended from Javan (Gen. x. 4; 1 Chr. i. 7; A. B. Kittim), closely related to the Dodanim, and remotely to the other descendants of Javan. Chittim is frequently noticed in Scripture: Balaam predicts that a fleet should thence proceed for the destruction of Assyria (Num. xxiv. 24): in Is. xxiii. Josephus considered Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium.

Chora'zin, one of the cities in which our Lord's mighty works were done, but named only in His denunciation (Matt. xi. 21; Luke x. 13). St. Jerome describes it as on the shore of the lake, two miles from Capernaum, but its modern site is uncertain.

Christ. [Jesus.]

Christian. The disciples, we are told (Acts xi. 26), were first called Christians at Antioch on the Orontes, somewhere about A. D. 43. The name, and the place where it was conferred, are both significant. They were known to each other as brethren of one family, as disciples of the same Master, as believers in the same faith, and as distinguished by the same endeavors after holiness and consecration of life; and so were called brethren (Acts xv. 1, 23; 1 Cor. vii. 12), disciples (Acts ix. 26, xi. 29), believers (Acts v. 14), saints (Rom. viii. 27, xv. 25). The name "Christian," then, which, in the only other cases where it appears in the N. T. (Acts xxvi. 28; 1 Pet. iv. 16), is used contemptuously, could not have been applied by the early disciples to themselves, nor could it have come to them from their own



Ruins of Kerazeh (Chorazin).

nation the Jews; it must, therefore, have been imposed upon them by the Gentile world. There is no reason to suppose that the name "Christian" of itself was intended as a term of scurrility or abuse, though it would naturally be used with contempt.

Chronicles, First and Second Books of, the name originally given to the record made by the appointed histographers in the kingdoms of Israel and Judah. In the LXX. these books are called Paralipomena (i. e. things omitted), which is understood as meaning that they are supplementary to the books of Kings. The constant tradition of the Jews is that these books were for the most part compiled by Ezra. One of the greatest difficulties connected with the captivity and the return must have been the maintenance of that genealogical distribution of the lands which yet was a vital point of the Jewish economy. Another



THE CRUCIFIXION. ANTHONY VAN DYCK. AFTER THE PICTURE IN THE NATIONAL MUSEUM, NAPLES.

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difficulty intimately connected with the former was the maintenance of the temple services at Jerusalem. But Zerubbabel, and after him Ezra and Nehemiah, labored most earnestly to restore the temple and the public worship of God there to the condition it had been in under the kings of Judah, and to re-infuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, and that the captivity had only temporarily interrupted, not dried out, the stream of God's favor to their nation. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a compendious history of the kingdom of David, which should embrace a full account of its prosperity, should trace the sins which led to its overthrow, should carry the thread through the period of the captivity, and continue it as it were unbroken on the other side; and those passages in their former history would be especially important which exhibited their greatest and best kings as engaged in building or restoring the temple, in reforming all corruptions in religion, and zealously regulating the services of the house of God. As regards the kingdom of Israel or Samaria, seeing it had utterly and hopelessly passed away, and that the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain exactly the plan and scope of that historical work which consists of the two books of Chronicles and the book of Ezra. For after having the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own age and his own purpose, by informing us in ch. ix. 1 of the disturbance of those settlements by the Babylonish captivity, and in the following verses, of the partial restoration of them at the return from Babylon (2-24); and that this list refers to the families who had returned from Babylon is clear, not only from the context, but from its reinsertion, Neh. xi. 3-22, with additional matter evidently extracted from the public archives, and relating to times subsequent to the return from Babylon, extending to Neh. xii. 27, where Nehemiah's narrative is again resumed in continuance with Neh. xi. 2. Having thus shown the re-establishment of the returned families, each in their own inheritance according to the houses of their fathers, the compiler proceeds to the other part of his plan, which is to give a continuous history of the kingdom of Judah from David to his own times, introduced by the closing scene of Saul's life (ch. x.), which introduction is itself prefaced by a genealogy of the house of Saul (ix. 35-44). As regards the materials used by Ezra, they are not difficult to discover. The genealogies are obviously transcribed from some register, in which were preserved the genealogies of the tribes and families drawn up at different times; while the history is mainly drawn from the same documents as those used in the Books of Kings. [Kings, Books of.]

Chronology. By this term we understand the technical and historical chronology of the Jews and their ancestors from the earliest time to the close of the New Testament Canon. i. Technical Chronology.—The technical part of Hebrew chronology presents great difficulties. ii. Historical Chronology.—The historical part of Hebrew chronology is not less difficult than the technical. The information in the Bible is indeed direct rather than inferential, although there is very important evidence of the latter kind, but the present state of the numbers makes absolute certainty in many cases impossible. Three principal systems of Biblical Chronology have been founded, which may be termed the Long System, the Short, and the Rabbinical. There is a fourth, which, although an offshoot in part of the last, can scarcely be termed biblical, inasmuch as it depends for the most part upon theories, not only independent of, but repugnant to the Bible: this last is at present peculiar to Baron Bunsen. The principal advocates of the Long Chronology are Jackson, Hales, and Des-Vignoles. Of the Short Chronology Ussher may be considered as the most able advocate. The Rabbinical Chronology accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus it has been virtually accepted by Bunsen, Lepsius, and Lord A. Hervey. The numbers given by the LXX. for the antediluvian patriarchs would place the creation of Adam 2262 yrs. before the end of the Flood, or B. C. cir. 5361 or 5421.

Church. The derivation of the word Church is uncertain. It is generally said to be derived from the Greek kuriakon, "belonging to the Lord." But the derivation has been too hastily assumed. It is probably connected with kirk; the Latin circus, circulus, the Greek kuklos. Ecclesia, the Greek word for Church, originally meant an assembly called out by the magistrate, or by legitimate authority. It was in this last sense that the word was adopted and applied by the writers of the N. T. to the Christian congregation. In the one Gospel of St. Matthew the Church is spoken of no less than thirty-six times as "the kingdom." Other

descriptions or titles are hardly found in the Evangelists. It is Christ's household (Matt. x. 25), the salt and light of the world (v. 13, 15), Christ's flock (Matt. xxvi. 31; John x. 1), its members are the branches growing on Christ the Vine (John xv.); but the general description of it, not metaphorically but directly, is, that it is a kingdom (Matt. xvi. 19). From the Gospel then, we learn that Christ was about to establish His heavenly kingdom on earth, which was to be the substitute for the Jewish church and kingdom, now doomed to destruction (Matt. xxi. 43). The Day of Pentecost is the birth-day of the Christian Church. Before they had been individual followers of Jesus, now they became his mystical body, animated by His Spirit. The Church, then, at this period was a body of baptized men and women who believed in Jesus as the Christ, and in the revelation made by Him, who were united by having the same faith, hope, and animating Spirit of love, the same Sacraments, and the same spiritual invisible Head. On the evening of the Day of Pentecost, the 3140 members of which it consisted were —(1) Apostles; (2) previous Disciples; (3) converts. In Acts ii. 41 we have indirectly exhibited the essential conditions of church communion. They are (1) Baptism, baptism implying on the part of the recipient repentance and faith; (2) Apostolic Doctrine; (3) Fellowship with the Apostles; (4) the Lord's Supper; (5) Public Worship. The real Church consists of all who belong to the Lord Jesus Christ as his disciples, and are one in love, in character, in hope, in Christ as the head of all, though as the body of Christ it consists of many parts.

Cinnamon, a well-known aromatic substance, the rind of a tree growing in Ceylon. It is mentioned in Ex. xxx. 23 as one of the component parts of the holy anointing oil, which Moses was commanded to prepare—in Prov. vii. 17 as a perfume for the bed—and in Cant. iv. 14 as one of the plants of the garden which is the image of the spouse. In Rev. xviii. 13 it is enumerated among the merchandise of the great Babylon. It was imported into Judaea by the Phoenicians or by the Arabians, and is now found in Sumatra, Borneo, China, &c., but chiefly, and of the best quality, in the S. W. part of Ceylon.

Circumcision was peculiarly, though not exclusively, a Jewish rite. It was enjoined upon Abraham, the father of the nation, by God, at the institution, and as the token, of the Covenant, which assured to him and his descendants the promise of the Messiah (Gen. xvii.). It was thus made a necessary condition of Jewish nationality. Every male child was to be circumcised when eight days old (Lev. xii. 3) on pain of death. The biblical notice of the rite describes it as distinctively Jewish; so that in the N. T. "the circumcision" and "the uncircumcision" are frequently used as synonymes for the Jews and the Gentiles. Circumcision certainly belonged to the Jews as it did to no other people, by virtue of its divine institution, of the religious privileges which were attached to it, and of the strict regulations which enforced its observance. Moreover, the O. T. history incidentally discloses the fact that many, if not all, of the nations with whom they came in contact were uncircumcised. The origin of the custom amongst one large section of those Gentiles who follow it, is to be found in the biblical record of the circumcision of Ishmael (Gen. xvii. 25). Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common amongst the Mohammedans as amongst the Jews. The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone. Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, "made themselves uncircumcised" (1 Macc. i. 15). Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians (1 Cor. vii. 18). The attitude which Christianity, at its introduction, assumed towards circumcision was one of absolute hostility, so far as the necessity of the rite to salvation, or its possession of any religious or moral worth was concerned (Acts xv.; Gal. v. 2). The Abyssinian Christians still practise circumcision as a national custom.

Cistern, a receptacle for water, either conducted from an external spring, or proceeding from rain-fall. The dryness of the summer months between May and September, in Syria, and the scarcity of springs in many parts of the country, make it necessary to collect in reservoirs and cisterns the rain-water, of which abundance falls in the intermediate period. The largest sort of public tanks or reservoirs is usually called in A. V. "pool," while for the smaller and more private it is convenient to reserve the name cistern. Both pools and cisterns are frequent throughout the whole of Syria and Palestine. On the long forgotten way from Jericho to Bethel, "broken cisterns" of high antiquity are found at regular intervals. Jerusalem depends mainly for water upon its cisterns, of which almost every private house possesses one or more, excavated

in the rock on which the city is built. The cisterns have usually a round opening at the top, sometimes built up with stonework above and furnished with a curb and a wheel for the bucket (Eccl. xii. 6), so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied. Empty cisterns were sometimes used as prisons and places of confinement. Joseph was cast into a "pit" (Gen. xxxvii. 22), and his "dungeon" in Egypt is called by the same name (xli. 14). Jeremiah was thrown into a miry though empty cistern, whose depth is indicated by the cords used to let him down (Jer. xxxviii. 6).

Cithern (1 Macc. iv. 54), a musical instrument, resembling a guitar, most probably of Greek origin, employed by the Chaldeans, and introduced by the Hebrews into Palestine on their return thither after the Babylonian captivity.

Cities. 1. 'Ar, and also 'Ir: 2. Kirjath; probably the most ancient name for city, but seldom used in prose as a general name for town. The classification of the human race into dwellers in towns and nomade wanderers (Gen. iv. 20, 22) seems to be intimated by the etymological sense of both words, as places of security against an enemy, distinguished from the unwalled village or hamlet, whose resistance is more easily overcome by the marauding tribes of the desert. The earliest notice in Scripture of city-building is of Enoch by Cain, in the land of his exile (Gen. iv. 17). After the confusion of tongues, the descendants of Nimrod founded Babel, Erech, Accad, and Calneh, in the land of Shinar, and Asshur, a branch from the same stock, built Nineveh, Rehoboth-by-the-river, Calah, and Resen, the last being "a great city." The earliest description of a city, properly so called, is that of Sodom (Gen. xix. 1-22). Hebron is said to have been built seven years before Zoan (Tanis) in Egypt, and is thus the only Syrian town which presents the elements of a date for its foundation (Num. xiii. 22). Even before the time of Abraham there were cities in Egypt (Gen. xii. 14, 15; Num. xiii. 22), and the Israelites, during their sojourn there, were employed in building or fortifying the "treasure cities" of Pithom and Raamses (Ex. i. 11). Meanwhile the settled inhabitants of Syria on both sides of the Jordan had grown in power and in number of "fenced cities," which were occupied and perhaps partly rebuilt or fortified after the conquest.

Cities of Refuge, six Levitical cities specially chosen for refuge to the involuntary homicide until released from banishment by the death of the high-priest (Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). There were three on each side of Jordan.

Citizenship. The use of this term in Scripture has exclusive reference to the usages of the Roman empire. The privilege of Roman citizenship was originally acquired in various ways, as by purchase (Acts xxii. 28), by military services, by favor, or by manumission. The right once obtained descended to a man's children (Acts xxii. 28). Among the privileges attached to citizenship, we may note that a man could not be bound or imprisoned without a formal trial (Acts xxii. 29), still less be scourged (Acts xvi. 37; Cic. in Verr. v. 63, 66). Another privilege attaching to citizenship was the appeal from a provincial tribunal to the emperor at Rome (Acts xxv. 11).

Citron. [Apple-tree.]

Clay. As the sediment of water remaining in pits or in streets, the word is used frequently in O. T. (Is. lvii. 20; Jer. xxxviii. 6; Ps. xviii. 42), and in N. T. (John ix. 6), a mixture of sand or dust with spittle. It is also found in the sense of potter's clay (Is. xli. 25). The great seat of the pottery of the present day in Palestine is Gaza, where are made the vessels in dark blue clay so frequently met with. Another use of clay was for sealing (Job. xxxviii. 14). Wine jars in Egypt were sometimes sealed with clay; mummy pits were sealed with the same substance, and remains of clay are still found adhering to the stone doorjambs. Our Lord's tomb may have been thus sealed (Matt. xxvii. 66), as also the earthen vessel containing the evidences of Jeremiah's purchase (Jer. xxxii. 14). The seal used for public documents was rolled on the moist clay, and the tablet was then placed in the fire and baked. The practice of sealing doors with clay to facilitate detection in case of malpractice is still common in the East.

Cleopa'tra. 1. The "wife of Ptolemy" (Esth. xi. 1) was probably the granddaughter of Antiochus, and wife of Ptol. VI. Philometor. 2. A daughter of Ptol. VI. Philometor and Cleopatra (1), who was married first to Alexander Balas B. C. 150 (1 Macc. x. 58), and afterwards given by her father to Demetrius Nicator when he invaded Syria (1 Macc. xi. 12). During the captivity of Demetrius in Parthia, Cleopatra married his brother Antiochus VII. Sidetes. She afterwards murdered Seleucus, her eldest son by Demetrius; and at

length was herself poisoned B. C. 120 by a draught which she had prepared for her second son Antiochus VIII.

Clothing. [Dress.]

Cloud. The shelter given, and refreshment of rain promised, by clouds, give them their peculiar prominence in Oriental imagery, and the individual cloud in an ordinary cloudless region becomes well defined and is dwelt upon like the individual tree in the bare landscape. When a cloud appears, rain is ordinarily apprehended, and thus the "cloud without rain" becomes a proverb for the man of promise without performance (Prov. xvi. 15; Is. xviii. 4, xxv. 5; Jude 12; comp. Prov. xxv. 14). The cloud is a figure of transitoriness (Job xxx. 15; Hos. vi. 4), and of whatever intercepts divine favor or human supplication (Lam. ii. 1, iii. 44). Being the least substantial of visible forms, it is the one amongst material things which suggests most easily spiritual being. Hence it is the recognized machinery by which supernatural appearances are introduced (Is. xix. 1; Ez. i. 4; Rev. i. 7). A bright cloud, at any rate at times, visited and rested on the Mercy Seat (Ex. xxix. 42, 43; 1 K. viii, 10, 11; 2 Chr. v. 14; Ez. xliii. 4), and was by later writers named Shechinah.

Cloud, Pillar of. This was the active form of the symbolical glory-cloud, betokening God's presence to lead His chosen host, or to inquire and visit offences, as the luminous cloud of the sanctuary exhibited the same under an aspect of repose. The cloud, which became a pillar when the host moved, seems to have rested at other times on the tabernacle, whence God is said to have "come down in the pillar" (Num. xii. 5; so Ex. xxxiii. 9, 10). It preceded the host, apparently resting on the ark which led the way (Ex. xiii. 21, xl. 36, &c.; Num. ix. 15-23, x. 34).

Coal. In A. V. this word represents no less than five different Heb. words. The fuel meant in the above passages is probably charcoal, and not coal in our sense of the word.

Coat. [Dress.]

Cock. In the N. T. the "cock" is mentioned in reference to St. Peter's denial of our Lord, and indirectly in the word "cock-crowing" (Matt. xxvi. 34; Mark xiv. 30, xiii, 35, &c.). We know that the domestic cock and hen were early known to the ancient Greeks and Romans, and as no mention is made in the O. T. of these birds, and no figures of them occur on the Egyptian monuments, they probably came into Judaea with the Romans, who, as is well known, prized these birds both as articles of food and for cock-fighting.

Cockatrice. [Adder.]

Cockle occurs only in Job xxxi. 40. We are inclined to believe that the Hebrew words denotes any bad weeds or fruit, and may in Job signify bad or smutted barley.

Coffin. [Burial.]

Collar. For the proper sense of this term, as it occurs in Judg. viii. 26, see Earrings.

College, The. In 2 K. xxii. 14 it is said in the A. V. that Huldah the prophetess "dwelt in Jerusalem in the college," or, as the margin has it, "in the second part." The same part of the city is undoubtedly alluded to in Zeph. i. 10 (A. V. "the second"). It is probable that the "lower city," built on the hill Akra, was intended.

Colony, a designation of Philippi, in Acts xvi. 12. After the battle of Actium, Augustus assigned to his veterans those parts of Italy which had espoused the cause of Antony, and transported many of the expelled inhabitants to Philippi, Dyrrachium, and other cities. In this way Philippi was made a Roman colony with the "Jus Italicum."

Colors. The terms relative to color, occurring in the Bible, may be arranged in two classes, the first including those applied to the description of natural objects, the second those artificial mixtures which were employed in dyeing or painting. The natural colors noticed



Colos'se.

in the Bible are white, black, red, yellow, and green. The only fundamental color of which the Hebrews appear to have had a clear conception was red; and even this is not very often noticed. They had therefore no scientific knowledge of colors, and we cannot but think that the attempt to explain such passages as Rev. iv. 3 by the rules of philosophical truth, must fail.

Colos'se (more properly **Colos'sae**), a city in the upper part of the basin of the Maeander, on one of its affluents named the Lycus. Hierapolis and Laodicaea were in its immediate



THE DAMASCUS GATE, JERUSALEM. FROM A PHOTOGRAPH.

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neighborhood (Col. ii. 1, iv. 13, 15, 16; see Rev. i. 11, iii. 14). Colossae fell as these other two cities rose in importance. It was situated close to the great road which led from Ephesus to the Euphrates. Hence our impulse would be to conclude that St. Paul passed this way, and founded or confirmed the Colossian Church on his third missionary journey (Acts xviii. 23, xix. 1).

Colossians, The Epistle to the, was written by the Apostle St. Paul during his first captivity at Rome (Acts xxviii. 16) and apparently in that portion of it (Col. iv. 3, 4) when the Apostle's imprisonment had not assumed the more severe character which seems to be reflected in the Epistle to the Philippians (ch. i. 20, 21, 30, ii. 27), and which not improbably succeeded the death of Burrus in A. D. 62, and the decline of the influence of Seneca. This epistle was addressed to the Christians of the city of Colossae, and was delivered to them by Tychicus, whom the Apostle had sent both to them (ch. iv. 7, 8), and to the church of Ephesus (ch. vi. 21), to inquire into their state and to administer exhortation and comfort. The epistle seems to have been called forth by the information St. Paul had received from Epaphras (ch. iv. 12; Philem. 23) and from Onesimus, both of whom appear to have been natives of Colossae. The main object of the epistle is to warn the Colossians against a spirit of semi-Judaistic and semi-Oriental philosophy which was corrupting the simplicity of their belief, and was noticeably tending to obscure the eternal glory and dignity of Christ. The striking similarity between many portions of this epistle and of that of the Ephesians may be accounted for, (1) by the proximity in time at which the two epistles were written; (2) by the high probability that in two cities of Asia within a moderate distance from one another, there would be many doctrinal prejudices, and many social relations, that would call forth and need precisely the same language of warning and exhortation. The shorter and perhaps more vividly expressed Epistle to the Colossians seems to have been first written, and to have suggested the more comprehensive, more systematic, but less individualizing, epistle to the church of Ephesus.

Commerce. From the time that men began to live in cities, trade, in some shape, must have been carried on to supply the town-dwellers with necessaries; but it is also clear that international trade must have existed, and affected to some extent even the pastoral nomade races, for we find that Abraham was rich, not only in cattle, but in silver, gold, and gold and silver plate and ornaments (Gen. xiii. 2, xxiv. 22, 53). Among trading nations mentioned in Scripture, Egypt holds in very early times a prominent position, though her external trade was carried on, not by her own citizens, but by foreigners,—chiefly of the nomade races. The internal trade of the Jews, as well as the external, was much promoted, as was the case also in Egypt, by the festivals, which brought large numbers of persons to Jerusalem, and caused great outlay in victims for sacrifices and in incense (1 K. viii. 63). The places of public market were, then as now, chiefly the open spaces near the gates, to which goods were brought for sale by those who came from the outside (Neh. xiii. 15, 16; Zeph. i. 10). The traders in later times were allowed to intrude into the temple, in the outer courts of which victims were publicly sold for the sacrifices (Zech. xiv. 21; Matt. xxi. 12; John ii. 14).

Concubine. The difference between wife and concubine was less marked among the Hebrews than among us, owing to the absence of moral stigma. The concubine's condition was a definite one, and quite independent of the fact of there being another woman having the rights of wife towards the same man. The difference probably lay in the absence of the right of the bill of divorce, without which the wife could not be repudiated. With regard to the children of wife and concubine, there was no such difference as our illegitimacy implies; the latter were a supplementary family to the former; their names occur in the patriarchal genealogies (Gen. xxii. 24; 1 Chr. i. 22), and their position and provision would depend on the father's will (Gen. xxv. 6). The state of concubinage is assumed and provided for by the law of Moses. A concubine would generally be either, (1) a Hebrew girl bought of her father; (2) a Gentile captive taken in war; (3) a foreign slave bought; or (4) a Canaanitish woman, bond or free. The rights of (1) and (2) were protected by law (Ex. xxi. 7; Deut. xxi. 10-14), but (3) was unrecognized, and (4) prohibited. Free Hebrew women also might become concubines. So Gideon's concubine seems to have been of a family of rank and influence in Shechem, and such was probably the state of the Levite's concubine (Judg. xx.). The ravages of war among the male sex, or the impoverishment of families, might often induce this condition. The case (1) was not a hard lot (Ex. xxi.). The provisions relating to (2) are merciful and considerate to a rare degree. In the books of Samuel and Kings the concubines mentioned belong to the king, and their condition and number cease to be a guide to the general practice. A new king stepped into the rights of

his predecessor, and by Solomon's time the custom had approximated to that of a Persian harem (2 Sam. xii. 8, xvi. 21; 1 K. ii. 22). To seize on royal concubines for his use was thus a usurper's first act. Such was probably the intent of Abner's act (2 Sam. iii. 7), and similarly the request on behalf of Adonijah was construed (1 K. ii. 21-24).

Conduit. Although no notice is given either by Scripture or by Josephus of any connection between the pools of Solomon beyond Bethlehem and a supply of water for Jerusalem, it seems unlikely that so large a work as the pools should be constructed merely for irrigating his gardens (Eccl. ii. 6), and tradition, both oral and as represented by Talmudical writers, ascribes to Solomon the formation of the original aqueduct by which water was brought to Jerusalem.

Coney, a gregarious animal of the class Pachydermata, which is found in Palestine, living in the caves and clefts of the rocks, and has been erroneously identified with the Rabbit or Coney. In Lev. xi. 5 and in Deut. xiv. 7 it is declared to be unclean, because it chews the cud, but does not divide the hoof. In Ps. civ. 18 we are told "the rocks are a refuge for the coneys," and in Prov. xxx. 26, that "the



The Coney.

coneys are but a feeble folk, yet make they their houses in the rocks." The Hyrax satisfies exactly the expressions in the two last passages. Its color is gray or brown on the back, white on the belly; it is like the alpine marmot, scarcely of the size of the domestic cat, having long hair, a very short tail, and round ears. It is found on the Lebanon and in the Jordan and Dead Sea valleys.

Congregation. This describes the Hebrew people in its collective capacity under its peculiar aspect as a holy community, held together by religious rather than political bonds. Sometimes it is used in a broad sense as inclusive of foreign settlers (Ex. xii. 19); but more properly, as exclusively appropriate to the Hebrew element of the population (Num. xv. 15). Every circumcised Hebrew was a member of the congregation, and took part in its proceedings, probably from the time that he bore arms. The congregation occupied an important position under the Theocracy, as the comitia or national parliament, invested with legislative and judicial powers; each house, family, and tribe being represented by its head or father. The number of these representatives being inconveniently large for ordinary business, a further selection was made by Moses of 70, who formed a species of standing committee (Num. xi. 16). Occasionally indeed the whole body of the people was assembled at the door of the tabernacle, hence usually called the tabernacle of the congregation (Num. x. 3). The people were strictly bound by the acts of their representatives, even in cases where they disapproved of them (Josh. ix. 18). After the occupation of the land of Canaan, the congregation was assembled only on matters of the highest importance. In the later periods of Jewish history the congregation was represented by the Sanhedrim.

Consecration. [Priest.]

Convocation. This term is applied invariably to meetings of a religious character, in contradistinction to congregation. With one exception (Is. i. 13), the word is peculiar to the Pentateuch.

Cooking. As meat did not form an article of ordinary diet among the Jews, the art of cooking was not carried to any perfection. Few animals were slaughtered except for purposes of hospitality or festivity. The proceedings on such occasions appear to have been as follows: On the arrival of a guest, the animal, either a kid, lamb, or calf, was killed (Gen. xviii. 7; Luke xv. 23), its throat being cut so that the blood might be poured out (Lev. vii. 26); it was then flayed and was ready either for roasting or boiling; in the former case the animal was preserved entire (Ex. xii. 46), and roasted either over a fire (Ex. xii. 8) of wood (Is. xliv. 16), or perhaps in an oven, consisting simply of a hole dug in the earth, well heated, and covered up. Boiling, however, was the more usual method of cooking.

Copper, Heb. Nechosheth, in the A. V. always rendered "brass," except in Ezr. viii. 27, and Jer. xv. 12. This metal is usually found as pyrites (sulphuret of copper and iron), malachite (carb. of copper), or in the state of oxide, and occasionally in a native state, principally in the New World. It was almost exclusively used by the ancients for common purposes; for which its elastic and ductile nature rendered it practically available. We read in the Bible of copper, possessed in countless abundance (2 Chr. iv. 18), and used for every kind of instrument; as chains (Judg. xvi. 21),



THE STREET CALLED STRAIGHT, DAMASCUS. FROM A PHOTOGRAPH.

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pillars (1 K. vii. 15-21), lavers, the great one being called "the copper sea" (2 K. xxv. 13; 1 Chr. xviii. 8), and the other temple vessels. These were made in the foundry, with the assistance of Hiram, a Phoenician (1 K. vii. 13), although the Jews were not ignorant of metallurgy (Ez. xxii. 18; Deut. iv. 20, &c.), and appear to have worked their own mines (Deut. viii. 9; Is. li. 1). The only place in the A. V. where "copper" is mentioned is Ez. viii. 27 (cf. 1 Esd. viii. 57). These vessels may have been of orichalcum like the Persian or Indian vases found among the treasures of Darius.

Coral occurs only as the somewhat doubtful rendering of the Hebrew ramoth, in Job xxviii. 18, and in Ez. xxvii. 16. But "coral" has decidedly the best claim of any other substances to represent ramoth. With regard to the estimation in which coral was held by the Jews and other Orientals, it must be remembered that coral varies in price with us. Pliny says that the Indians valued coral as the Romans valued pearls.

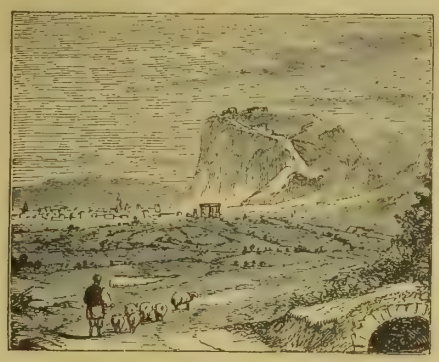


The Coriander.

Cord. The materials of which cord was made varied according to the strength required; the strongest rope was probably made of strips of camel hide, as still used by the Bedouins. The finer sorts were made of flax (Is. xix. 9), and probably of reeds and rushes. In the N. T. the term is applied to the whip which our Saviour made (John ii. 15), and to the ropes of a ship (Acts xxvii. 32).

Coriander is found in Egypt, Persia, and India, and has a round tall stalk; it bears umbelliferous white or reddish flowers, from which arise globular, grayish, spicy seed-corns, marked with fine striae. It is mentioned twice in the Bible (Ex. xvi. 31; Num. xi. 7).

Corinth. This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connection with the early spread of Christianity. Geographically its situation was so marked, that the name of its Isthmus has been given to every narrow neck of land between two seas. But, besides this, the site of Corinth is distinguished by another conspicuous physical feature—viz. the Acrocorinthus, a vast



Acrocorinthus, Corinth.

citadel of rock, which rises abruptly to the height of 2,000 feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town. The situation of Corinth, and the possession of its eastern and western harbors (Cenchreae and Lechaeum), are the secrets of its history. In the latest passages of Greek history Corinth held a conspicuous place. It is not the true Greek Corinth with which we have to do in the life of St. Paul, but the Corinth which was rebuilt and established as a Roman colony. The distinction between the two must be carefully remembered. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of Achaia. Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was at-



Coin of Corinth.

tended with shameful licentiousness. All these points are indirectly illustrated by passages in the two epistles to the Corinthians. Corinth is still an episcopal see. The city has now shrunk to a wretched village, on the old site, and bear-

ing the old name, which, however, is corrupted into Gortho. The Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Cor. and other epistles, was a short distance to the N. E. of Corinth, at the narrowest part of the Isthmus, near the harbor of Schoenus (now Kalamáki) on the Saronic gulf. The exact site of the temple is doubtful; but to the south are the remains of the stadium, where the foot-races were run (1 Cor. ix. 24); to the east are those of the theatre, which was probably the scene of the pugilistic contests (ib. 26): and abundant on the shore are the small green pine-trees which gave the fading wreath (ib. 25) to the victors in the games.

Corinthians, First Epistle to the, was written by the Apostle St. Paul toward the close of his nearly three years' stay at Ephesus (Acts xix. 10, xx. 31), which, we learn from 1 Cor. xvi. 8, probably terminated with the Pentecost of A. D. 57 or 58. The bearers were probably (according to the common subscription) Stephanus, Fortunatus, and Achaicus, who had been recently sent to the Apostle, and who, in the conclusion of this epistle (ch. xvi. 17) are especially commended to the honorable regard of the church of Corinth. This varied and highly characteristic letter was addressed not to any party, but to the whole body of the large (Acts xviii. 8, 10), Judaeo-



Corinth.

Gentile (Acts xviii. 4) church of Corinth, and appears to have been called forth by the information the Apostle had received of the divisions that were existing in the Corinthian church. The Corinthian church was planted by the Apostle himself (1 Cor. iii. 6), in his second missionary journey (Acts xviii. 1, sq.). He abode in the city a year and a half (ch. xviii. 11). A short time after the Apostle had left the city the eloquent Jew of Alexandria, Apollos, went to Corinth (Acts xix. 1). This circumstance of the visit of Apollos appears to have formed the commencement of a gradual division into two parties, the followers of St. Paul, and the followers of Apollos (comp. ch. iv. 6). These divisions, however, were to



Remains of Ruined Temple at Corinth.

be multiplied; for, as it would seem, shortly after the departure of Apollos, Judaizing teachers, supplied probably with letters of commendation (2 Cor. ii. 1) from the church of Jerusalem, appear to have come to Corinth and to have preached the Gospel in a spirit of direct antagonism to St. Paul personally. To this third party we may perhaps add a fourth, that, under the name of "the followers of Christ" (ch. i. 12), sought at first to separate themselves from the factious adherence to particular teachers, but eventually were driven by antagonism into positions equally sectarian and inimical to the unity of the church. At this momentous period, before parties had become consolidated, and had distinctly withdrawn from communion with one another, the Apostle writes: and in the outset of the epistle (ch. i.-iv. 21) we have his noble and impassioned protest against this fourfold rending of the robe of Christ. 2. The number of epistles written by St. Paul to the Corinthian church will probably remain a subject of controversy to the end of time. The well-known words (ch. v. 9) do certainly seem to point to some former epistolary communication to the church of Corinth. The whole context seems in favor of this view, though the Greek commentators are of the contrary opinion, and no notice has been taken of the lost epistle by any writers of antiquity.

Corinthians, Second Epistle to the, was written a few months subsequently to the first, in

the same year,—about the autumn of A. D. 57 or 58, a short time previous to the Apostle's three months' stay in Achaia (Acts xx. 3). The epistle was occasioned by the information which the Apostle had received from Titus, and also, as it would certainly seem probable, from Timothy, of the reception of the first epistle. This information, as it would seem from our present epistle, was mainly favorable; the better part of the church were returning back to their spiritual allegiance to their founder (ch. i. 13, 14, vii. 9, 15, 16), but there was still a faction against the Apostle personally (ch. x. 1, 10), and more strenuously denied his claim to Apostleship. The contents of this epistle are thus very varied, but may be divided into three parts: 1st, the Apostle's account of the character of his spiritual labors, accompanied with notices of his affectionate feelings towards his converts (ch. i.-vii.); 2dly, directions about the collections (ch. viii., ix.); 3dly, defence of his own Apostolical character (ch. x.-xiii. 10). The principal historical difficulty connected with the epistle relates to



The Cormorant.

the number of visits made by the Apostle to the church of Corinth. The words of this epistle (ch. xii. 14, xiii. 1, 2) seem distinctly to imply that St. Paul had visited Corinth twice before the time at which he now writes. St. Luke, however, only mentions one visit prior to that time (Acts xviii. 1, sq.); for the visit recorded in Acts xx. 2, 3, is confessedly subsequent. We must assume that the Apostle made a visit to Corinth which St. Luke did not record, probably during the period of his three years' residence at Ephesus.

Cormorant. The name of an unclean bird (Lev. xi. 17; Deut. xiv. 17). The word has been variously rendered. The etymology points to some plunging bird: the common cormorant is unknown in the eastern Mediterranean; another species is found S. of the Red Sea, but none on the W. coast of Palestine.

Corn. The most common kinds were wheat, barley, spelt (A. V. Ex. ix. 32, and Is. xxviii. 25, "rie"; Ez. iv. 9, "fitches"), and millet; oats are mentioned only by rabbinical writers. Corn-crops are still reckoned at twentyfold what was sown, and were anciently much more. "Seven ears on one stalk" (Gen. xli. 22) is no unusual phenomenon in Egypt at this day. The many-eared stalk is also common in the wheat of Palestine, and it is of course of the bearded kind. Wheat (see 2 Sam. iv. 6) was stored in the house for domestic purposes. It is at present often kept in a dry well, and perhaps the "ground corn" of 2 Sam. xvii. 19 was meant to imply that the well was so used. From Solomon's time (2 Chr. ii. 10, 15), as agriculture became developed under a settled government, Palestine was a corn-exporting country, and her grain was largely taken by her commercial neighbor Tyre (Ez. xxvii. 17; comp. Am. viii. 5). "Plenty of corn" was part of Jacob's blessing (Gen. xxviii. 28; comp. Ps. lxv. 13).

Corne'lius, a Roman centurion of the Italian cohort stationed in Caesarea (Acts x. 1, &c.), a man full of good works and alms-deeds. With his household he was baptized by St. Peter, and thus Cornelius became the first-fruits of the Gentile world to Christ.

Corner. The "corner" of the field was not allowed (Lev. xix. 9) to be wholly reaped. It formed a right of the poor to carry off what was so left, and this was a part of the maintenance from the soil to which that class were entitled. On the principles of the Mosaic polity every Hebrew family had a hold on a certain fixed estate, and could by no ordinary and casual calamity be wholly beggared. Hence its indigent members had the claims of kindred on the "corners," &c., of the field which their landed brethren reaped. In the later period of the prophets their constant complaints concerning the defrauding the poor (Is. x. 2; Am. v. 11, viii. 6) seem to show that such laws had lost their practical force. Still later, under the Scribes, minute legislation fixed one sixtieth as the portion of a field which was to be left for the legal "corner." The proportion being thus fixed, all the grain might be reaped, and enough to satisfy the regulation subsequently separated from the whole crop. This "corner" was, like the gleaning, tithe-free.

Corner-stone, a quoin or corner-stone, of great importance in binding together the sides of a building. The phrase "corner-stone" is sometimes used to denote any principal per-

son, as the princes of Egypt (Is. xix. 13), and is thus applied to our Lord (Is. xxviii. 16; Matt. xxi. 42; 1 Pet. ii. 6, 7).

Cornet, a loud-sounding instrument, made of the horn of a ram or of a chamois (sometimes of an ox), and used by the ancient Hebrews for signals, for announcing the "Jubilee" (Lev. xxv. 9), for proclaiming the new year, for the purposes of war (Jer. iv. 5, 19; comp. Job. xxxix. 25), as well as for the sentinels placed at the watch-towers to give notice of the approach of an enemy (Ez. xxxiii. 4, 5). The sounding of the cornet was the distinguishing ritual feature of the festival appointed by Moses to be held on the first day of the seventh month under the denomination of "a day of blowing trumpets" (Num. xxix. 1), or "memorial of blowing of trumpets" (Lev. xxiii. 24). [Trumpets, Feasts of.]

Cos or **Co'os** (now Stanchio or Stanko). This small island of the Grecian Archipelago has several interesting points of connection with the Jews. It is specified as one of the places which contained Jewish residents (1 Macc. xv. 23). Julius Caesar issued an edict in favor of the Jews of Cos. Herod the Great conferred many favors on the island. St. Paul, on the return from his third missionary journey, passed the night here, after sailing from Miletus. The chief town (of the same name) was on the N. E. near a promontory called Scandarium; and perhaps it is to the town that reference is made in the Acts (xxi. 1).

Cotton. Cotton is now both grown and manufactured in various parts of Syria and Palestine; but there is no proof that, till they came in contact with Persia, the Hebrews generally knew of it as a distinct fabric from linen. [Linen.]

Couch. [Bed.]

Council. 1. The great council of the Sanhedrim, which sat at Jerusalem. [Sanhedrum.]

Covenant. Primarily "a cutting," with reference to the custom of cutting or dividing animals in two, and passing between the parts in ratifying a covenant (Gen. xv.; Jer. xxxiv. 18, 19). In its Biblical meaning of a compact or agreement between two parties, the word is used—1. Improperly, of a covenant between God and man. Man not being in any way in the position of an independent covenanting party, the phrase is evidently used by way of accommodation. Strictly speaking, such a covenant is quite unconditional, and amounts to a promise (Gal. iii. 15, ff.) or act of mere favor (Ps. lxxxix. 28). Thus the assurance given by God after the Flood, that a like judgment should not be repeated, and that the recurrence of the seasons, and of day and night, should not cease, is called a covenant (Gen. ix.; Jer. xxxiii. 20). Consistently with this representation of God's dealings with man under the form of a covenant, such covenant is said to be confirmed, in conformity to human custom, by an oath (Deut. iv. 31; Ps. lxxxix. 3), to be sanctioned by curses to fall upon the unfaithful (Deut. xxix. 21), and to be accompanied by a sign, such as the rainbow (Gen. ix.), circumcision (Gen. xvii.), or the Sabbath (Ex. xxxi. 16, 17). 2. Properly, of a covenant between man and man, i. e., a solemn compact or agreement, either between tribes or nations (1 Sam. xi. 1; Josh. ix. 6, 15), or between individuals (Gen. xxxi. 44), by which each party bound himself to fulfil certain conditions, and was assured of receiving certain advantages. In making such a covenant God was solemnly invoked as witness (Gen. xxxi. 50), and an oath was sworn (Gen. xxi. 31). A sign or witness of the covenant was sometimes framed, such as a gift (Gen. xxi. 30), or a pillar, or heap of stones erected (Gen. xxxi. 52). The marriage compact is called "the covenant of God" (Prov. ii. 17; see Mal. ii. 14). The word covenant came to be applied to a sure ordinance, such as that of the shew-bread (Lev. xxiv. 8); and is used figuratively in such expressions as a covenant with death (Is. xxviii. 18), or with the wild beasts (Hos. ii. 18).



The Crane.

Cow. [Bull.]

Crane. There can be little doubt that the A. V. is incorrect in rendering sûs by "crane," which bird is probably intended by the Hebrew word 'âgûr, translated "swallow," by the A. V. [Swallow.] Mention is made of the sûs in Hezekiah's prayer (Is. xxxviii. 14), "Like a sûs or an 'âgûr so did I twitter;" and again in



THE MINARET OF THE BRIDE. DAMASCUS. FROM A PHOTOGRAPH.

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Jer. viii. 7 these two words occur in the same order, from which passage we learn that both birds were migratory. According to the testimony of most of the ancient versions, sûs denotes a "swallow."

Crete, the modern Candia. This large island, which closes in the Greek Archipelago on the S., extends through a distance of 140 miles between its extreme points of Cape Salmone (Acts xxvii. 7) on the E. and Cape Criumetopon beyond Phoenice or Phoenix (ib. 12) on the W. Though extremely bold and mountainous, this island has very fruitful valleys, and in early times it was celebrated for its hundred cities. It seems likely that a very early acquaintance existed between the Cretans and the Jews. There is no doubt that Jews were settled in the island in considerable numbers during the period between the death of Alexander the Great and the final destruction of Jerusalem. Gortyna seems to have been their chief residence (1 Macc. xv. 23). Thus the special mention of Cretans (Acts ii. 11) among those who were at Jerusalem at the great Pentecost is just what we should expect. No notice is given in the Acts of any more direct evangelization of Crete; and no absolute proof



View of Crete.



Coin of Crete.

can be adduced that St. Paul was ever there before his voyage from Caesarea to Puteoli. The circumstances of St. Paul's recorded visit were briefly as follows: The wind being contrary when he was off Cnidus (Acts xxvii. 7), the ship was forced to run down to Cape Salmone, and thence under the lee of Crete to Fair Havens, which was near a city called Lasaea (ver. 8). Thence, after some delay, an attempt was made, on the wind becoming favorable, to reach Phoenice for the purpose of wintering there (ver. 12). The next point of connection between St. Paul and this island is found in the Epistle to Titus. It is evident from Tit. i. 5, that the Apostle himself was here at no long interval of time before he wrote the letter. In the course of the letter (Tit. i. 12) St. Paul adduces from Epimenides, a Cretan sage and poet, a quotation in which the vices of his countrymen are described in dark colors. The truth of their statement is abundantly confirmed by other ancient writers.

Cross. As the emblem of a slave's death and a murderer's punishment, the cross was naturally looked upon with the profoundest horror. But after the celebrated vision of Constantine, he ordered his friends to make a cross of gold and gems, such as he had seen, and "the towering eagles resigned the flags unto the cross," and "the tree of cursing and shame" "sat upon the sceptres and was engraved and signed on the foreheads of kings" (Jer. Taylor, Life of Christ, iii. xv. 1). The new standards were called by the name Labarum, and may



Three Forms of the Cross.

be seen on the coins of Constantine the Great and his nearer successors. The Latin cross, on which our Lord suffered, was in the form of the letter T, and had an upright above the cross-bar, on which the "title" was placed. There was a projection from the central stem, on which the body of the sufferer rested. This was to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet (as we see in pictures), is doubtful. An inscription was generally placed above the criminal's head, briefly expressing his guilt, and generally was carried before him. It was covered with white gypsum, and the letters were black. It is a question whether tying or binding to the cross was the more common method. That our Lord was nailed, according to prophecy, is certain (John xx. 25, 27, &c.; Zech. xii. 10; Ps. xxii. 16). It is, however, extremely probable that both methods were used at once. The cross on which our Saviour suffered is said to have been discovered in A. D. 326, and to

this day the supposed title, or rather fragments of it, are shown to the people once a year in the Church of Sta. Croce in Gerusalemme at Rome. It was not till the 6th century that the emblem of the cross became the image of the crucifix. As a symbol the use of it was frequent in the early Church. It was not till the 2d century that any particular efficacy was attached to it. [Crucifixion.]

Crown. This ornament, which is both ancient and universal, probably originated from the fillets used to prevent the hair from being dishevelled by the wind. Such fillets are still common, and they may be seen on the sculptures of Persepolis, Nineveh, and Egypt; they gradually developed into turbans, which by the addition of ornamental or precious materials assumed the dignity of mitres or crowns. Both the ordinary priests and the high-priest wore them. The common "bonnet" (Ex. xxviii. 37, xxix, 6, &c.), formed a part of linen fillet or crown. The mitre of the high-priest (used also of a regal crown, Ez. xxi. 26) was much more splendid (Ex. xxviii, 36; Lev. viii. 9). It had a second fillet of blue lace, and over



CROWNS.

1, Crown of Upper Egypt; 2, Crown of Upper and Lower Egypt United; 3, Assyrian Crown from Ninevah Mountains; 4, Laurel Crown; 5, Crown of Herod the Great; 6, Crown of Aretas, King of Arabia.

it a golden diadem (Ex. xxix. 6). The gold band was tied behind with blue lace (embroidered with flowers), and being two fingers broad, bore the inscription "Holiness to the Lord" (comp. Rev. xvii. 5). There are many words in Scripture denoting a crown besides those mentioned: the head-dress of bridegrooms (Is. lxi. 10; Bar. v. 2; Ez. xxiv. 17), and of women (Is. iii. 20); a head-dress of great splendor (Is. xxviii. 5); a wreath of flowers (Prov. i. 9, iv. 9); and a common tiara or turban (Job. xxix. 14; Is. iii. 23). The general word is 'atârâh, and we must attach to it the notion of a costly turban irradiated with pearls and gems of priceless value, which often form aigrettes for feathers, as in the crowns of modern Asiatic sovereigns. Such was probably the crown, which with its precious stones weighed (or rather "was worth") a talent, taken by David from the king of Ammon at Rabbah, and used as the state crown of Judah (2 Sam. xii. 30). In Rev. xii. 3, xix. 12, allusion is made to "many crowns" worn in token of extended dominion. The laurel, pine, or parsley crowns given to victors in the great games of Greece are finely alluded to by St. Paul (1 Cor. ix. 25; 2 Tim. ii. 5, &c.).

Crown of Thorns, Matt. xxvii. 29. Our Lord was crowned with thorns in mockery by the Roman soldiers. The object seems to have been insult, and not the infliction of pain, as has generally been supposed. The Rhamnus or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. Had the acacia been intended, as some suppose, the phrase would have been different. Obviously some small flexile thorny shrub is meant; perhaps Capparis spinoza.

Crucifixion was in use among the Egyptians (Gen. xl. 19), the Carthaginians, the Persians (Esth. vii. 10), the Assyrians, Scythians, Indians, Germans, and from the earliest times among the Greeks and Romans. Whether this mode of execution was known to the ancient Jews is a matter of dispute. Probably the Jews borrowed it from the Romans. It was unanimously considered the most horrible form of death. Among the Romans also the degradation was a part of the infliction, and the punishment if applied to freemen was only used in the case of the vilest criminals. Our Lord was condemned to it by the popular cry of the Jews (Matt. xxvii. 23) on the charge of sedition against Caesar (Luke xxiii. 2), although the Sanhedrim had previously condemned him on the totally distinct charge of blasphemy. The scarlet robe, crown of thorns, and other insults to which our Lord was subjected were illegal, and arose from the spontaneus petulance of the brutal soldiery. But the punishment properly commenced with scourging, after the criminal had been stripped. It was inflicted not with the comparatively mild rods, but the more terrible scourge (2 Cor. xi. 24, 25), which was not used by the Jews (Deut. xxv. 3). Into these scourges the soldiers often stuck nails, pieces of bone, &c., to heighten the pain, which was often so intense that the sufferer died under it. In our Lord's case, however, this infliction seems neither to have been the legal scourging after sentence, nor yet the examination by torture (Acts xxii.



DAVID AND SAUL. ERNEST NORMAND. AFTER THE ORIGINAL PICTURE.

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24), but rather a scourging before the sentence, to excite pity and procure immunity from further punishment (Luke xxiii. 22; John xix. 1). The criminal carried his own cross, or at any rate a part of it. The place of execution was outside the city (1 K. xxi. 13; Acts vii. 58; Heb. xiii. 12), often in some public road or other conspicuous place. Arrived at the place of execution, the sufferer was stripped naked, the dress being the perquisite of the soldiers (Matt. xxvii. 35). The cross was then driven into the ground, so that the feet of the condemned were a foot or two above the earth, and he was lifted upon it, or else stretched upon it on the ground, and then lifted with it. Before the nailing or binding took place, a medicated cup was given out of kindness to confuse the senses and deaden the pangs of the sufferer (Prov. xxxi. 6), usually "of wine mingled with myrrh," because myrrh was soporific. Our Lord refused it, that his senses might be clear (Matt. xxvii. 34; Mark xv. 23). He was crucified between two "thieves" or "malefactors," according to prophecy (Is. liii. 12); and was watched, according to custom, by a party of four soldiers (John xix. 23) with their centurion (Matt. xxvii. 66), whose express office was to prevent the stealing of the body. This was necessary from the lingering character of the death, which sometimes did not supervene even for three days, and was at last the result of gradual benumbing and starvation. But for this guard, the persons might have been taken down and recovered, as was actually done in the case of a friend of Josephus. Fracture of the legs was especially adopted by the Jews to hasten death (John xix. 31). But the unusual rapidity of our Lord's death was due to the depth of His previous agonies, or may be sufficiently accounted for simply from peculiarities of constitution. Pilate expressly satisfied himself of the actual death by questioning the centurion (Mark xv. 44). In most cases the body was suffered to rot on the cross by the action of sun and rain, or to be devoured by birds and beasts. Sepulture was generally, therefore, forbidden; but in consequence of Deut. xxi. 22, 23, an express national exception was made in favor of the Jews (Matt. xxvii. 58). This accursed and awful mode of punishment was happily abolished by Constantine.

Cruse, a vessel for holding water, such as was carried by Saul when on his night expedition after David (1 Sam. xxvi. 11, 12, 16), and by Elijah (1 K. xix. 6).

Crystal, the representative in the A. V. of two Hebrew words. 1. Zecûcith occurs only in Job. xxviii. 17, where "glass" probably is intended. 2. Kerach occurs in numerous passages in the O. T. to denote "ice," "frost," &c.; but once only (Ez. i. 22), as is generally understood, to signify "crystal." The ancients supposed rock-crystal to be merely ice congealed by intense cold. The similarity of appearance between ice and crystal caused, no doubt, the identity of the terms to express these substances. The Greek word occurs in Rev. iv. 6, xxi. 1. It may mean either "ice" or "crystal."

Cubit. [Measures.]

Cuckoo. There does not appear to be any authority for this translation of the A. V.; the Heb. word occurs twice only (Lev. xi. 16; Deut. xiv. 15), as the name of some unclean bird, and may probably indicate some of the larger petrels, which abound in the east of the Mediterranean.

Cucumbers. This word occurs, in Num. xi. 5, as one of the good things of Egypt for which the Israelites longed. There is no doubt as to the meaning of the Hebrew. Egypt produces excellent cucumbers. This plant grows in the fertile earth around Cairo after the inundation of the Nile, and not elsewhere in Egypt. Great quantities are grown in Palestine: on visiting the Arab school in Jerusalem, says Mr. Tristrane, I observed that the dinner which the children brought with them to school consisted, without exception, of a piece of barley-cake and a raw cucumber, which they eat rind and all. The "lodge in a garden of cucumbers" (Is. i. 8) is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, &c., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scarce away the foxes and jackals from the vines.

Cup. The cups of the Jews, whether of metal or earthenware, were possibly borrowed, in point of shape and design, from Egypt and from the Phoenicians, who were celebrated in that branch of workmanship. Egyptian cups were of various shapes, either with handles or without them. In Solomon's time all his drinking vessels were of gold, none of silver (1 K. x. 21). Babylon is compared to a golden cup (Jer. li. 7). The great laver, or "sea," was made with a rim like the rim of a cup (Côs), "with flowers of lilies" (1 K. vii. 26), a form which the Persepolitan cups resemble. The cups of the N. T. were often no doubt formed on Greek and Roman models. They were sometimes of gold (Rev. xvii. 4).

Cupbearer. An officer of high rank with Egyptian, Persian, Assyrian, as well as Jewish monarchs (1 K. x. 5). The chief cupbearer, or butler, to the king of Egypt was the means

of raising Joseph to his high position (Gen. xl. 1, 21, xli. 9). Rabshakeh appears from his name to have filled a like office in the Assyrian court (2 K. xviii. 17). Nehemiah was cupbearer to Artaxerxes Longimanus, king of Persia (Neh. i. 11, ii. 1).

Curtains. The Hebrew terms translated in the A. V. by this word mean: 1. The ten "curtains" of fine linen, and also the eleven of goats' hair, which covered the Tabernacle of Moses (Ex. xxvi. 1-13; xxxvi. 8-17). 2. The "hanging" for the doorway of the tabernacle, Ex. xxvi. 36, &c., and also for the gate of the court round the tabernacle, Ex. xxvii. 16, &c.

Cush, a Benjamite mentioned only in the title to Ps. vii. He was probably a follower of Saul, the head of his tribe.

Cush, the name of a son of Ham, apparently the eldest, and of a territory or territories occupied by his descendants. The Cushites appear to have spread along tracts extending from the higher Nile to the Euphrates and Tigris. History affords many traces of this relation of Babylonia, Arabia, and Ethiopia. Zerah the Cushite (A. V. "Ethiopian"), who was defeated by Asa, was most probably a king of Egypt, certainly the leader of an Egyptian army.

Cutting off from the People. [Excommunication.]

Cuttings [in the Flesh]. The prohibition (Lev. xix. 28) against marks or cuttings in the flesh for the dead must be taken in connection with the parallel passages (Lev. xxi. 5; Deut. xiv. 1), in which shaving the head with the same view is equally forbidden. But there is another usage contemplated more remotely by the prohibition, viz., that of printing marks, tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate allegiance or adscription. This is evidently alluded to in the Revelation of St. John (xiii. 16, xvii. 5, xix. 20), and, though in a contrary direction, by Ezekiel (ix. 4), by St. Paul (Gal. vi. 17), in the Revelation (vii. 3), and perhaps by Isaiah (xliv. 5) and Zechariah (xiii. 6).

Cymbal, Cymbals, a percussive musical instrument. Two kinds of cymbals are mentioned in Ps. cl. 5, "loud cymbals" or castagnettes, and "high-sounding cymbals." The former consisted of four small plates of brass or of some other hard metal; two plates were attached to each hand of the performer, and were struck together to produce a great noise. The latter consisted of two larger plates, one held in each hand, and struck together as an accompaniment to other instruments. The use of cymbals was not necessarily restricted to the worship of the Temple or to sacred occasions: they were employed for military purposes, and also by Hebrew women as a musical accompaniment to their national dances. Both kinds of cymbals are still common in the East in military music, and Niebuhr often refers to them in his travels. The "bells" of Zech. xiv. 20 were probably concave pieces or plates of brass which the people of Palestine and Syria attached to horses by way of ornament.

Cypress (Heb. tirzâh). The Heb. word is found only in Is. xliv. 14. We are quite unable to assign any definite rendering to it. The true cypress is a native of the Taurus. The Hebrew word points to some tree with a hard grain, and this is all that can be positively said of it.

Cy'prus. This island was in early times in close commercial connection with Phoenicia; and there is little doubt that it is referred to in such pasages of the O. T. as Ez. xxvii. 6. [Chittim.] Possibly Jews may have settled in Cyprus before the time of Alexander. Soon after his time they were numerous in the island, as is distinctly implied in 1 Macc. xv. 23. The first notice of it in the N. T. is in Acts iv. 36, where it is mentioned as the native place of Barnabas. In Acts xi. 19, 20, it appears prominently in connection with the earliest spreading of Christianity, and is again mentioned in connection with the missionary journeys of St. Paul (Acts xiii. 4-13, xv. 39, xxi. 3), and with his voyage to Rome (xxvii. 4). The island became a Roman province (B. C. 58) under circumstances discreditable to Rome. At first its administration was joined with that of Cilicia, but after the battle of Actium it was separately governed. In the first division it was made an imperial prov-



Cyprus.

ince; but the emperor afterwards gave it up to the Senate. The proconsul appears to have resided at Paphos, on the west of the island.

Cyre'ne, the principal city of that part of northern Africa which was anciently called Cyrenaica. This district was separated from the territory of Carthage on the one hand, and that of Egypt on the other, and corresponding with the modern Tripoli. Though on the African coast, it was a Greek city; and the Jews were settled there in large numbers. The Greek colonization of this part of Africa under Battus began as early as B. C. 631. After the death of Alexander the Great, it became a dependency of Egypt. Jewish dwellers in Cyrenaica were in Jerusalem at Pentecost (Acts ii. 10). They even gave their name to one of the synagogues in Jerusalem (ib. vi. 9). Christian converts from Cyrene were among those who contributed actively to the formation of the first Gentile church at Antioch (xi. 20). Lucius of Cyrene (xiii. 1) is traditionally said to have been the first bishop of his native district.



Coin of Cyrene.

Cy'rus (the Sun), founder of the Persian empire (see Dan. vi. 28, x. 1, 13; 2 Chr. xxxvi. 22, 23), was, according to the common legend, the son of Mandane, the daughter of Astyages, the last king of Media, and Cambyses, a Persian of the royal family of the Achaemenidae. When he grew up to manhood his courage and genius placed him at the head of the Persians. The tyranny of Astyages had at that time alienated a large faction of the Medes, and Cyrus headed a revolt which ended in the defeat and capture of the Median king, B. C. 559, near Pasargadae. After consolidating the empire which he thus gained, Cyrus entered on that career of conquest which has made him the hero of the east. In B. C. 546 (?) he defeated Croesus, and the kingdom of Lydia was the prize of his success. Babylon fell before his army, and the ancient dominions of Assyria were added to his empire (B. C. 538). Afterwards he attacked the Massagetae, and according to Herodotus fell in a battle against them B. C. 529.

D

Da'gon, apparently the masculine (1 Sam. v. 3, 4) correlative of Atargatis, was the national god of the Philistines. The most famous temples of Dagon were at Gaza (Judg. xvi. 21-30) and Ashdod (1 Sam. v. 5, 6; 1 Chr. x. 10). The latter temple was destroyed by Jonathan in the Maccabaean wars (1 Macc. x. 83, 84, xi. 4). Traces of the worship of Dagon likewise appear in the names Caphar-Dagon (near Jam-



The Fish God.

nia), and Beth-Dagon in Judah (Josh. xv. 41) and Asher (Josh. xix. 27). Dagon was represented with the face and hands of a man and the tail of a fish (1 Sam. v. 5). The fish-like form was a natural emblem of fruitfulness, and as such was likely to be adopted by seafaring tribes in the representation of their gods.

Dalma'tia, a mountainous district on the eastern coast of the Adriatic Sea, extending from the river Naro in the S. to the Savus in the N. St. Paul sent Titus there (2 Tim. iv. 10), and he himself had preached the Gospel in its immediate neighborhood (Rom. xv. 19).

Damas'cus, one of the most ancient and most important of the cities of Syria. It is situated in a plain of vast size and of extreme fertility, which lies east of the great chain of Anti-Libanus, on the edge of the desert. This fertile plain, which is nearly circular, and about 30 miles in diameter. is due to the river



The East Gate of Damascus.

Barada, which is probably the "Abana" of Scripture. Two other streams, the Wady Helbon upon the north, and the Awaj upon the south, which flows direct from Hermon, increase the fertility of the Damascene plain, and

contend for the honor of representing the "Pharpar" of Scripture. According to Josephus, Damascus was founded by Uz, the son of Aram, and grandson of Shem. It is first mentioned in Scripture in connection with Abraham (Gen. xiv. 15), whose steward was a native of the place (xv. 2). Nothing more is



The Great Mosque at Damascus.

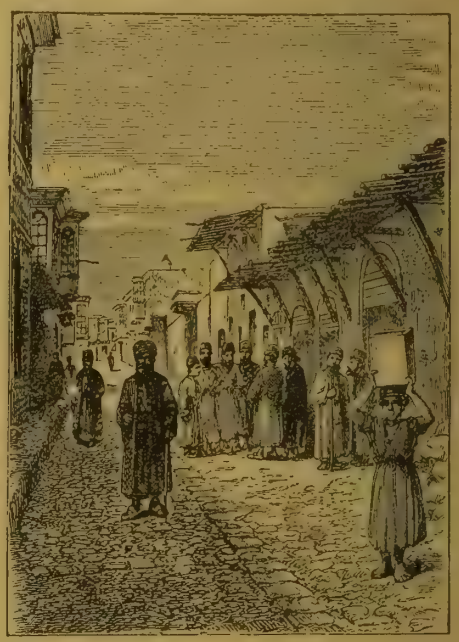
known of Damascus until the time of David, when "the Symans of Damascus came to succor Hadadezer, king of Zobah," with whom David was at war (2 Sam. viii. 5; 1 Chr. xviii. 5). At one time David became completely master of the whole territory, which he garrisoned with Israelites (2 Sam. viii. 6). Damascus has always been a great centre for trade. It would appear from Ez. xxvii. that Damascus took manufactured goods from the Phoenicians, and supplied them in exchange with



Wall of Damascus.

wool and wine. But the passage trade of Damascus has probably been at all times more important than its direct commerce. Certain localities in Damascus are shown as the site of those Scriptural events which especially interest us in its history.

Dan (A Judge). The fifth son of Jacob, and the first of Bilhah, Rachel's maid (Gen. xxx. 6). The origin of the name is given in the exclamation of Rachel—"God hath judged me . . . and given me a son; therefore she called his name Dan," i. e. "judge." The records of Dan are unusually meagre. Only one son is attributed to him (Gen. xlvi. 23); but his tribe was, with the exception of Judah, the most numerous of all. In the division of the Promised Land, Dan was the last of the tribes to receive his portion, and that portion was the smallest of the twelve (Josh. xix. 48). But notwithstanding its smallness it had eminent natural advantages. On the north and east it was completely embraced by its two brother-tribes, Ephraim and Benjamin, while on the



The Street called Straight. (Damascus.)

south-east and south it joined Judah, and was thus surrounded by the three most powerful states of the whole confederacy. It was one of the most fertile in the whole of Palestine. But this rich district, the corn-field and the garden of the whole south of Palestine, was too valuable to be given up without a struggle by its original possessors. The Amorites accordingly "forced the children of Dan into the mountain" (Judg. i. 34), and they had another portion granted them (Judg. 18). In the "security" and "quiet" (Judg. xviii. 7, 10) of their rich northern possession the Danites enjoyed the leisure and repose which had been denied them in their original seat. In the time



GENERAL VIEW OF THE WELL OF DAVID, BETHLEHEM. FROM A PHOTOGRAPH.

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of David, Dan still kept its place among the tribes (1 Chr. xii. 35). Asher is omitted, but the "prince of the tribe of Dan" is mentioned in the list of 1 Chr. xxvii. 22. But from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chr. ii.-xii., Dan is omitted entirely. Lastly, Dan is omitted from the list of those who were sealed by the Angel in the vision of St. John (Rev. vii. 5-7). 2. The well-known city, so familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beersheba." The name of the place was originally Laish or Leshem (Josh. xix. 47). After the establishment of the Danites at Dan it became the acknowledged extremity of the country. The Tell el-Kadi, a mound from the foot of which gushes out one of the largest fountains in the world, the main source of the Jordan, is very probably the site of the town and citadel of Dan. 3. Apparently the name of a city, associated with Javan as one of the places in Southern Arabia from which the Phoenicians obtained wrought iron, cassia, and calamus (Ex. xxvii. 19).

Dan'ites, The. The descendants of Dan, and members of his tribe (Judg. xiii. 2, xviii. 1, 11; 1 Chr. xii. 35).

Dance. The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled, for the sake of contrast, with mourning, as in Eccl. iii. 4 (comp. Ps. xxx. 11; Matt. xi. 17). In the earlier period it is found combined with some song or refrain (Ex. xv. 20, xxxii. 18, 19; 1 Sam. xxi. 11); and with the tambourine (A. V. "timbrel"), more especially in those impulsive outbursts of popular feeling which cannot find sufficient vent in voice or in gesture singly. Dancing formed a part of the religious ceremonies of the Egyptians, and was also common in private entertainments. The "feast unto the Lord," which Moses proposed to Pharaoh to hold, was really a dance. Women, however, among the Hebrews made the dance their especial means of expressing their feelings, and so welcomed their husbands or friends on their return from battle. The "eating and drinking and dancing" of the Amalekites is recorded, as is the people's "rising up to play," with a tacit censure. The Hebrews, however, save in such moments of temptation, seem to have left dancing to the women. In the earlier period of the Judges the dances of the virgins in Shiloh (Judg. xxi. 19-23) were certainly part of a religious festivity. Dancing also had its place among merely festive amusements, apart from any religious character (Jer. xxxi. 4, 13; Lam. v. 15; Mark vi. 22; Luke xv. 25).

Dance. A musical instrument of percussion, supposed to have been used by the Hebrews at an early period of their history.

Dan'iel (Judgment of God). 1. The second son of David by Abigail the Carmelitess (1 Chr. iii. 1). In 2 Sam. iii. 3, he is called Chileab. 2. The fourth of "the greater prophets." Nothing is known of his parentage or family. He appears, however, to have been of royal or noble descent (Dan. i. 3), and to have possessed considerable personal endowments (Dan. i. 4). He was taken to Babylon in "the third year of Jehoiakim" (B. C. 604), and trained for the king's service with his three companions. Like Joseph in earlier times, he gained the favor of his guardian, and was divinely supported in his resolve to abstain from the "king's meat" for fear of defilement (Dan. i. 8-16). At the close of his three years' discipline (Dan. i. 5, 18), Daniel had an opportunity of exercising his peculiar gift (Dan. i. 17) of interpreting dreams, on the occasion of Nebuchadnezzar's decree against the Magi (Dan. ii. 14, ff.). In consequence of his success he was made "ruler of the whole province of Babylon," and "chief of the governors over all the wise men of Babylon" (ii. 48). He afterwards interpreted the second dream of Nebuchadnezzar (iv. 8-27), and the handwriting on the wall which disturbed the feast of Belshazzar (v. 10-28). At the accession of Darius he was made first of the "three presidents" of the empire (Dan. vi. 2), and was delivered from the lions' den, into which he had been cast for his faithfulness to the rites of his faith (vi. 10-23; cf. Bel and Dr. 29-42). At the accession of Cyrus he still retained his prosperity (vi. 28; cf. i. 21; Bel and Dr. 2); though he does not appear to have remained at Babylon (cf. Dan. i. 21), and in "the third year of Cyrus" (B. C. 534) he saw his last recorded vision on the banks of the Tigris (x. 1, 4). In the prophecies of Ezekiel mention is made of Daniel as a pattern of righteousness (xiv. 14, 20) and wisdom (xxviii. 3). The narrative in Dan. i. 11 implies that Daniel was conspicuously distinguished for purity and knowledge at a very early age. 3. A descendant of Ithamar, who returned with Ezra (Ezr. viii. 2). 4. A priest who sealed the covenant drawn up by Nehemiah B. C. 445 (Neh. x. 6). He is perhaps the same as No. 3.

Dan'iel, The Book of, is the earliest example of apocalyptic literature, and in this aspect it stands at the head of a series of writings in which the deepest thoughts of the Jewish

people found expression after the close of the prophetic era. Daniel is composed partly in the vernacular Aramaic (Chaldee), and partly in the sacred Hebrew. The introduction (i.-ii. 4 a) is written in Hebrew. The personal introduction of Daniel as the writer of the text (viii. 1) is marked by the resumption of the Hebrew, which continues to the close of the book (viii.-xii.). The book may be divided into three parts. The first chapter forms an introduction. The next six chapters (ii.-vii.) give a general view of the progressive history of the powers of the world, and of the principles of the divine government as seen in events of the life of Daniel. The remainder of the book (viii.-xii.) traces in minuter detail the fortunes of the people of God, as typical of the fortunes of the Church in all ages. The unity of the book in its present form, notwithstanding the difference of language, is generally acknowledged. Still there is a remarkable difference in its internal character. In the first seven chapters Daniel is spoken of historically (i. 6-21, ii. 14-49, iv. 8-27, v. 13-29, vi. 2-28, vii. 1, 2): in the last five he appears personally as the writer (vii. 15-28, viii. 1-ix. 22, x. 1-9, xii. 5). The cause of the difference of person is commonly supposed to lie in the nature of the case. It is, however, more probable that the peculiarity arose from the manner in which the book assumed its final shape. The book exercised a great influence upon the Christian Church. Apart from the general type of Apocalyptic composition which the Apostolic writers derived from Daniel (2 Thess. ii.; Rev. passim: cf. Matt. xxvi. 64, xxi. 44?), the New Testament incidentally acknowledges each of the characteristic elements of the book, its miracles (Hebr. xi. 33, 34), its predictions (Matt. xxiv. 15), and its doctrine of angels (Luke i. 19, 26). At a still earlier time the same influence may be traced in the Apocrypha. The authenticity of the book has been attacked in modern times, and its composition ascribed to the times of the Maccabees: but in doctrine the book is closely connected with the writings of the Exile, and forms a last step in the development of the ideas of Messiah (vii. 13, &c.), of the resurrection (xii. 2, 3), of the ministry of angels (viii. 16, xii. 1, &c.), of personal devotion (vi. 10, 11, i. 8), which formed the basis of later speculations, but received no essential addition in the interval before the coming of our Lord. Generally it may be said that while the book presents in many respects a startling and exceptional character, yet it is far more difficult to explain its composition in the Maccabaean period than to connect the peculiarities which it exhibits with the exigencies of the Return.

Daniel, Apocryphal Additions to. The Greek translations of Daniel, like that of Esther, contains several pieces which are not found in the original text. The most important of these additions are contained in the Apocrypha of the English Bible under the titles of The Song of the Three Holy Children, The History of Susannah, and The History of . . . Bel and the Dragon. The first of these pieces is incorporated into the narrative of Daniel. Three confessors were thrown into the furnace (Dan. iii. 23), Azarias is represented praying to God for deliverance (Song of Three Children, 3-22); and in answer the angel of the Lord shields them from the fire which consumes their enemies (23-27), whereupon "the three, as out of one mouth," raise a triumphant song (29-68), of which a chief part (35-66) has been used as a hymn in the Christian Church since the 4th century. The two other pieces appear more distinctly as appendices, and offer no semblance of forming part of the original text. The History of Susannah (or The Judgment of Daniel) is generally found at the beginning of the book, though it also occurs after the 12th chapter. The History of Bel and the Dragon is placed at the end of the book. The character of these additions indicates the hand of an Alexandrine writer; and it is not unlikely that the translator of Daniel wrought up traditions which were already current, and appended them to his work.

Dari'us, the name of several kings of Media and Persia. 1. Darius the Mede (Dan. xi. 1, vi. 1), "the son of Ahasuerus" (ix. 1), who succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old (Dan. v. 31; xi. 1). Only one year of his reign is mentioned (Dan. ix. 1, xi. 1); but that was of great importance for the Jews. Daniel was advanced by the king to the highest dignity (Dan. vi. 1, ff.), probably in consequence of his former services (cf. Dan. v. 17); and after his miraculous deliverance Darius issued a decree enjoining throughout his dominions "reverence for the God of Daniel" (Dan. vi. 25, ff.). The extreme obscurity of the Babylonian annals has given occasion to different hypotheses as to the name under which Darius the Mede is known in history; but he is probably the same as "Astyages," the last king of the Medes. 2. Darius, the son of Hystaspes, the founder of the Perso-Arian dynasty. Upon the usurpation of the Magian Smerdis, he conspired with six other Persian chiefs to overthrow the impostor, and on the success of the plot was placed upon the throne,

B. C. 521. His designs of foreign conquest were interrupted by a revolt of the Babylonians. After the subjugation of Babylon, Darius turned his arms against Scythia, Libya, and India. The defeat of Marathon (B. C. 490) only roused him to prepare vigorously for that decisive struggle with the West which was now inevitable. His plans were again thwarted by rebellion. With regard to the Jews, Darius Hystaspes pursued the same policy as Cyrus, and restored to them the privileges which they had lost (Ezr. v. 1, &c.; vi. 1, &c.). 3. Darius the Persian (Neh. xii. 22) may be identified with Darius II. Nothus (Ochus), king of Persia B. C. 424-3 to 405-4, if the whole passage in question was written by Nehemiah. If, however, the register was continued to a later time, as is not improbable, the occurrence of the name Jaddua (vv. 11, 22) points to Darius III. Codomannus, the antagonist of Alexander, and last king of Persia, B. C. 336-330 (1 Macc. i. 1).

Darkness is spoken of as encompassing the actual presence of God, as that out of which he speaks, the envelope, as it were, of Divine glory (Ex. xx. 21; 1 K. viii. 12). The plague of Darkness in Egypt has been ascribed by various commentators to non-miraculous agency, but no sufficient account of its intense degree, long duration, and limited area, as proceeding from any physical cause, has been given. The darkness "over all the land" (Matt. xxvii. 45) attending the crucifixion has been similarly attributed to an eclipse. Phlegon of Tralles indeed mentions an eclipse of intense darkness, which began at noon, and was combined, he says, in Bithynia, with an earthquake, which in the uncertain state of our chronology more or less nearly synchronizes with the event. Darkness is also, as in the expression "land of darkness," used for the state of the dead (Job x. 21, 22); and frequently figuratively, for ignorance and unbelief, as the privation of spiritual light (John i. 5, iii. 19).

Dates, 2 Chr. xxxi. 5, marg. [Palm Tree.]

Daughter. 1. The word is used in Scripture not only for daughter, but for granddaughter or other female descendant, much in the same way and like extent with "son" (Gen. xxiv. 48, xxxi. 43). 2. The female inhabitants of a place, a country, or the females of a particular race are called daughters (Gen. vi. 2, xxvii. 46, xxviii. 6, xxxvi. 2; Num. xxv. 1; Deut. xxiii. 17; Is. iii. 16; Jer. xlvi. 11, xlix. 2, 3, 4; Luke xxiii. 28). 3. The same notion of descent explains the phrase "daughters of music," i. e. singing birds (Eccl. xii. 4), and the use of the word for branches of a tree (Gen. xlix. 22), the pupil of the eye (Lam. ii. 18; Ps. xvii. 8), and the expression "daughter of 90 years," to denote the age of Sarah (Gen. xvii. 17). 4. It is also used of cities in general (Is. x. 32, xxiii. 12; Jer. vi. 2, 26; Zech. ix. 9). 5. But more specifically of dependent towns or hamlets, while to the principal city the correlative "mother" is applied (Num. xxi. 25; Josh. xvii. 11, 16; Judg. i. 27; 1 Chr. vii. 28; 2 Sam. xx. 19).

David (well-beloved), the son of Jesse. His life may be divided into three portions:—I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.—I. The early life of David contains in many important respects the antecedents of his future career. 1. David was the youngest son, probably the youngest child, of a family of ten, and was born in Bethlehem, B. C. 1085. His mother's name is unknown. His father, Jesse, was of a great age when David was still young (1 Sam. xvii. 12). The first time that



The Tomb of David.

David appears in history at once admits us to the whole family circle. There was a practice once a year at Bethlehem, probably at the first new moon of the year, of holding a sacrificial feast, at which Jesse, as the chief proprietor of the place, would preside (1 Sam. xx. 6), with the elders of the town. At this or such like feast (xvi. 1) suddenly appeared the great prophet Samuel, driving a heifer before him, and having in his hand a horn of the consecrated oil of the Tabernacle. The heifer was killed. The party were waiting to begin the feast. Samuel stood with his horn to pour forth the oil, as if for an invitation to begin (comp. ix. 22). He was restrained by divine intimation as son after son passed by. Eliab, the eldest, by "his height" and "his countenance," seemed the natural counterpart of Saul, whose rival, unknown to them, the

prophet came to select. But the day was gone when kings were chosen because they were head and shoulders taller than the rest. "Samuel said unto Jesse, Are these all thy children? And he said, There remaineth yet the youngest, and behold he keepeth the sheep." This is our first and most characteristic introduction to the future king. The boy was brought in. We are enabled to fix his appearance at once in our minds. He was of short stature, with red or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard. His bright eyes are especially mentioned (xvi. 12), and generally he was remarkable for the grace of his figure and countenance ("fair of eyes," "comely," "goodly," xvi. 12, 18, xvii. 42), well made, and of immense strength and agility. His swiftness and activity made him (like his nephew Asahel) like a wild gazelle, his feet like hart's feet, and his arms strong enough to break a bow of steel (Ps. xviii. 33, 34). His next introduction to the history is when the body-guard of Saul were discussing with their master where the best minstrel could be found to chase away his madness by music, one of the young men in the guard suggested David. In the successful effort of David's harp we have the first glimpse into that genius for music and poetry which was afterwards consecrated in the Psalms. 2. One incident alone in his solitary shepherd life has come down to us—his conflict with the lion and the bear in defense of his father's flocks (1 Sam. xvii. 34, 35). But it did not stand alone. He was already known to Saul's guards for his martial exploits, probably against the Philistines (xvi. 18), and, when he suddenly appeared in the camp, his elder brother immediately guessed that he had left the sheep in his ardor to see the battle (xvii. 28). A Philistine of gigantic stature, and clothed in complete armor, insults the comparatively defenceless Israelites, amongst whom the king alone appears to be well armed (xvii. 38; comp. xiii. 20). No one can be found to take up the challenge. At this juncture David appears in the camp. Then he hears the challenge, now made for the fortieth time—sees the dismay of his countrymen—hears the reward proposed by the king—is introduced to Saul and undertakes the combat. His victory over the gigantic Philistine is rendered more conspicuous by his own diminutive stature, and by the simple weapons with which it was accomplished—not the armor of Saul, which he naturally found too large, but the shepherd's sling, which he always carried with him, and the five polished pebbles which he picked up as he went from the watercourse of the valley, and put in his shepherd's wallet. Two trophies long remained of the battle—one, the huge sword of the Philistine, which was hung up behind the ephod in the Tabernacle at Nob (1 Sam. xxi. 9); the other, the head, which he bore away himself, and which was either laid up at Nob, or subsequently at Jerusalem.—II. Relations with Saul. We now enter on a new aspect of David's life. The victory over Goliath had been a turning point of his career. Saul inquired his parentage, and took him finally to his court. Jonathan was inspired by the romantic friendship which bound the two youths together to the end of their lives. The triumphant songs of the Israelitish women, and the fame which David thus acquired, laid the foundation of that unhappy jealousy of Saul towards him, which poisoned his whole future relations to David. His position in Saul's court appears to have been first armor-bearer (xvi. 21, xviii. 2), then captain over a thousand—the subdivision of a tribe (xviii. 13), and finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir apparent. David was now chiefly known for his successful exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court—the son of Saul, his friend Jonathan—the daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night, and was from thenceforward a fugitive. He first fled to Naioth (or the pastures) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. His stay at the court of Achish was short. Discovered possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped by feigning madness (1 Sam. xvi. 13). His first retreat was the cave of Adullam, probably the large cavern, not far from Bethlehem, now called Khureitûn. From its vicinity to Bethlehem, he was joined there by his whole family, now feeling themselves insecure from Saul's fury (xxii. 1). His next move was to a strong-



WOMEN IN STREET COSTUME. FROM A PHOTOGRAPH.

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hold, either the mountain, afterwards called Herodium, close to Adullam, or the fastness called by Josephus Masada, the Grecized form of the Hebrew word Matzed (1 Sam. xxii. 4, 5; 1 Chr. xii. 16), in the neighborhood of Engedi. He was joined here by two separate bands. One, a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him (1 Chr. xii. 8). Another was a detachment of men from Judah and Benjamin under his nephew Amasai, who henceforth attached himself to David's fortunes (1 Chr. xii. 16-18). (a) At the warning of Gad, he fled to the forest of Hareth, and then again fell in with the Philistines, and again, apparently advised by Gad (xxiii. 4), made a descent on their foraging parties, and relieved Keilah, in which he took up his abode. By this time the 400 who had joined him at Adullam (xxii. 2) had swelled to 600 (xxiii. 13). (b) The situation of David was now changed by the appearance of Saul himself on the scene. Apparently the danger was too great for the little army to keep together. They escaped from Keilah, and dispersed, "whithersoever they could go," among the fastnesses of Judah. Saul literally hunts him like a partridge, the treacherous Ziphites beating the bushes before him, and 3000 men stationed to catch even the print of his footsteps on the hills (1 Sam. xxiii. 14, 22, xxiv. 11, xxvi. 2, 20). His marriage with Ahinoam from Jezreel, also in the same neighborhood (Josh. xv. 56), seems to have taken place a short time before (1 Sam. xxv. 43, xxvii. 3; 2 Sam. iii. 2). Wearied with his wandering life, he at last crosses the Philistine frontier, not, as before, in the capacity of a fugitive, but the chief of a powerful band—his 600 men now grown into an organized force, with their wives and families around them (xxvii. 3, 4). After the manner of Eastern potentates, Achish gave him, for his support, a city—Ziklag, on the frontier of Philistia (xxvii. 6). There we meet with the first note of time in David's life. He was settled there for a year and four months (xxvii. 7), and a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival (1 Chr. xii. 1-7). Finally comes the fatal news of the battle at Gilboa. The reception of the tidings of the death of Saul and of Jonathan, the solemn mourning, the vent of his indignation against the bearer of the message, the pathetic lamentation that followed, will close the second period of David's life (2 Sam. i. 1-27). III.—David's reign. (1.) As king of Judah at Hebron, 7½ years (2 Sam. ii. 1-v. 5). Here David was first formally anointed king (2 Sam. ii. 4). To Judah his dominion was nominally confined. Gradually his power increased, and during the two years which followed the elevation of Ishbosheth a series of skirmishes took place between the two kingdoms. Then rapidly followed, though without David's consent, the successive murders of Abner and of Ishbosheth (2 Sam. iii. 30, iv. 5). The throne, so long waiting for him, was now vacant, and the united voice of the whole people at once called him to occupy it. A solemn league was made between him and his people (2 Sam. v. 3). For the third time David was anointed king, and a festival of three days celebrated the joyful event (1 Chr. xii. 39). His little band had now swelled into "a great host, like the host of God" (1 Chr. xii. 22). The command of it, which had formerly rested on David alone, he now devolved on his nephew Joab (2 Sam. ii. 28). (II.) Reign over all Israel, 33 years (2 Sam. v. 5 to 1 K. ii. 11). David immediately after becoming king seized Jerusalem. The royal residence was instantly fixed there—fortifications were added by the king, and it was known by the special name of the "city of David." The ark was now removed from its obscurity at Kirjath-jearim with marked solemnity. The erection of the new capital at Jerusalem introduces us to a new era in David's life and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion which for the first time realized the prophetic description of the bounds of the chosen people (Gen. xv. 18-21). Within ten years from the capture of Jerusalem, he had reduced to a state of permanent subjection the Philistines on the west (2 Sam. viii. 1); the Moabites on the east (2 Sam. viii. 2), by the exploits of Benaiah (2 Sam. xxiii. 20); the Syrians on the north-east as far as the Euphrates (2 Sam. viii. 3); the Edomites (2 Sam. viii. 14), on the south; and finally the Ammonites, who had broken their ancient alliance, and made one grand resistance to the advance of his empire (2 Sam. x. 1-19, xii. 26-31). Three great calamities may be selected as marking the beginning, middle, and close of David's otherwise prosperous reign; which appears to be intimated in the question of Gad (2 Sam. xxiv. 13), "a three years' famine, a three months' flight, or a three days' pestilence." (a) Of these, the first (the three years' famine) introduces us to the last notices of David's relations with the house of Saul (b) The second group of incidents contains the tragedy

of David's life, which grew in all its parts out of the polygamy, with its evil consequences, into which he had plunged on becoming king. Underneath the splendor of his last glorious campaign against the Ammonites, was a dark story, known probably at that time only to a very few; the double crime of adultery with Bathsheba, and of the virtual murder of Uriah. But the clouds from this time gathered over David's fortunes, and henceforward "the sword never departed from his house" (2 Sam. xii. 10). The outrage on his daughter Tamar; the murder of his eldest son Amnon; and then the revolt of his best-beloved Absalom, brought on the crisis which once more sent him forth a wanderer, as in the days when he fled from Saul. The final battle of Absalom's rebellion was fought in the "forest of Ephraim," which terminated in the accident leading to the death of Absalom, and David again reigned in undisturbed peace at Jerusalem (2 Sam. xx. 1-22). (c) The closing period of David's life, with the exception of one great calamity, may be considered as a gradual preparation for the reign of his successor. This calamity was the three days' pestilence which visited Jerusalem at the warning of the prophet Gad. The occasion which led to this warning was the census of the people taken by Joab at the king's orders (2 Sam. xxix. 1-9; 1 Chr. xxi. 1-7, xxvii. 23, 24). Joab's repugnance to the measure was such that he refused altogether to number Levi and Benjamin (1 Chr. xxi. 6). The plague and its cessation were commemorated down to the latest times of the Jewish nation. Outside the walls of Jerusalem, Araunah or Ornan, a wealthy Jebusite — perhaps even the ancient king of Jebus (2 Sam. xxiv. 23)—possessed a threshing-floor; there he and his sons were engaged in threshing the corn gathered in from the harvest (1 Chr. xxi. 20). At this spot an awful vision appeared, such as is described in the later days of Jerusalem, of the Angel of the Lord stretching out a drawn sword between earth and sky over the devoted city. The scene of such an apparition at such a moment was at once marked out for a sanctuary. David demanded, and Araunah willingly granted, the site: the altar was erected on the rock of the threshing-floor; the place was called by the name of "Moriah" (2 Chr. iii. 1); and for the first time a holy place, sanctified by a vision of the Divine presence, was recognized in Jerusalem. It was this spot which afterwards became the altar of the Temple, and therefore the centre of the national worship, with but slight interruption for more than 1000 years, and it is even contended that the same spot is the rock, still regarded with almost idolatrous veneration, in the centre of the Mussulman "Dome of the Rock." A formidable conspiracy to interrupt the succession broke out in the last days of David's reign, but the plot was stifled, and Solomon's inauguration took place under his father's auspices (1 K. i. 1-53). By this time David's infirmities had grown upon him. His last song is preserved—a striking union of the ideal of a just ruler which he had placed before him, and of the difficulties which he had felt in realizing it (2 Sam. xxiii. 1-7). His last words, as recorded, to his successor, are general exhortations to his duty, combined with warnings against Joab and Shimei, and charges to remember the children of Barzillai (1 K. ii. 1-9). He died, according to Josephus, at the age of 70, and "was buried in the city of David." After the return from the captivity, "the sepulchres of David" were still pointed out "between Siloah and the house of the mighty men," or "the guardhouse" (Neh. iii. 16). His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice shown as such from the Crusades to the present day is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Coenaculum;" but it cannot be identified with the tomb of David, which was emphatically within the walls.

David, City of. [Jerusalem.]

Day. The variable length of the natural day at different seasons led in the very earliest times to the adoption of the civil day (or one revolution of the sun) as a standard of time. The commencement of the civil day varies in different nations: the Babylonians reckoned it from sunrise to sunrise; the Umbrians from noon to noon; the Romans from midnight to midnight; the Athenians and others from sunset to sunset. The Hebrews naturally adopted the latter reckoning (Lev. xxiii. 32, "from even to even shall ye celebrate your sabbath") from Gen. i. 5, "the evening and the morning were the first day." The Jews are supposed, like the modern Arabs, to have adopted from an early period minute specifications of the parts of the natural day. Roughly indeed they were content to divide it into "morning, evening and noonday" (Ps. lv. 17); but when they wished for greater accuracy they pointed to six unequal parts, each of which was again subdivided. These are held to have been: 1. "The dawn." 2. "Sunrise." 3. "Heat of the day," about 9 o'clock. 4. "The two noons" (Gen. xliii. 16; Deut. xxviii. 29). 5. "The cool (lit. wind) of the day," before sunset (Gen.

iii. 8); so called by the Persians to this day. 6. "Evening." The phrase "between the two evenings" (Ex. xvi. 12, xxx. 8), being the time marked for slaying the paschal lamb and offering the evening sacrifice (Ex. xii. 6, xxix. 39), led to a dispute between the Karaites and Samaritans on the one hand, and the Pharisees on the other. The former took it to mean between sunset and full darkness (Deut. xvi. 6); the Rabbinists explained it as the time between the beginning and end of sunset. Before the captivity the Jews divided the night into three watches (Ps. lxii. 6, xc. 4), viz. the first watch, lasting till midnight (Lam. ii. 19, A. V. "the beginning of the watches"); the "Middle watch," lasting till cockcrow (Judg. vii. 19); and the morning watch, lasting till sunrise (Ex. xiv. 24). These divisions were probably connected with the Levitical duties in the Temple service. The Jews, however, say (in spite of their own definition), "a watch is the third part of the night," that they always had four night-watches (comp. Neh. ix. 3), but that the fourth was counted as a part of the morning. In the N. T. we have allusions to four watches, a division borrowed from the Greeks and Romans. These were, 1. from twilight till 9 o'clock (Mark xi. 11; John xx. 19); 2. midnight, from 9 till 12 o'clock (Mark xiii. 35); 3. till 3 in the morning (Mark xiii. 35; 3 Macc. v. 23); 4. till daybreak (John xviii. 28). The word held to mean "hour" is first found in Dan. iii. 6, 15, v. 5. Perhaps the Jews, like the Greeks, learnt from the Babylonians the division of the day into 12 parts. In our Lord's time the division was common (John xi. 9).

Deacon. The office described by this title appears in the N. T. as correlative of Bishop. [Bishop.] The two are mentioned together in Phil. i. 1; 1 Tim. iii. 2, 8. Like most words of similar import, it appears to have been first used in its generic sense, implying subordinate activity (1 Cor. iii. 5; 2 Cor. vi. 4), and afterwards to have gained a more defined connotation, as applied to a distinct body of men in the Christian society. The narrative of Acts vi. is commonly referred to as giving an account of the institution of this office. The Apostles, in order to meet the complaints of the Hellenistic Jews, that their widows were neglected in the daily ministration, call on the body of believers to choose seven men "full of the Holy Ghost and of wisdom," whom they "may appoint over this business." As the constitution of the Jewish synagogue had its elders or pastors, so also it had its subordinate officers (Luke iv. 20), whose work it was to give the reader the rolls containing the lessons for the day, to clean the synagogue, to open and close it at the right times. The moral qualifications described in 1 Tim. iii., as necessary for the office of a deacon, are substantially the same as those of the bishop. The deacons, however, were not required to be "given to hospitality," nor to be "apt to teach." It was enough for them to "hold the mystery of the faith in a pure conscience." They were not to gain their living by disreputable occupations. On offering themselves for their work they were to be subject to a strict scrutiny (1 Tim. iii. 10), and if this ended satisfactorily were to enter on it. From the analogy of the synagogue, and from the scanty notices of the N. T., we may think of the deacons or "young men" in the Church of Jerusalem as preparing the rooms in which the disciples met, taking part in the distribution of alms out of the common fund, at first with no direct supervision, then under that of the Seven, and afterwards under the elders, maintaining order at the daily meetings of the disciples to break bread, baptizing new converts, distributing the bread and the wine of the Lord's Supper, which the Apostle or his representative had blessed. It does not appear to have belonged to the office of a deacon to teach publicly in the Church.

Deaconess. The word is found in Rom. xvi. 1 (A. V. "servant"), associated with a female name, and this has led to the conclusion that there existed in the Apostolic age, as there undoubtedly did a little later, an order of women bearing that title, and exercising in relation to their own sex functions which were analogous to those of the deacons. On this hypothesis it has been inferred that the women mentioned in Rom. xvi. 6, 12, belonged to such an order. The rules given as to the conduct of women in 1 Tim. iii. 11, Tit. ii. 3, have in like manner been referred to them, and they have been identified even with the "widows" of 1 Tim. v. 3-10.

Dead Sea. This name nowhere occurs in the Bible, and appears not to have existed until the 2d century after Christ. In the O. T. the lake is called "the Salt Sea," and "the Sea of the Plain," and under the former of these names it is described.

Deb'orah (a bee). 1. The nurse of Rebekah (Gen. xxxv. 1). Deborah accompanied Rebekah from the house of Bethuel (Gen. xxiv. 59), and is only mentioned by name on the occasion of her burial, under the oak-tree of Bethel, which was called in her honor Allon-Bachuth. 2. A prophetess who judged Israel (Judg. iv., v.). She lived under the palm-tree of Deborah, between Ramah and Bethel in

Mount Ephraim (Judg. iv. 5), which, as palm-trees were rare in Palestine, "is mentioned as a well-known and solitary landmark, and was probably the same spot as that called (Judg. xx. 33) Baal-Tamar, or the sanctuary of the palm" (Stanley, S. and P. 146). She was probably a woman of Ephraim, although, from the expression in Judg. v. 13, some suppose her to have belonged to Issachar. Lapidoth was probably her husband, and not Barak, as some say. She was not so much a judge as one gifted with prophetic command (Judg. iv. 6, 14, v. 7), and by virtue of her inspiration "a mother in Israel." Jabin's tyranny was peculiarly felt in the northern tribes, who were near his capital and under her jurisdiction, viz. Zebulon, Naphtali, and Issachar: hence, when she summoned Barak to the deliverance, it was on them that the brunt of the battle fell. Under her direction Barak encamped on the board summit of Tabor. Deborah's prophecy was fulfilled (Judg. iv. 9), and the enemy's general perished among the "oaks of the wanderers (Zaanaim)," in the tent of the Bedouin Kenite's wife (Judg. iv. 21) in the northern mountains. Deborah's title of "prophetess" includes the notion of inspired poetry, as in Ex. xv. 20; and in this sense the glorious triumphal ode (Judg. v.) well vindicates her claim to the office.

Debtor. [Loan.]

Dedication, Feast of the, the festival instituted to commemorate the purging of the Temple and the rebuilding of the altar after Judas Maccabaeus had driven out the Syrians, B. C. 164. It is named only once in the Canonical Scriptures, John x. 22. Its institution is recorded 1 Macc. iv. 52-59. It commenced on the 25th of Chisleu, the anniversary of the pollution of the Temple by Antiochus Epiphanes, B. C. 167. Like the great Mosaic feasts, it lasted eight days, but it did not require attendance at Jerusalem. It was an occasion of much festivity. The writer of 2 Macc. tells us that it was celebrated in nearly the same manner as the Feast of Tabernacles, with the carrying of branches of trees, and with much singing (x. 6, 7). Josephus states that the festival was called "Lights." In the Temple at Jerusalem the "Hallel" was sung every day of the feast.

Deer. [Fallow-Deer.]

Degrees, Songs of, a title given to fifteen Psalms, from cxx. to cxxxiv. inclusive. Four of them are attributed to David, one is ascribed to the pen of Solomon, and the other ten give no indication of their author. With respect to the term rendered in the A. V. "degrees," a great diversity of opinion prevails, but the most probable opinion is that they were pilgrim songs, sung by the people as they went up to Jerusalem.

Del'ilah, a woman who dwelt in the valley of Sorek, beloved by Samson (Judg. xvi. 4-18). There seems to be little doubt that she was a Philistine courtesan [Samson.]

Deluge [Noah.]

Demon. Its usage in classical Greek is various. In Homer, where the gods are but supernatural men, it is used interchangeably with "god;" afterwards in Hesiod, when the idea of the gods had become more exalted and less familiar, the "demons" are spoken of as intermediate beings, the messengers of the gods to men. In the Gospels generally, in James ii. 19, and in Rev. xvi. 14, the demons are spoken of as spiritual beings, at enmity with God, and having power to afflict man, not only with disease, but, as is marked by the frequent epithet "unclean," with spiritual pollution also. They "believe" the power of God "and tremble" (James ii. 19); they recognize the Lord as the Son of God (Matt. viii. 29; Luke iv. 41), and acknowledge the power of His name, used in exorcism, in the place of the name of Jehovah, by His appointed messengers (Acts xix. 15); and look forward in terror to the judgment to come (Matt. viii. 29). The description is precisely that of a nature akin to the angelic in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness.

Demoniacs. This word is frequently used in the N. T., and applied to persons suffering under the possession of a demon or evil spirit, such possession generally showing itself visibly in bodily disease or mental derangement. It has been maintained by many persons that our Lord and the Evangelists, in referring to demoniacal possession, spoke only in accommodation to the general belief of the Jews, without any assertion as to its truth or its falsity. It is concluded that, since the symptoms of the affliction were frequently those of bodily disease (as dumbness, Matt. ix. 32; blindness, Matt. xii. 22; epilepsy, Mark ix. 17-27), or those seen in cases of ordinary insanity (as in Matt. viii. 28; Mark v. 1-5), and since also the phrase "to have a devil is constantly used in connection with, and as apparently equivalent to, "to be mad" (see John vii. 20, viii. 48, x. 20, and perhaps Matt. xi. 18; Luke vii. 33), the demoniacs were merely persons suffering under unusual diseases of body and mind. But demoniacs are frequently distinguished from those afflicted with bodily sickness (see Mark i. 32, xvi. 17, 18; Luke vi. 17, 18), even, it would seem, from the epileptic (Matt. iv. 24); the same outward signs are



MOUNT OF OLIVES AND GETHSEMANE. FROM A PHOTOGRAPH.

sometimes referred to possession, sometimes merely to disease (comp. Matt. iv. 24, with xvii. 15; Matt. xii. 22, with Mark vii. 32, &c.); the demons are represented as speaking in their own persons with superhuman knowledge, and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God (Matt. viii. 29; Mark i. 24, v. 7; Luke iv. 41, &c.). All these things speak of a personal power of evil. Nor does our Lord speak of demons as personal spirits of evil to the multitude alone, but in His secret conversations with His disciples, declaring the means and conditions by which power over them could be exercised (Matt. xvii. 21). Twice also He distinctly connects demoniacal possession with the power of the evil one; once in Luke x. 18, to the seventy disciples, where He speaks of His power and theirs over demoniacs as a "fall of Satan," and again in Matt. xii. 25-30, when He was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, He uses an argument, as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded of the entrance of the demons at Gadara (Mark v. 10-14) into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the Evangelists do not assert or imply any objective reality of possession. We are led, therefore, to the ordinary and literal interpretation of these passages, that there are evil spirits, subjects of the Evil One, who, in the days of the Lord Himself and His Apostles especially, were permitted by God to exercise a direct influence over the souls and bodies of certain men. This influence is clearly distinguished from the ordinary power of corruption and temptation, wielded by Satan through the permission of God. The distinguishing feature of possession is the complete or incomplete loss of the sufferer's reason or power of will; his actions, his words, and almost his thoughts are mastered by the evil spirit (Mark i. 24, v. 7; Acts xix. 15), till his personality seems to be destroyed, or, if not destroyed, so overborne as to produce the consciousness of a twofold will within him, like that sometimes felt in a dream.

Dena'rius, A. V. "penny (Matt. xviii. 28, xx. 2, 9, 13, xxii. 19; Mark vi. 37, xii. 15, xiv. 5; Luke vii. 41, x. 35, xx. 24; John vi. 7, xii. 5; Rev. vi. 6), a Roman silver coin, in the time of our Saviour and the Apostles. It took its name from its being first equal to ten "asses," a number afterwards increased to sixteen. It was the principal silver coin of the Roman commonwealth. From the parable of the laborers in the vineyard it would seem that a denarius was then the ordinary pay for a day's labor (Matt. xxi. 2, 4, 7, 9, 10, 13).

Desert, a word which is sparingly employed in the A. V. to translate four Hebrew terms, of which three are essentially different in signification. A "desert," in the sense which is ordinarily attached to the word, is a vast, burning, sandy plain, alike destitute of trees and of water. Here, it is simply necessary to show that the words rendered in the A. V. by "desert," when used in the historical books, denoted definite localities; and that those localities do not answer to the common conception of a "desert." 1. Arabah. This word means that every depressed and enclosed region—the deepest and the hottest chasm in the world—the sunken valley north and south of the Dead Sea, but more particularly the former. [Arâbâh.] Arabah in the sense of the Jordan Valley is translated by the word "desert" only in Ez. xlvii. 8. In a more general sense of waste, deserted country—a meaning easily suggested by the idea of excessive heat contained in the root—"Desert," as the rendering of Arabah, occurs in the prophets and poetical books; as Is. xxxv. 1, 6, xl. 3, xli. 19, li. 3; Jer. ii. 6, v. 6, xvii. 6, l. 12; but this general sense is never found in the historical books. 2. Midbar. This word, which our translators have most frequntly rendered by "desert," is accurately the "pasture ground." It is most frequently used for those tracts of waste land which lie beyond the cultivated ground in the immediate neighborhood of the towns and villages of Palestine, and which are a very familiar feature to the traveller in that country. In the poetical books "desert" is found as the translation of Midbar in Deut. xxxii. 10; Job xxiv. 5; Is. xxi. 1; Jer. xxv. 24. 3. Charbah appears to have the force of dryness, and thence of desolation. It does not occur in any historical passages. It is rendered "desert" in Ps. cii. 6; Is. xlviii. 21; Ezek. xiii. 4. The term commonly employed for it in the A. V. is "waste places" or "desolation." 4. Jeshîmon, with the definite article, apparently denotes the waste tracts on both sides of the Dead Sea. In all these cases it is treated as a proper name in the A. V. Without the article it occurs in a few passages of poetry; in the following of which it is rendered "desert." Ps. lxxxviii. 40, cvi. 14; Is. xliii. 19, 20.

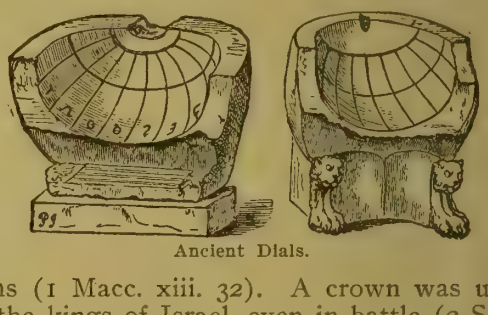
Deuteronomy—which means "the repetition of the law"—consists chiefly of three discourses delivered by Moses shortly before his death. Subjoined to these discourses are the

Song of Moses, the Blessing of Moses, and the story of his death. I. The first discourse (i. 1-iv. 40). After a brief historical introduction the speaker recapitulates the chief events of the last 40 years in the wilderness, and especially those events which had the most immediate bearing on the entry of the people into the promised land. To this discourse is appended a brief notice of the severing of the three cities of refuge on the east side of the Jordan (iv. 41-43). II. The second discourse is introduced like the first by an explanation of the circumstances under which it was delivered (iv. 44-49). It extends from chap. v. 1-xxvi. 19, and contains a recapitulation, with some modifications and additions of the Law already given on Mount Sinai. III. In the third discourse (xxvii. 1-xxx. 20), the Elders of Israel are associated with Moses. The people are commanded to set up stones upon Mount Ebal, and on them to write "all the words of this law." Then follow the several curses to be pronounced by the Levites on Ebal (xxvii. 14-26), and the blessings on Gerizim (xxviii. 1-14). IV. The delivery of the Law as written by Moses (for its still further preservation) to the custody of the Levites, and a charge to the people to hear it read once every seven years (xxxi.): the Song of Moses spoken in the ears of the people (xxxi. 30-xxxii. 44): and the blessings of the twelve tribes (xxxiii.). V. The Book closes (xxxiv.) with an account of the death of Moses, which is first announced to him in xxxii. 48-52. It has been maintained by many modern critics that Deuteronomy is of later origin than the other four books of the Pentateuch; but the book bears witness to its own authorship (xxxi. 19), and is expressly cited in the N. T. as the work of Moses (Matt. xix. 7, 8; Mark x. 3; Acts iii. 22, vii. 37). The last chapter, containing an account of the death of Moses, was of course added by a later hand, and perhaps formed originally the beginning of the book of Joshua. [Pentateuch.]

Devil. The name describes Satan as slandering God to man, and man to God. The former work is, of course, a part of his great work of temptation to evil; and is not only exemplified but illustrated as to its general nature and tendency by the narrative of Gen. iii. The effect is to stir up the spirit of freedom in a man to seek a fancied independence; and it is but a slight step further to impute falsehood or cruelty to God. The other work, the slandering or accusing man before God, is, as it must necessarily be, unintelligible to us. The essence of this accusation is the imputation of selfish motives (Job i. 9, 10), and its refutation is placed in the self-sacrifice of those "who loved not their own lives unto death." [Satan; Demon.]

Dew. This in the summer is so copious in Palestine that it supplies to some extent the absence of rain (Ecclus. xviii. 16, xliii. 22), and becomes important to the agriculturist. As a proof of this copiousness the well-known sign of Gideon (Judg. vi. 37, 39, 40) may be adduced. Thus it is coupled in the divine blessing with rain, or mentioned as a prime source of fertility (Gen. xxvii. 28; Deut. xxxiii. 13; Zech. viii. 12), and its withdrawal is attributed to a curse (2 Sam. i. 21; 1 K. xvii. 1; Hag. i. 10).

Diadem. What the "diadem" of the Jews was we know not. That of other nations of antiquity was a fillet of silk, two inches broad, bound round the head and tied behind, the invention of which is attributed to Liber. Its color was generally white; sometimes, however, it was of blue, like that of Darius; and it was sown with pearls or other gems (Zech. ix. 16), and enriched with gold (Rev. ix. 7). It was peculiarly the mark of Oriental sovereigns (1 Macc. xiii. 32). A crown was used by the kings of Israel, even in battle (2 Sam. i. 10); but in all probability this was not the State crown (2 Sam. xii. 30), although used in the coronation of Joash (2 K. xi. 12). In Esth. i. 11, ii. 17, we have cether for the turban worn by the Persian king, queen, or other eminent persons to whom it was conceded as a special favor (viii. 15). The diadem of the king differed from that of others in having an erect triangular peak. The words in Ez. xxiii. mean long and flowing turbans of gorgeous colors.



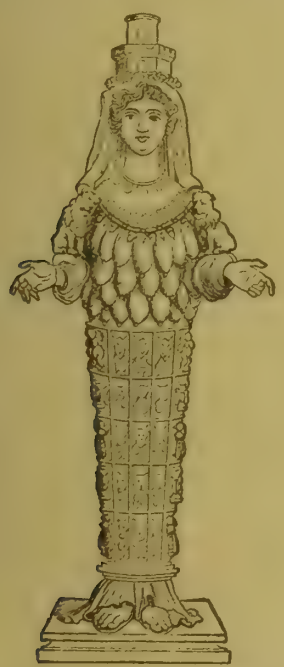
Ancient Dials.

Dial. The word ma'alôth is the same as that rendered "steps" in A. V. (Ex. xx. 26; 1 K. x. 19), and "degrees" in A. V. (2 K. xx. 9, 10, 11; Is. xxxviii. 8), where, to give a consistent rendering, we should read with the margin the "degrees" rather than the "dial" of Ahaz. In the absence of any materials for determining the shape and structure of the solar instrument, which certainly appears intended, the best course is to follow the most strictly natural meaning of the words, and to

consider that the ma'aôth were really stairs, and that the shadow (perhaps of some column or obelisk on the top) fell on a greater or smaller number of them according as the sun was low or high. The terrace of a palace might easily be thus ornamented.

Diamond (Heb. yahalôm), a precious stone, the third in the second row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), and mentioned by Ezekiel xxviii. 13) among the precious stones of the king of Tyre. Some suppose yahalôm to be the "emerald." Respecting shâmîr, which is translated "diamond" in Jer. xvii. 1, see under Adamant.

Dian'a. This Latin word, properly denoting a Roman divinity, is the representative of the Greek Artemis, the tutelary goddess of the Ephesians, who plays so important a part in the narrative of Acts xix. The Ephesian Diana was, however, regarded as invested with very different attributes, and is rather to be identified with Astarte and other female divinities of the East. The head wore a mural crown, each hand held a bar of metal, and the lower part ended in a rude block covered with fig-



Diana of the Ephesians.

ures of animals and mystic inscriptions. This idol was regarded as an object of peculiar sanctity, and was believed to have fallen down from heaven (Acts xix. 35). The cry of the mob (Acts xix. 28), "Great is Diana of the Ephesians!" and the strong expression in ver. 27, "whom all Asia and the world worshippeth," may be abundantly illustrated from a variety of sources. The term "great" was evidently a title of honor recognized as belonging to the Ephesian goddess. We find it in inscriptions.

Di'nah, the daughter of Jacob by Leah (Gen. xxx. 21). She accompanied her father from Mesopotamia to Canaan, and, having ventured among the inhabitants, was violated by Shechem the son of Hamor, the chieftain



Temple of Diana of the Ephesians.

of the territory in which her father had settled (Gen. xxxix.). Shechem proposed to make the usual reparation by paying a sum to the father and marrying her (Gen. xxxiv. 12). But in this case the suitor was an alien, and the crown of the offence consisted in its having been committed by an alien against the favored people of God; he had "wrought folly in Israel" (xxxiv. 7). The proposals of Hamor, who acted as his deputy, were framed on the recognition of the hitherto complete separation of the two peoples; he proposed the fusion of the two by the establishment of the rights of intermarriage and commerce. The sons of Jacob, bent upon revenge, availed themselves of the eagerness, which Shechem showed, to effect their purpose; they demanded, as a condition of the proposed union, the circumcision of the Shechemites. They therefore assented; and on the third day, when the pain and fever resulting from the operation were at the highest, Simeon and Levi, own brothers to Dinah, attacked them unexpectedly, slew all the males, and plundered their city.

Dionys'ius the Areopagite (Acts xvii. 34), an eminent Athenian, converted to Christianity by the preaching of St. Paul. He is said to have been first bishop of Athens. The writings which were once attributed to him are now confessed to be the production of some neo-Platonists of the 6th century.

Disciple. [Schools.]

Diseases. [Medicine.]

Dish. [Basin; Charger.] In ancient Egypt, and also in Judaea, guests at the table handled their food with the fingers. The same is the case in modern Egypt. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat or other con-

tents of the dish. To pick out a delicate morsel and hand it to a friend is esteemed a compliment, and to refuse such an offering is contrary to good manners. Judas dipping his hand in the same dish with our Lord was showing especial friendliness and intimacy.

Dispersion, The Jews of the, or simply The Dispersion, was the general title applied to those Jews who remained settled in foreign countries after the return from the Babylonian exile, and during the period of the second Temple. At the beginning of the Christian era the Dispersion was divided into three great sections, the Babylonian, the Syrian, the Egyptian. From Babylon the Jews spread throughout Persia, Media, and Parthia. Large settlements of Jews were established in Cyprus, in the islands of the Aegaean, and on the western coast of Asia Minor. The Jews of the Syrian provinces gradually formed a closer connection with their new homes, and together with the Greek language adopted in many respects Greek ideas. This Hellenizing tendency, however, found its most free development at Alexandria. The Jewish settlements established there by Alexander and Ptolemy I. became the source of the African dispersion, which spread over the north coast of Africa, and perhaps inland to Abyssinia. At Cyrene and Berenice (Tripoli) the Jewish inhabitants formed a considerable portion of the population. The Jewish settlements in Rome were consequent upon the occupation of Jerusalem by Pompey, B. C. 63. The captives and emigrants whom he brought with him were located in the trans-Tiberine quarter. In the reign of Claudius the Jews become objects of suspicion from their immense numbers; and the internal disputes led to their banishment from the city (Acts xviii. 2). This expulsion, if general, can only have been temporary, for in a few years the Jews at Rome were numerous (Acts xxviii. 17, ff.). The influence of the Dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the day of Pentecost represented each Division of the Dispersion Acts ii. 9-11; (1) Parthians . . . Mesopotamia; (2) Judaea (i. e. Syria) . . . Pamphylia; (3) Egypt . . . Greece; (4) Romans . . .), and these converts naturally prepared the way for the apostles in the interval which preceded the beginning of the separate apostolic missions. St. James and St. Peter wrote to the Jews of the Dispersion (Jam. i. 1; 1 Pet. i. 1).

Divination has been universal in all ages, and all nations alike civilized and savage. Numerous forms of divination are mentioned, such as divination by rods (Hos. iv. 12; divination by arrows (Ez. xxi. 21); divination by cups (Gen. vliv. 5); consultation of Teraphim (Zech. x. 2; Ez. xxi. 21; 1 Sam. xv. 23) [Terapaim]; divination by the liver (Ez. xxi. 21); divination by dreams (Deut. xiii. 2, 3; Judg. vii. 13; Jer. xxiii. 32); consultation of oracles (Is. xli. 21-24, vliv. 7). Moses forbade every species of divination because a prying into the future clouds the mind with superstition, and because it would have been an incentive to idolatry: indeed the frequent denunciations of the sin in the prophets tend to prove that these forbidden arts presented peculiar temptations to apostate Israel. But God supplied his people with substitutes for divination, which would have rendered it superfluous, and left them in no doubt as to his will in circumstances of danger, had they continued faithful. It was only when they were unfaithful that the revelation was withdrawn (1 Sam. xxviii. 6; 2 Sam. ii. 1, v. 23, &c.). Superstition not unfrequently goes hand in hand with scepticism, and hence, amid the general infidelity prevalent through the Roman empire at our Lord's coming, imposture was rampant; as a glance at the pages of Tacitus will suffice to prove. Hence the lucrative trades of such men as Simon Magus (Acts viii. 9), Bar-jesus (Acts viii. 6, 8), the slave with the spirit of Python (Acts xvi. 16), the vagabond Jews, exorcists (Luke xi. 19; Acts xix. 13), and others (2 Tim. iii. 13; Rev. xix. 20, &c.), as well as the notorious dealers in magical books at Ephesus (Acts xix. 19).

Divorce. The law regulating this subject is found Deut. xxiv. 1-4, and the cases in which the right of a husband to divorce his wife was lost, are stated ib. xxii. 19, 29. The ground of divorce is a point on which the Jewish doctors of the period of the N. T. widely differed; the school of Shammai seeming to limit it to a moral delinquency in the woman, whilst that of Hillel extended it to trifling causes, e. g., if the wife burnt the food she was cooking for her husband. The Pharisees wished perhaps to embroil our Saviour with these rival schools by their question (Matt. xix. 3); by His answer to which, as well as by His previous maxim (v. 31), he declares that but for their hardened state of heart, such questions would have no place. Yet from the distinction made, "but I say unto you," v. 31, 32, it seems to follow, that he regarded all the lesser causes than "fornication" as standing on too weak ground, and declined the question of how to interpret the words of Moses.



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Dog, an animal frequently mentioned in Scripture. It was used by the Hebrews as a watch for their houses (Is. lvi. 10), and for guarding their flocks (Job xxx. 1). Then also, as now, troops of hungry and semi-wild dogs used to wander about the fields and streets of the cities, devouring dead bodies and other offal (1 K. xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38; 2 K. ix. 10, 36; Jer. xv. 3; Ps. lix. 6, 14), and thus became such objects of dislike that fierce and cruel enemies are poetically styled dogs in



Syrian Dog.

Ps. xxii. 16, 20. Moreover the dog being an unclean animal (Is. lxvi. 3), the terms dog, dead dog, dog's head, were used as terms of reproach, or of humility in speaking of one's self (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 K. viii. 13). Stanley mentions that he saw on the very site of Jezreel the descendants of the dogs that devoured Jezebel, prowling on the mounds without the walls for offal and carrion thrown out to them to consume.

Doors. [Gates.]



Dove.

Dove. The first mention of this bird occurs in Gen. viii. The dove's rapidity of flight is alluded to in Ps. lv. 6; the beauty of its plumage in Ps. lxviii. 13; its dwelling in the rocks and valleys in Jer. xlviii 28, and Ez. vii. 16; its mournful voice in Is. xxxviii. 14, lix. 11; Nah. ii. 7; its harmlessness in Matt. x. 16; its simplicity in Hos. vii. 11, and its amativeness in Cant. i. 15, ii. 14. Doves are kept in a domesticated state in many parts of the East. In Persia pigeon-houses are erected at a distance from the dwellings, for the purpose of collecting the dung as manure. There is probably an allusion to such a custom in Is. lx. 8.

Dove's Dung. Various explanations have been given of the passage in 2 K. vi. 25, which describes the famine of Samaria to have been so excessive, that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cab of dove's dung for five pieces of silver." Bochart has labored to show that it denotes a species of vicer, "chick-pea," which he says the Arabs call usnân, and sometimes improperly "dove's or sparrow's dung." It can scarcely be believed that even in the worst horrors of a siege a substance so vile as is implied by the literal rendering should have been used for food.



Star of Bethlehem.
(Dove's Dung.)

Dowry. [Marriage.]

Drachm (2 Macc. iv. 19, x. 20, xii. 43; Luke xv. 8, 9), a Greek silver coin, varying in weight on account of the use of different talents. In Luke (A. V. "piece of silver") denarii seem to be intended. [Money; Silver, Piece of.]

Dragon. The translators of the A. V., apparently following the Vulgate, have rendered by the same word "dragon" the two Hebrew words Tan and Tannin, which appear to be quite distinct in meaning. I. The former is used, always in the plural, in Job xxx. 29; Is. xxxiv. 13, xliii. 20; in Is. xiii. 22; in Jer. x. 22, xlix. 33; in Ps. xliv. 19; and in Jer. ix. 11, xiv. 6, li. 37; Mic. i. 8. It is always applied to some creatures inhabiting the desert, and we should conclude from this that it refers rather to some wild beast than to a serpent. The Syriac renders it by a word which, according to Pococke, means a "jackal." II. The word tannin seems to refer to any great monster, whether of the land or the sea, being indeed

more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. When we examine special passages we find the word used in Gen. i. 21, of the great sea-monsters, the representatives of the inhabitants of the deep. On the other hand, in Ex. vii. 9, 10, 12, Deut. xxxii. 33, Ps. xci. 13, it refers to land-serpents of a powerful and deadly kind. In the N. T. it is only found in the Apocalypse (Rev. xii. 3, 4, 7, 9, 16, 17, &c.), as applied metaphorically to "the old serpent, called the Devil, and Satan," the description of the "dragon" being dictated by the symbolical meaning of the image rather than by any reference to any actually existing creature. The reason of this scriptural symbol is to be sought not only in the union of gigantic power with craft and malignity, of which the serpent is the natural emblem, but in the record of the serpent's agency in the temptation (Gen. iii.).

Dram. [Daric.]

Dreams. The Scripture declares, that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. But, in accordance with the principle enunciated by St. Paul in 1 Cor. xiv. 15, dreams in which the understanding is asleep, are placed below the visions of prophecy, in which the understanding plays its part. It is true that the book of Job, standing as it does on the basis of "natural religion," dwells on dreams and "visions in deep sleep," as the chosen method of God's revelation of Himself to man (see Job. iv. 13, vii. 14, xxxiii. 15). But in Num. xii. 6; Deut. xiii. 1, 3, 5; Jer. xxvii. 9; Joel ii. 28, &c., dreamers of dreams, whether true or false, are placed below "prophets," and even below "diviners;" and similarly in the climax of 1 Sam. xxviii. 6, we read that "Jehovah answered Saul not, neither by dreams, nor by Urim [by symbol], nor by prophets." Under the Christian dispensation, while we read frequently of trances and visions, dreams are never referred to as vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant. And, where dreams are recorded as means of God's revelation to His chosen servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of Him.

Dress. This subject includes the following particulars: 1. Materials. 2. Color and decoration. 3. Name, form, and mode of wearing the various articles. 4. Special usages relating thereto. 1. The earliest and simplest robe was made out of the leaves of a tree, portions of which were sewn together, so as to form an apron (Gen. iii. 7). After the fall, the skins of animals supplied a more durable material (Gen. iii. 21). The "mantle" worn by Elijah appears to have been the skin of a sheep or some other animal with the wool left on. Pelisses of sheepskin still form an ordinary article of dress in the East. The art of weaving hair was known to the Hebrews at an early period (Ex. xxvi. 7; xxxv. 6); the sackcloth used by mourners was of this material. John the Baptist's robe was of camel's hair (Matt. iii. 4). Wool, we may presume, was introduced at a very early period, the flocks of the



Fringed Garment.

pastoral families being kept partly for their wool (Gen. xxxviii. 12): it was at all times largely employed, particularly for the outer garments (Lev. xiii. 47; Deut. xxii. 11; &c.). It is probable that the acquaintance of the Hebrews with linen, and perhaps cotton, dates from the period of the captivity in Egypt, when they were instructed in the manufacture (1 Chr. iv. 21). Silk was not introduced until a very late period. (Rev. xviii. 12). 2. Color and decoration.—The prevailing color of the Hebrew dress was the natural white of the materials employed. It is uncertain when the art of dyeing became known to the Hebrews; the dress worn by Joseph (Gen. xxxvii. 3, 23) is variously taken to be either a "coat of divers colors," or a tunic furnished with sleeves and reaching down to the ankles. The latter is probably the correct sense. The notice of scarlet thread (Gen. xxxviii. 28) implies some acquaintance with

dyeing. The Egyptians had carried the art of weaving and embroidery to a high state of perfection, and from them the Hebrews learned various methods of producing decorated stuffs. The elements of ornamentation were—(1) weaving with threads previously dyed (Ex. xxxv. 25); (2) the introduction of gold thread or wire (Ex. xxvii. 6, ff.); (3) the addition of figures. Robes decorated with gold (Ps. xlv. 13), and at a later period with silver thread (cf. Acts xii. 21), were worn by royal personages; other kinds of embroidered robes were worn by the wealthy both of Tyre (Ez. xvi. 13) and Palestine (Judg. v. 30; Ps. xlv. 14). (3) The names, forms, and mode of wearing the robes. The general characteristics of Oriental dress have indeed preserved a remarkable uniformity in all ages: the modern Arab dresses much as the ancient Hebrew did. The costume of the men and women was very similar; there was sufficient difference, however, to mark the sex, and it was strictly forbidden to a woman to wear the appendages, such as the staff, signet-ring, and other ornaments, or, according to Josephus, the weapons, of a man; as well as to a man to wear the outer robe of a woman (Deut. xxii. 5). We shall first describe the robes which were common to the two sexes, and then those which were peculiar to women. (1.) The cethôneth was the most essential article of dress. It was a closely-fitting garment, resembling in form and use our shirt, though unfortunately translated coat in the A. V. The material of which it was made was either wool, cotton, or linen. The primitive cethôneth was without sleeves and reached only to the knee. Another kind reached to the wrists and ankles. It was in either case kept close to the body by a girdle, and the fold formed by the overlapping of the robe served as an inner pocket. A person wearing the cethôneth alone was described as naked, A. V. (2.) The sâdîn appears to have been a wrapper of fine linen, which might be used in various ways, but especially as a nightshirt (Mark xiv. 51). (3.) The meîl was an upper or second tunic, the difference being that it was longer than the first. As an article of ordinary dress it was born by kings (1 Sam. xxiv. 4), prophets (1 Sam. xxviii. 14), nobles (Job i. 20), and youths (1 Sam. ii. 19). It may, however, be doubted whether the term is used in its specific sense in these passages, and not rather for any robe that chanced to be worn over the cethôneth. Where two tunics are mentioned (Luke iii. 11) as being worn at the same time, the second would be a meîl; travellers generally wore two, but the practice was forbidden to the disciples (Matt. x. 10; Luke ix. 3). The dress of the middle and upper classes in modern Egypt illustrated the customs of the Hebrews. (4.) The ordinary outer garment consisted of a quadrangular piece of woollen cloth, probably resembling in shape a Scotch plaid. The size and texture would vary with the means of the wearer. The Hebrew terms referring to it are—simlah, sometimes put for clothes generally (Gen. xxxv. 2, xxxvii. 34; Ex. iii. 22, xxii. 9; Deut. x. 18; Is. iii. 7, iv. 1); beged, which is more usual in speaking of robes of a handsome and substantial character (Gen. xxvii. 15, xli. 42; Ex. xxviii. 2; 1 K. xxii. 10; 2 Chr. xviii. 9; Is. lxiii. 1); cesûth, appropriate to passages where covering or protection is the prominent idea (Ex. xxii. 26; Job xxvi. 6, xxxi. 19); and lastly lebûsh, usual in poetry, but specially applied to a warrior's cloak (2 Sam. xx. 8), priests' vestments (2 K. x. 32), and royal apparel (Esth. vi. 11, viii. 15). Another term, mad, is specifically applied to a long cloak (Judg. ii. 16; 2 Sam. xx. 8), and to the priest's coat (Lev. vi. 10). The beged might be worn in various ways, either wrapped round the body, or worn over the shoulders, like a shawl, with the ends or "skirts" hanging down in front, or it might be thrown over the head, so as to conceal the face (2 Sam. xv. 30; Esth. vi. 12). The ends were skirted with a fringe and bound with a dark purple ribbon (Num. xv. 38): it was confined at the waist by a girdle, and the fold, formed by the overlapping of the robe, served as a pocket. The dress of the women differed from that of the men in regard to the outer garment, the cethôneth being worn equally by both sexes (Cant. v. 3). The names of their distinctive robes were as follows: (1) mitpachath (veil, wimple, A. V.), a kind of shawl (Ruth iii. 15; Is. iii. 22); (2) ma'atâphan (mantle, A. V.), another kind of shawl (Is. iii. 22); (3) tsaîph (veil, A. V.), probably a light summer dress of handsome appearance and of ample dimensions; (4) râdîd (veil, A. V.), a similar robe (Is. iii. 23; Cant. v. 7); (5) pethîgî (stomacher, A. V.), a term of doubtful origin, but probably significant of a gay holiday dress (Is. iii. 24); (6) gilyonim (Is. iii. 23), also a doubtful word, probably means, as in the A. V., glasses. The garments of females were terminated by an ample border of fringe (skirts, A. V.), which concealed the feet (Is. xlvii. 2; Jer. xiii. 22). The travelling cloak referred to by St. Paul (2 Tim. iv. 13) is generally identified with the Roman paenula, of which it may be a corruption. It is, however, otherwise explained as a travelling-case for carrying clothes or books. 4. Special usages relating to dress.—The length of the

dress rendered it inconvenient for active exercise; hence the outer garments were either left in the house by a person working close by (Matt. xxiv. 18) or were thrown off when the occasion arose (Mark x. 50; John xiii. 4; Acts vii. 58), or, if this was not possible, as in the case of a person travelling, they were girded up (1 K. xviii. 46; 2 K. iv. 29; ix. 1; 1 Pet. i. 13); on entering a house the upper garment was probably laid aside, and resumed on going out (Acts xii. 8). In a sitting posture, the garments concealed the feet; this was held to be an act of reverence (Is. vi. 2). The number of suits possessed by the Hebrew was considerable: a single suit consisted of an under and upper garment. The presentation of a robe in many instances amounted to installation or investiture (Gen. xli. 42; Esth. viii. 15; I . xxii. 21); on the other hand, taking it away amounted to dismissal from office (2 M cc. iv. 38). The production of the best robe was a mark of special honor in a household (Luke xv. 22). The number of robes thus received or kept in store for presents was very large, and formed one of the main elements of wealth in the East (Job xxii. 16; Matt. vi. 19; James v. 2), so that to have clothing=to be wealthy and powerful (Is. iii. 6, 7). On grand occasions the entertainer offered becoming robes to his guests. The business of making clothes devolved upon women in a family (Prov. xxxi. 22; Acts ix. 39); little art was required in what we may term the tailoring department; the garments came forth from the most part ready made from the loom, so that the weaver supplanted the tailor.

Drink, Strong. The Hebrew term shêcar, in its etymological sense, applies to any beverage that had intoxicating qualities. We may infer from Cant. viii. 2 that the Hebrews were in the habit of expressing the juice of other fruits besides the grape for the purpose of making wine; the pomegranate, which is there noticed, was probably one out of many fruits so used. With regard to the application of the term in later times we have the explicit statement of Jerome, as well as other sources of information, from which we may state that the following beverages were known to the Jews: 1. Beer, which was largely consumed in Egypt under the name of bythus, and was thence introduced into Palestine. It was made of barley; certain herbs, such as lupine and skirret, were used as substitutes for hops. 2. Cider, which is noticed in the Mishna as a pleasant wine. 3. Honey-wine, of which there were two sorts, one consisting of a mixture of wine, honey, and pepper; the other a decoction of the juice of the grape, termed debash (honey) by the Hebrews, and dibs by the modern Syrians. 4. Date-wine, which was also manufactured in Egypt. It was made by mashing the fruit in water in certain proportions. 5. Various other fruits and vegetables are enumerated by Pliny as supplying materials for factitious or home-made wine, such as figs, millet, the carob fruit, &c. It is not improbable that the Hebrews applied raisins to this purpose in the simple manner followed by the Arabians, viz., by putting them in jars of water and burying them in the ground until fermentation takes place.

Dromedary. [Camel.]

Dulcimer, a musical instrument, mentioned in Dan. iii. 5, 15, probably the bagpipe. The same instrument is still in use among peasants in the N. W. of Asia and in Southern Europe, where it is known by the similar name Sampogna or Zampogna.

Dung. The uses of dung were twofold, as manure, and as fuel. The manure consisted either of straw steeped in liquid manure (Is. xxv. 10), or the sweepings (Is. v. 25) of the streets and roads, which were carefully removed from about the houses and collected in heaps outside the walls of the towns at fixed spots (hence the dung-gate at Jerusalem Neh. ii. 13), and thence removed in due course to the fields. The mode of applying manure to trees was by digging holes about their roots and inserting it (Luke xiii. 8), as still practised in Southern Italy. In the case of sacrifices the dung was burnt outside the camp (Ex. xxix. 14; Lev. iv. 11, viii. 17; Num. xix. 5): hence the extreme opprobrium of the threat in Mal. ii. 3. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure (Deut. xxiii. 12, ff.): it was the grossest insult to turn a man's house into a receptacle for it (2 K. x. 27; Ezr. vi. 11; Dan. ii. 5, iii. 29, "dunghill," A. V.); public establishments of that nature are still found in the large towns of the East.—The difficulty of procuring fuel in Syria, Arabia, and Egypt, has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes (Ez. iv. 12, 15), and equable heat which it produced adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins.

Dungeon. [Prison.]

Dust. [Mourning.]

E.

Eagle. The Hebrew word, which occurs frequently in the O. T., may denote a particular species of the Falconidae, as in Lev. xi.

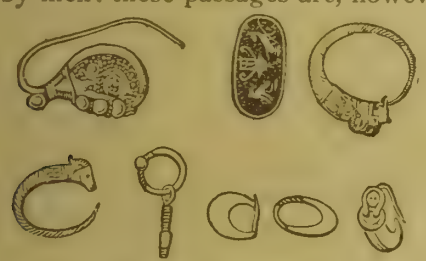


THE CREATION OF EVE. G. F. WATTS. AFTER THE ORIGINAL PAINTING.

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13; Deut. xiv. 12, where the nesher is distinguished from the ossifrage (osprey, and other raptatorial birds; but the term is used also to express the griffon vulture in two or three passages. At least four distinct kinds of eagles have been observed in Palestine, viz., the golden eagle, the spotted eagle, the commonest species in the rocky districts, the imperial eagle, and the very common, which preys on the numerous reptilia of Palestine. The Heb. nesher may stand for any of these different species, though perhaps more particular reference to the golden and imperial eagles and the griffon vulture may be intended. The figure of an eagle is now and has been long a favorite military ensign. The Persians so employed it; a fact which illustrates the passage in Is. xlvi. 11. The same bird was similarly employed by the Assyrians and the Romans.

Earrings. The material of which earrings were made was generally gold (Ex. xxxii. 2), and their form circular. They were worn by women and by youth of both sexes (Ex. l. c.). It had been inferred from the passage quoted, and from Judg. viii. 24, that they were not worn by men: these passages are, however, by



Egyptian Earrings.

no means conclusive. The earring appears to have been regarded with superstitious reverence as an amulet. On this account they were surrendered along with the idols by Jacob's household (Gen. xxxv. 4). Chardin describes earrings, with talismanic figures and characters on them, as still existing in the East. Jewels were sometimes attached to the rings. The size of the earrings still worn in eastern countries far exceeds what is usual among ourselves; hence they formed a handsome present (Job. xlii. 11), or offering to the service of God (Num. xxxi. 50).

Earth. The term is used in two widely different senses: (1) for the material of which the earth's surface is composed; (2) as the name of the planet on which man dwells. The Hebrew language discriminates between these two by the use of separate terms, Adamah for the former, Erets for the latter. I. Adamah is the earth in the sense of soil or ground, particularly as being susceptible of cultivation. The earth supplied the elementary substance of which man's body was formed, and the terms adam and adamah are brought into juxtaposition, implying an etymological connection (Gen. ii. 7). II. Erets is applied in a more or less extended sense: 1. to the whole world (Gen. i. 1); 2. to land as opposed to sea (Gen. i. 10); 3. to a country (Gen. xxi. 32); 4. to a plot of ground (Gen. xxiii. 15); and 5. to the ground on which a man stands (Gen. xxxiii. 3). The two former senses alone concern us, the first involving an inquiry into the opinions of the Hebrews on Cosmogony, the second on Geography. I. Cosmogony. 1. The earth was regarded not only as the central point of the universe, but as the universe itself, every other body—the heavens, sun, moon, and stars—being subsidiary to, and, as it were, the complement of the earth. 2. The earth was regarded in a twofold aspect; in relation to God, as the manifestation of His infinite attributes; in relation to man, as the scene of his abode. 1. The Hebrew cosmogony is based upon the leading principle that the universe exists, not independently of God, nor yet co-existent with God, nor yet in opposition to Him, as a hostile element, but dependently upon Him, subsequently to Him, and in subjection to Him. 2. Creation was regarded as a progressive work—a gradual development from the inferior to the superior orders of things. II. Geography. There seem to be traces of the same ideas as prevailed among the Greeks, that the world was a disk (Is. xl. 22), bordered by the ocean, with Jerusalem as its centre, like Delphi, as the navel, or, according to another view, the highest point of the world. As to the size of the earth, the Hebrews had but a very indefinite notion.

Earthenware. [Pottery.]

Earthquake. Earthquakes, more or less violent, are of frequent occurrence in Palestine, as might be expected from the numerous traces of volcanic agency visible in the features of that country. The recorded instances, however, are but few; the most remarkable occurred in the reign of Uzziah (Am. i. 1; Zech. xiv. 5), which Josephus connected with the sacrilege and consequent punishment of that monarch (2 Chr. xxvi. 16, ff.). From Zech. xiv. 4, we are led to infer that a great convulsion took place at this time in the Mount of Olives, the mountain being split so as to leave a valley between its summits. Josephus records something of the sort, but his account is by no means clear. We cannot but think that the two accounts have the same foundation, and that the Mount of Olives was really af-

fected by the earthquake. An earthquake occurred at the time of our Saviour's crucifixion (Matt. xxvii. 51-54), which may be deemed miraculous rather from the conjunction of circumstances than from the nature of the phenomenon itself. Earthquakes are not unfrequently accompanied by fissures of the earth's surface; instances of this are recorded in connection with the destruction of Korah and his company (Num. xvi. 32), and at the time of our Lord's death (Matt. xxxvii. 51); the former may be paralleled by a similar occurrence at Oppido in Calabria A. D. 1783, where the earth opened to the extent of 500, and a depth of more than 200 feet.

East. The Hebrew terms, descriptive of the east, differ in idea, and, to a certain extent, in application; (1) kedem properly means that which is before or in front of a person, and was applied to the east from the custom of turning in that direction when describing the points of the compass, before, behind, the right, and the left, representing respectively E., W., S., and N. (Job xxiii. 8, 9); (2) mizrach means the place of the sun's rising. Bearing in mind this etymological distinction, it is natural that kedem should be used when the four quarters of the world are described (as in Gen. xiii. 14, xxviii. 14; Job xxiii, 8, 9; Ez. xlvii. 18, ff.), and mizrach when the east is only distinguished from the west (Josh. xi. 3; Ps. l. 1, ciii. 12, cxiii. 3; Zech. viii. 7), or from some other one quarter (Dan. viii. 9, xi. 44; Am. viii. 12); exceptions to this usage occur in Ps. cvii, 3, and Is. xliii. 5; each, however, admitting of explanation. Again, kedem is used in a strictly geographical sense to describe a spot or country immediately before another in an easterly direction; hence it occurs in such passages as Gen. ii. 8, iii. 24, xi. 2, xiii. 11, xxv. 6; and hence the subsequent application of the term, as a proper name (Gen. xxv. 6, eastward, unto the land of Kedem), to the lands lying immediately eastward of Palestine, viz., Arabia, Mesopotamia, and Babylonia; on the other hand mizrach is used of the far east with a less definite signification (Is. xli. 2, 25, xliii. 5, xlvi. 11).

Easter. The occurrence of this word in the A. V. of Acts xii. 4, is chiefly noticeable as an example of the want of consistency in the translators. In the earlier English versions Easter had been frequently used as the translation of pascha. At the last revision Passover was substituted in all passages but this. [Passover.]

Eb'en-e'zer ("the stone of help"), a stone set up by Samuel after a signal defeat of the Philistines, as a memorial of the "help" received on the occasion from Jehovah (1 Sam. vii. 12). Its position is carefully defined as between Mizpeh and Shen.

Ebony occurs only in Ez. xxvii. 15, as one of the valuable commodities imported into Tyre by the men of Dedan. The best kind of ebony is yielded by a tree which grows in Ceylon and Southern India.

Ecclesias'tes. The title of this book is in Hebrew Koheleth, a feminine noun, signifying one who speaks publicly in an assembly, and hence rendered in the Septuagint by Ecclesiastes, which is adopted in the English version. Koheleth is the name by which Solomon speaks of himself throughout the book. "The words of the preacher (Heb. Koheleth) the son of David, king of Jerusalem" (i. 1). The apparent anamoly of the feminine termination indicates that the abstract noun has been transferred from the office to the person holding it. The Book is that which it professes to be,—the confession of a man of wide experience looking back upon his past life and looking out upon the disorders and calamities which surround him. The writer is a man who has sinned in giving way to selfishness and sensuality, who has paid the penalty of that sin in satiety and weariness of life, but who has through all this been under the discipline of a divine education, and has learnt from it the lesson which God meant to teach him. It is tolerably clear that the recurring burden of "Vanity of vanities" and the teaching which recommends a life of calm enjoyment, mark, whenever they occur, a kind of halting-place in the succession of thoughts.

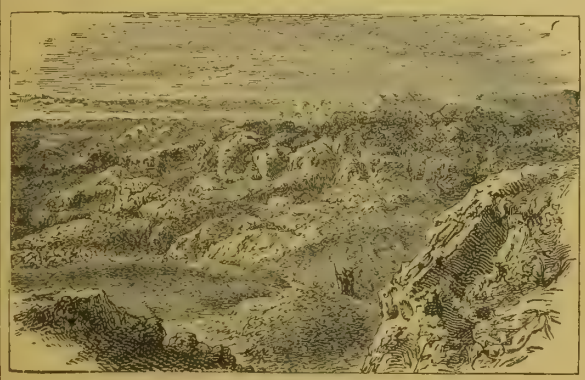
Ecclesias'ticus, one of the books of the Apocrypha, is the title given in the Latin Version to the book which is called in the Septuagint The Wisdom of Jesus the Son of Sirach. The word designates the character of the writing, as publicly used in the service of the Church. The writer describes himself as Jesus (i. e. Jeshua) the son of Sirach, of Jerusalem (i. 27), but we know nothing of the author. The language in which the book was originally composed was Hebrew, i. e. perhaps the Aramean dialect; and the Greek translation incorporated in the LXX. was made by the grandson of the author in Egypt "in the reign of Euergetes," perhaps Ptolemy VII. Physcon, who also bore the surname of Euergetes (B. C. 170-117).

Eclipse of the Sun. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon (Am. viii. 9; Mic. iii. 6; Zech. xiv. 6; Joel ii. 10, 31, iii. 15). Some of these notices probably refer to

eclipses that occurred about the time of the respective compositions: thus the date of Amos coincides with a total eclipse, which occurred Feb. 9, B. C. 784, and was visible at Jerusalem shortly after noon; that of Micah with the eclipse of June 5, B. C. 716. A passing notice in Jer. xv. 9 coincides in date with the eclipse of Sept. 30, B. C. 610, so well known from Herodotus's account (i. 74, 103). The darkness that overspread the world at the crucifixion cannot with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover.

E'den (pleasure). 1. The first residence of man, called in the Septuagint Paradise. The latter is a word of Persian origin, and describes an extensive tract of pleasure land, somewhat like an English park; and the use of it suggests a wider view of man's first abode than a garden. The description of Eden is as follows:—"And the Lord God planted a garden in Eden eastward. . . . And a river goeth forth from Eden to water the garden; and from thence it is divided and becomes four heads (or arms). The name of the first is Pison: that is it which compasseth the whole land of Havilah, where is the gold. And the gold of that land is good: there is the bdellium and the onyx stone. And the name of the second river is Gihon; that is it which compasseth the whole land of Cush. And the name of the third river is Hiddekel; that is it which floweth before Assyria. And the fourth river, that is Euphrates" (Gen. ii. 8-14). In the eastern portion then of the region of Eden was the garden planted. The Hiddekel is the Tigris; but with regard to the Pison and Gihon, a great variety of opinion exists. Many ancient writers, as Josephus, identified the Pison with the Ganges, and the Gihon with the Nile. Others, guided by the position of the two known rivers, identify the two unknown ones with the Phasis and Araxes, which also have their sources in the highlands of Armenia. Others, again, have transferred the site to the sources of the Oxus and Jaxartes, and place it in Bactria; others, again, in the valley of Cashmere. Such speculations may be multiplied ad infinitum, and have sometimes assumed the wildest character. 2. One of the marts which supplied the luxury of Tyre with richly embroidered stuffs. It is associated with Haran, Sheba, and Asshur. In 2 K. xix. 12, and Is. xxxvii. 12, "the sons of Eden" are mentioned with Gozan, Haran, and Rezeph, as victims of the Assyrian greed of conquest. In the absence of positive evidence, probability seems to point to the N. W. of Mesopotamia as the locality of Eden. 3. Beth-Eden, "house of pleasure;" probably the name of a country residence of the kings of Damascus (Am. i. 5).

E'dom, Idume'a, or Idumae'a. The name Edom was given to Esau, the first-born son of Isaac, and twin brother of Jacob, when he sold his birthright to the latter for a meal of lentil pottage. The country which the Lord subsequently gave to Esau was hence called the "field of Edom" (Gen. xxxii. 3), or "land of Edom" (Gen. xxxvi. 16; Num. xxxiii. 37), and his descendants were called the Edomites. Edom was previously called Mount Seir (Gen. xxxii. 3, xxxvi. 8), from Seir the progenitor of the Horites (Gen. xiv. 6, xxxvi. 20-22). It embraced the narrow mountainous tract (about 100 miles long by 20 broad) extending along the eastern side of the Arabah from the northern end of the gulf of Elath to near the south-



Approach to Edom.

ern end of the Dead Sea. It was separated from Moab on the N. by the "brook Zered" (Deut. ii. 13, 14, 18), probably the modern Wady-el-Ahsy. The ancient capital of Edom was Bozrah (Buseireh) near the northern border (Gen. xxxvi. 33; Is. xxxiv. 6, lxiii. 1; Jer. xlix. 13, 22). But Sela (Petra) appears to have been the principal stronghold in the days of Amaziah (B. C.) 838; (2 K. xiv. 7): Elath and Eziongeber were the sea-ports (2 Sam. viii. 14; 1 K. ix. 26). Esau's bitter hatred to his brother Jacob for fraudulently obtaining his blessing appears to have been inherited by his latest posterity. The Edomites peremptorily refused to permit the Israelites to pass through their land (Num. xx. 18-21). For a period of 400 years we hear no more of the Edomites. They were then attacked and defeated by Saul (1 Sam. xiv. 47). Some forty years later David overthrew their army in the "Valley of Salt," and his general, Joab, following up the victory, destroyed nearly the whole male population (1 K. xi. 15, 16), and placed Jewish garrisons in all the strongholds of Edom (2 Sam. viii. 13, 14). In the reign of

Jehoshaphat (B. C. 914) the Edomites attempted to invade Israel in conjunction with Ammon and Moab, but were miraculously destroyed in the valley of Berachah (2 Chr. xx. 22). A few years later they revolted against Jehoram, elected a king, and for half a century retained their independence (2 Chr. xxi. 8). They were then attacked by Amaziah, and Sela their great stronghold was captured (2 K. xiv. 7; 2 Chr. xxv. 11, 12). Yet the Israelites were never able again completely to subdue them (2 Chr. xxviii. 17). When Nebuchadnezzar besieged Jerusalem the Edomites joined him, and took an active part in the plunder of the city and slaughter of the Jews. Their cruelty at that time seems to be specially referred to in the 137th Psalm. It was on account of these acts of cruelty committed upon the Jews in the day of their calamity that the Edomites were so fearfully denounced by the later prophets (Is. xxxiv. 5-8, lxiii. 1-4; Jer. xlix. 17; Lam. iv. 21; Ez. xxv. 13, 14; Am. i. 11, 12; Obad. 10, sq.). On the conquest of Judah, the Edomites were permitted to settle in southern Palestine. For more than four centuries they continued to prosper. But during the warlike rule of the Maccabees they were again completely subdued, and even forced to conform to Jewish laws and rites, and submit to the government of Jewish prefects. The Edomites were now incorporated with the Jewish nation. From this time the



Tombs at Petra in Edom.

Edomites, as a separate people, disappear from the page of history.—Little is known of their religion; but that little shows them to have been idolaters (2 Chr. xxv. 14, 15, 20). Their habits were singular. The Horites, their predecessors in Mount Seir, were, as their name implies, troglodytes, or dwellers in caves; and the Edomites seem to have adopted their dwellings as well as their country. Everywhere we meet with caves and grottos hewn in the soft sandstone strata.

E'domites. [Edom.]

Egypt (land of the copts) a country occupying the northeastern angle of Africa. Its limits appear always to have been very nearly the same. In Ezekiel (xxix. 10, xxx. 6) the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present.



The Sphinx, Egypt.

Names.—The common name of Egypt in the Bible is "Mizraim," or more fully "the land of Mizraim." The Arabic name of Egypt, Mizr, signifies "red mud." Egypt is also called in the Bible "the land of Ham" (Ps. cv. 23, 27; comp. lxxviii. 51), a name most probably referring to Ham the son of Noah; and "Rahab," the proud or insolent; both these appear to be poetical appellations. The common ancient Egyptian name of the country is written in hieroglyphics KEM, which was perhaps pronounced Chem. The general appearance of the country cannot have greatly changed since the days of Moses. The Delta was always a vast level plain, although of old more perfectly watered than now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Anciently, however, the rushes must have been abundant; whereas now they have almost disappeared, except in the lakes. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly bare yellow mountains or the sand-strewn rocky desert on either side. The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland very rare. Cultivation nowhere depends upon it. This absence



"AND GOD SAID, LET THERE BE LIGHT." JOHN MARTIN. REPRODUCED FROM AN ORIGINAL MEZZOTINT.

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of rain is mentioned in Deut. (xi. 10, 11) as rendering artificial irrigation necessary, unlike the case of Palestine, and in Zech. (xiv. 18) as peculiar to the country. Egypt has been visited in all ages by severe pestilences. Famines are frequent, and one in the middle ages seems to have been even more severe than that of Joseph. The inundation of the Nile fertilizes and sustains the country, and makes the river its chief blessing. The Nile was on this account anciently worshipped. The rise begins in Egypt about the summer solstice, and the inundation commences about two months later. The greatest height is attained about or somewhat after the autumnal equinox. The inundation lasts about three months. The ancient prosperity of Egypt is attested by the Bible as well as by the numerous monuments of the country. As early as the age of the Great Pyramid it must have been densely populated. The contrast of the present state of Egypt to its former prosperity is more to be ascribed to political than to physical causes. Egypt is naturally an agricultural country. As far back as the days of Abraham, we find that when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph it was evidently the granary, at least during



Front of Temple at Aboo Simbel, Nubia.

famines, of the nations around. The inundation, as taking the place of rain, has always rendered the system of agriculture peculiar; and the artificial irrigation during the time of low Nile is necessarily on the same principle. Vines were extensively cultivated. Of other fruit-trees, the date-palm was the most common and valuable. The gardens resembled the fields, being watered in the same manner by irrigation. On the tenure of land much light is thrown by the history of Joseph. Before the famine each city and large village had its field (Gen. xli. 48); but Joseph gained for Pharaoh all the land, except that of the priests, in exchange for food, and required for the right thus obtained a fifth of the produce, which became a law (xlvii. 20-26). The basis of the religion was Nigritian fetichism, the lowest kind of nature-worship, differing in different parts of the country, and hence obviously in-



Pyramids of Gizeh, Egypt.

digenous. Upon this were ingrafted, first, cosmic worship, mixed up with traces of primeval revelation, as in Babylonia; and then, a system of personifications of moral and intellectual abstractions. There were three orders of gods—the eight great gods, the twelve lesser, and the Osirian group. There was no prominent hero-worship, although deceased kings and other individuals often received divine honors. The great doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, were taught. There are some notices of the Egyptian army in the O. T. They show, like the monuments, that its most important branch was the chariot-force. The Pharaoh of the Exodus led 600 chosen chariots besides his whole chariot-force in pursuit of the Israelites. The warriors fighting in chariots are probably the "horsemen" mentioned in the relation of this event and elsewhere, for in Egyptian they are called the "horse" or "cavalry." The sculptures and paintings of the tombs give us a very full insight into the domestic life of the ancient Egyptians. What most strikes us in their manners is the high position occupied by women, and the entire absence of the harem system of seclusion. Marriage appears to have been universal, at least with the richer class; and if polygamy were tolerated it was rarely practised. There

were no castes, although great classes were very distinct. The Egyptian feasts, and the dances, music, and feats which accompanied them, for the diversion of the guests, as well as the common games, were probably introduced among the Hebrews in the most luxurious days of the kingdoms of Israel and Judah. The account of the noontide dinner of Joseph (Gen. xliii. 16, 31-34) agrees with the representations of the monuments. The funeral ceremonies were far more important than any events of the Egyptian life, as the tomb was regarded as the only true home. We find frequent reference in the Bible to the magicians of Egypt (Gen. xli. 8; Ex. vii. 11, &c.). The monuments do not recognize any such art, and we must conclude that magic was secretly practised, not because it was thought to be unlawful, but in order to give it importance. The industrial arts held an important place in the occupations of the Eyyptians. The workers in fine flax and the weavers of white linen are mentioned in a manner that shows they were among the chief contributors to the riches of the country (Is. xix. 9). The fine linen of Egypt found its way to Palestine (Prov. vii. 16). Pottery was a great branch of the native manufactures, and appears to have furnished employment to the Hebrews during the bondage (Ps. lxxxi. 6, lxviii. 13; comp. Ex. i. 14). With respect to the difficult question of the period of the sojourn of the Israelites in Egypt, the following remarks may suffice. The chronology of Egypt is now so far settled that the accession of the eighteenth dynasty may be regarded as fixed to within a few years of B. C. 1525. The era of the Exodus, in the system of Ussher, is B. C. 1491. The obvious conclusion agrees with the statement of Manetho, that Moses left Egypt under Amosis, the first king of the eighteenth dynasty. The same king, as we have already seen, expelled the Shepherd Kings; and there is, in fact, no doubt that the great power of the eighteenth dynasty was connected with this expulsion. In this change of dynasty many writers see a natural explanation of the "new king who knew not Joseph." If this view is correct, Joseph would have come into Egypt under one of the later kings of the Shepherd dynasty. But, plausible as this theory is, the uncertainty in which Scriptural chronology is involved prevents us from coming to any definite conclusion. Lepsius and other eminent Egyptologers place the arrival of the Israelites under the eighteenth dynasty, and the Exodus under the nineteenth, in the year 1314 B. C. He identifies the chief oppressor, from whom Moses fled, with the great king of the nineteenth dynasty, Rameses II., and the Pharaoh of the Exodus with his son and successor Menptah, or Phthahmen. Mr. Poole, however, takes an entirely opposite view, and places not only the arrival of the Israelites in Egypt, but also the Exodus, within the dynasties of the Shepherd kings. It seems impossible to come to any definite conclusion upon the subject. The difficulty of a solution is still further increased by the uncertainty as to the length of the sojourn of the Israelites in Egypt, whether it was 215 years, according to the Septuagint, or 430 years, according to the Hebrew.

Egyptian, Egyptians. Natives of Egypt.

Elder. The term elder or old man, as the Hebrew literally imports, was one of extensive use, as an official title, among the Hebrews and the surrounding nations. It had reference to various offices (Gen. xxiv. 2, l. 7; 2 Sam. xii. 17; Ez. xxvii. 9). As betokening a political office, it applied not only to the Hebrews, but also to the Egyptians (Gen. l. 7), the Moabites and Midianites (Num. xxii. 7). Wherever a patriarchal system is in force, the office of the elder will be found, as the keystone of the social and political fabric; it is so at the present day among the Arabs, where the Sheikh (= the old man) is the highest authority in the tribe. The earliest notice of the elders acting in concert as a political body is at the time of the Exodus. They were the representatives of the people, so much so that elders and people are occasionally used as equivalent terms (comp. Josh. xxiv. 1 with 2, 19, 21; 1 Sam. viii. 4 with 7, 10, 19). Their authority was undefined, and extended to all matters concerning the public weal. When the tribes became settled the elders were distinguished by different titles according as they were acting as national representatives, as district governors over the several tribes (Deut. xxxi. 28; 2 Sam. xix. 11), or as local magistrates in the provincial towns, whose duty it was to sit in the gate and administer justice (Deut. xix. 12; Ruth iv. 9, 11; 1 K. xxi. 8). Their number and influence may be inferred from 1 Sam. xxx. 26, ff. They retained their position under all the political changes which the Jews underwent: under the Judges (Judg. ii. 7; 1 Sam. iv. 3); under the kings (2 Sam. xvii. 4); during the captivity (Jer. xxix. 1; Ez. viii. 1); subsequently to the return (Ezr. v. 5, vi. 7, 14, x. 8, 14); under the Maccabees, when they were described sometimes as the senate (1 Macc. xii. 6; 2 Macc. i. 10, iv. 44, xi. 27), sometimes by their ordinary title (1 Macc. vii. 33, xi. 23, xii. 35); and, lastly, at the commencement of the Christian era, when they are noticed as a distinct body from the Sanhedrim.

Elea'zar. Third son of Aaron, by Elisheba, daughter of Amminadab. After the death of Nadab and Abihu without children (Lev. x. 1; Num. iii. 4), Eleazar was appointed chief over the principal Levites (Num. iii. 32). With his brother Ithamar he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of high-priest (Num. xx. 28).

Elephant. The word does not occur in the text of the canonical Scriptures of the A. V., but is found as the marginal reading to Behemoth, in Job xl. 15. "Elephant's teeth" is the marginal reading for "ivory" in 1 K. x. 22; 2 Chr. ix. 41. Elephants, however, are repeatedly mentioned in the 1st and 2d books of Maccabees, as being used in warfare (1 Macc. vi.).

E'li (ascension) was descended from Aaron through Ithamar, the youngest of his two surviving sons (Lev. x. 1, 2, 12; comp. 1 K. ii. 27 with 2 Sam. viii. 17; 1 Chr. xxiv. 3). As the history makes no mention of any high-priest of the line of Ithamar before Eli, he is generally supposed to have been the first of that line who held the office. From him, his sons having died before him, it appears to have passed to his grandson, Ahitub (1 Sam. xiv. 3), and it certainly remained in his family till Abiathar, the grandson of Ahitub, was "thrust out from being priest unto the Lord" by Solomon for his share in Adonijah's rebellion (1 K. ii. 26, 27; i. 7), and the high-priesthood passed back again to the family of Eleazar in the person of Zadok (1 K. ii. 35). Its return to the elder branch was one part of the punishment which had been denounced against Eli during his lifetime, for his culpable negligence (1 Sam. ii. 22-25) when his sons by their rapacity and licentiousness profaned the priesthood, and brought the rites of religion into abhorrence among the people (1 Sam. ii. 27-36, with 1 K. ii. 27). Notwithstanding this one great blemish, the character of Eli is marked by eminent piety, as shown by his meek submission to the divine judgment (1 Sam. iii. 18), and his supreme regard for the ark of God (iv. 18). In addition to the office of high-priest he held that of judge, being the immediate predecessor of his pupil Samuel (1 Sam. vii. 6, 15-17), the last of the judges. He died at the advanced age of 98 years (1 Sam. iv. 15), overcome by the disastrous intelligence that the ark of God had been taken in battle by the Philistines, who had also slain his sons Hophni and Phinehas.

Elie'zer. 1. Abraham's chief servant, called by him "Eliezer of Damascus" (Gen. xv. 2). There is an apparent contradiction in the A. V., for it does not appear how, if he was "of Damascus," he could be "born in Abraham's house" (ver. 3). But the phrase "son of my house," only imports that he was one of Abraham's household, not that he was born in his house. It was, most likely, this same Eliezer who is described in Gen. xxiv. 2.

Eli'jah (my God is Jehovah) has been well entitled "the grandest and the most romantic character that Israel ever produced." "Elijah the Tishbite of the inhabitants of Gilead," is literally all that is given us to know of his parentage and locality. Of his appearance as he "stood before" Ahab (B. C. 910), with the suddenness of motion to this day characteristic of the Bedouins from his native hills, we can perhaps realize something from the touches, few, but strong, of the narrative. His chief characteristic was his hair, long and thick, and hanging down his back. His ordinary clothing consisted of a girdle of skin round his loins, which he tightened when about to move quickly (1 K. xviii. 46). But in addition to this he occasionally wore the "mantle," or cape, of sheepskin, which has supplied us with one of our most familiar figures of speech. 1. What we may call the first Act in his life embraces between three and four years—three years and six months for the duration of the drought, according to the statements of the New Testament (Luke iv. 25; James v. 17), and three or four months more for the journey to Horeb, and the return to Gilead (1 K. xvii. 1-xix. 21). His introduction is of the most startling description: he suddenly appears before Ahab and proclaims the vengeance of Jehovah for the apostasy of the king. What immediate action followed on this we are not told; but it is plain that Elijah had to fly before some threatened vengeance either of the king, or more probably of the queen (comp. xix. 2). Perhaps it was at this juncture that Jezebel "cut off the prophets of Jehovah" (1 K. xviii. 4). He was directed to the brook Cherith. There in the hollow of the torrent-bed he remained, supported in the miraculous manner with which we are all familiar, till the failing of the brook obliged him to forsake it. His next refuge was at Zarephath, a Phoenician town lying between Tyre and Sidon. The widow woman in whose house he lived seems, however, to have been an Israelite, and no Baal-worshipper, if we may take her adjuration by "Jehovah thy God" as an indication. Here Elijah performed the miracles of prolonging the oil and the meal; and restored the son of the widow to life after his apparent

death. In this, or some other retreat, an interval of more than two years must have elapsed. The drought continued, and at last the full horrors of famine, caused by the failure of the crops, descended on Samaria. Again Elijah appears before Ahab. There are few more sublime stories in history than this. On the one hand the solitary servant of Jehovah, accompanied by his one attendant; with his wild shaggy hair, his scanty garb and sheepskin cloak, but with calm dignity of demeanor and the minutest regularity of procedure, repairing the ruined altar of Jehovah with twelve stones —on the other hand the 850 prophets of Baal and Ashtaroth, doubtless in all the splendor of their vestments (2 K. x. 22), with the wild din of their vain repetitions and the maddened fury of their disappointed hopes, and the silent people surrounding all. The conclusion of the long day need only be glanced at. The fire of Jehovah consuming both sacrifice and altar—the prophets of Baal killed, it would seem by Elijah's own hand (xviii. 40)—the king, with an apathy almost unintelligible, eating and drinking in the very midst of the carnage of his own adherents—the rising storm—the ride across the plain to Jezreel, a distance of at least 16 miles; the prophet, with true Arab endurance, running before the chariot, but also with true Arab instinct stopping short of the city, and going no farther than the "entrance of Jezreel." So far the triumph had been complete; but the spirit of Jezebel was not to be so easily overcome, and her first act is a vow of vengeance against the author of this destruction. Elijah takes refuge in flight. The danger was great, and the refuge must be distant. The first stage on the journey was Beersheba. Here Elijah halted. In the morning came the "word of Jehovah"—the question, "What doest thou here, Elijah?" In answer to this invitation the prophet opens his griefs. He is directed to leave the cavern and stand on the mountain in the open air, face to face with Jehovah. Then, as before with Moses (Ex. xxxiv. 6), "The Lord passed by," passed in all the terror of His most appalling manifestations; and penetrating the dead silence which followed these, came the mysterious symbol—the "still small voice." Three commands were laid on him—three changes were to be made. Of these three commands the two first were reserved for Elisha to accomplish, the last only was executed by Elijah himself. His first search was for Elisha. Elisha, whom he finds ploughing at the time, and Elijah "passed over to him"—possibly crossed the river—and cast his mantle, the well-known sheepskin cloak, upon him, as if, by that familiar action, claiming him for his son. 2. Ahab and Jezebel now probably believed that their threats had been effectual, and that they had seen the last of their tormentor. But after the murder of Naboth, Elijah, who had received an intimation from Jehovah of what was taking place, Elijah again suddenly appears before the king. And then follows the curse, in terms fearful to any Oriental—peculiarly terrible to a Jew—and most of all significant to a successor of the apostate princes of the northern kingdom. The whole of Elijah's denunciation may possibly be recovered by putting together the words recalled by Jehu, 2 K. ix. 26, 36, 37, and those given in 1 K. xxi. 19-25. 3. A space of three or four years now elapses (comp. 1 K. xxii. 1, 51, 2 K. i. 17) before we again catch a glimpse of Elijah. Ahaziah has met with a fatal accident, and is on his death-bed (2 K. i. 1, 2; 1 K. xxii. 51). In his extremity he sends to an oracle or shrine of Baal at the Philistine town of Ekron, to ascertain the issue of his illness. But as on the former occasions, Elijah suddenly appears on the path of the messengers, without preface or inquiry utters his message of death, and as rapidly disappears. But this check only roused the wrath of Ahaziah. A captain was despatched, with a party of fifty, to take Elijah prisoner. "And there came down fire from heaven and consumed him and his fifty." A second party was sent, only to meet the same fate. The altered tone of the leader of a third party brought Elijah down. But the king gained nothing. The message was delivered to his face in the same words as it had been to the messengers, and Elijah was allowed to go harmless. 4. It must have been shortly after the death of Ahaziah that Elijah made a communication with the southern kingdom. When Jehoram the son of Jehoshaphat began "to walk in the ways of the kings of Israel," Elijah sent him a letter denouncing his evil doings, and predicting his death (2 Chr. xxi. 12-15). It was at Gilgal—probably on the western edge of the hills of Ephraim—that the prophet received the divine intimation that his departure was at hand. He was at the time with Elisha, who seems now to have become his constant companion, and whom he endeavors to persuade to remain behind while he goes on an errand of Jehovah. But Elisha will not so easily give up his master. "And it came to pass as they still went on and talked, that, behold, a chariot of fire and horses of fire, and parted them both asunder, and Elijah went up by the whirlwind into the skies."—And here ends all the direct information which is vouchshafed to us of the life and work of this great prophet. How deep

was the impression which he made on the mind of the nation may be judged of from the fixed belief which many centuries after prevailed that Elijah would again appear for the relief and restoration of his country. But on the other hand, the deep impression which Elijah had thus made on his nation only renders more remarkable the departure which the image conveyed by the later references to him evinces, from that so sharply presented in the records of his actual life. With the exception of the eulogiums contained in the catalogues of worthies in the book of Jesus the son of Sirach (xlviii.) and 1 Macc. ii. 58, and the passing allusion in Luke ix. 54, none of these later references allude to his works of destruction or of portent. They all set forth a very different side of his character to that brought out in the historical narrative. They speak of his being a man of like passions with ourselves (James v. 17); of his kindness to the widow of Sarepta (Luke iv. 25); of his "restoring all things" (Matt. xvii. 11); "turning the hearts of the fathers to the children, and the disobedient to the wisdom of the just" (Mal. iv. 5, 6; Luke i. 17). 2. A priest of the sons of Harim, who had married a foreign wife (Ezr. x. 21).

Eli'sha (God his salvation), son of Shaphat of Abel-meholah; the attendant and disciple of Elijah, and subsequently his successor as prophet of the kingdom of Israel. The earliest mention of his name is in the command to Elijah in the cave at Horeb (1 K. xix. 16, 17). Elijah, on his way from Sinai to Damascus by the Jordan valley, lights on his successor engaged in the labors of the field. To cross to him, to throw over his shoulders the rough mantle—a token at once of investiture with the prophet's office, and of adoption as a son—delayed merely to give the farewell kiss to his father and mother, and preside at a parting feast with his people, and then followed the great prophet on his northward road. Seven or eight years must have passed between the call of Elisha and the removal of his master, and during the whole of that time we hear nothing of him. But when that period had elapsed he reappears, to become the most prominent figure in the history of his country during the rest of his long life. In almost every respect Elisha presents the most complete contrast to Elijah. Elijah was a true Bedouin child of the desert. If he enters a city it is only to deliver his message of fire and be gone. Elisha, on the other hand, is a civilized man, an inhabitant of cities. And as with his manners so with his appearance. The touches of the narrative are very slight; but we can gather that his dress was the ordinary garment of an Israelite, the beged, probably similar in form to the long abbeyeh of the modern Syrians (2 K. ii. 12), that his hair was worn trimmed behind, in contrast to the disordered locks of Elijah (ii. 23), and that he used a walking-staff (iv. 29) of the kind ordinarily carried by grave or aged citizens (Zech. viii. 4). The call of Elisha seems to have taken place about four years before the death of Ahab. He died in the reign of Joash, the grandson of Jehu. This embraces a period of not less than 65 years, for certainly 55 of which he held the office of "prophet in Israel" (2 K. v. 8). After the departure of his master, Elisha returned to dwell at Jericho (2 K. ii. 18). The town had been lately rebuilt (1 K. xvi. 34), and was the residence of a body of the "sons of the prophets" (2 K. ii. 5, 15). One of the springs of Jericho was noxious at the time of Elisha's visit. At the request of the men of Jericho he remedied this evil. He took salt in a new vessel, and cast it into the water at its source in the name of Jehovah. We next meet with Elisha at Bethel, in the heart of the country, on his way from Jericho to Mount Carmel (2 K. ii. 23). The mocking children scoff at the new comer as he walks by—"Go up, roundhead! go up, roundhead!" For once Elisha assumed the sternness of his master. He turned upon them and cursed them in the name of Jehovah, and we all know the catastrophe which followed. Elisha extricates Jehoram king of Israel, and the kings of Judah and Edom, from their difficulty in the campaign against Moab, arising from want of water (iii. 4-27). This incident probably took place at the S. E. end of the Dead Sea. The widow of one of the sons of the prophets is in debt, and her two sons are about to be taken from her and sold as slaves. She has no property but a pot of oil. This Elisha causes (in his absence, iv. 5) to multiply, until the widow has filled with it all the vessels which she could borrow. The next occurrence is at Shunem and Mount Carmel (iv. 8-37). The story divides itself into two parts, separated from each other by several years. Elisha, probably on his way between Carmel and the Jordan valley, calls accidentally at Shunem. Here he is hospitably entertained by a woman of substance, apparently at that time ignorant of the character of her guest, whose son dies and is brought to life again by Elisha (2 Kings iv. 42-44), then at Gilgal he purifies the deadly pottage (2 Kings iv. 38-41) and multiplies the loaves (2 Kings iv. 42-44). The simple records of these domestic incidents amongst the sons of the prophets are

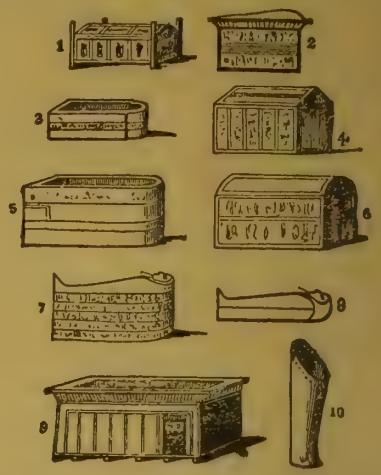
now interrupted by an occurrence of a more important character (v. 1-27). The chief captain of the army of Syria was afflicted with leprosy (v. 27), and is sent by an Israelite maid to the prophet Elisha, who directs him to dip seven times in the Jordan, which he does and is healed (2 Kings v. 1-14), while Naaman's servant, Gehazi, he strikes with leprosy for his unfaithfulness (ch. v., 20-27). Again the scene changes. It is probably at Jericho that Elisha causes the iron axe to swim (2 Kings vi. 1-7). A band of Syrian marauders are sent to seize him, but are struck blind, and he misleads them to Samaria, where they find themselves in the presence of the Israelite king and his troops (2 Kings vi. 8-23). During the famine in Samaria (2 Kings vi. 24-33, he prophesied incredible plenty (ch. vii. 1-2), which was soon fulfilled (ch. vii. 3-20). We next find the prophet at Damascus. Benhadad the king is sick, and sends to Elisha by Hazael to know the result. Elisha prophesies the king's death, and announces to Hazael that he is to succeed to the throne (2 Kings viii. 7-15). Finally this prophet of God, after having filled the position for sixty years, is found on his death-bed in his own house (2 Kings xiii. 14-19). The power of the prophet, however, does not terminate with his death. Even in the tomb he restores the dead to life (ch. xiii. 21).

Embalming, the process by which dead bodies are preserved from putrefaction and decay. It was most general among the



Mummy-Cases.

Egyptians, and it is in connection with this people that the two instances which we meet with in the O. T. are mentioned (Gen. l. 2, 26). Of the Egyptian method of embalming there remain two minute accounts, which have a general kind of agreement, though they differ in details. Herodotus (ii. 86-89) describes three modes, varying in completeness and expense, and practised by persons regularly trained to the profession who were initiated into the mysteries of the art by their ancestors. The embalmers first removed part of the brain through the nostrils, by means of a



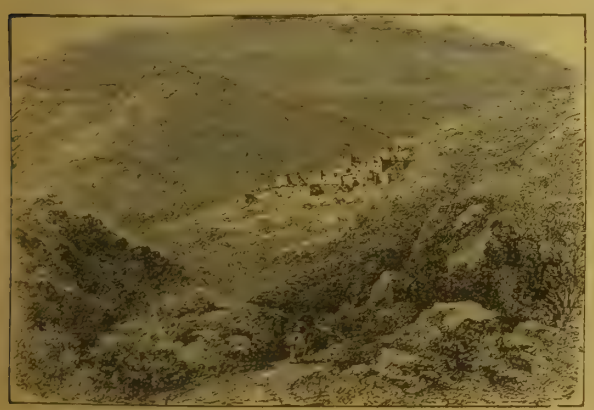
Different Forms of Mummy-Cases.

1, 2, 4, 9, of Wood; 3, 5, 6, 7, 8, of Stone; 10, of Burnt Earthenware.

crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made along the flank with a sharp Ethiopian stone, and the whole of the intestines removed. The cavity was rinsed out with palm-wine, and afterwards scoured with pounded perfumes. It was then filled with pure myrrh pounded, cassia, and other aromatics, except frankincense. This done, the body was sewn up and steeped in natron for seventy days. When the seventy days were accomplished, the embalmers washed the corpse and swathed it in bandages of linen, cut in strips and smeared with gum. They then gave it up to the relatives of the deceased, who provided for it a wooden case, made in the shape of a man, in which the dead was placed, and deposited in an erect position against the wall of the sepulchral chamber. The second mode of embalming cost about 20 minae. In this case no incision was made in the body, nor were the intestines removed, but cedar-oil was injected into the stomach by the rectum. The oil was prevented from escaping, and the body was then steeped in natron for the appointed number of days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution, while the flesh was consumed by the natron, and nothing was left but the skin and bones. The body in this state was returned to the relatives of

the deceased. The third mode, which was adopted by the poorer classes, and cost but little, consisted in rinsing out the intestines with syrmaea, an infusion of senna and cassia, and steeping the body for the usual number of days in natron. It does not appear that embalming, properly so-called, was practised by the Hebrews.

Embroiderer. In Exodus the embroiderer is contrasted with the "cunning workman." Various explanations have been offered as to the distinction between them, but most of these overlook the distinction marked in the Bible itself, viz. that the rôkêm wove simply a variegated texture, without gold thread or figures, and that the chôshêb interwove gold thread or figures into the variegated texture. The art of embroidery by the loom was extensively practised among the nations of antiquity. In addition to the Egyptians, the Babylonians were celebrated for it; but embroidery in the proper sense of the term, i. e. with the needle, was a Phrygian invention of later date (Plin. viii. 48).



Emmaus.

Emerald, a precious stone, first in the second row on the breastplate of the high-priest (Ex. xxviii. 18, xxxix. 11), imported to Tyre from Syria (Ez. xxvii. 16), used as a seal or signet (Ecclus. xxxii. 6), as an ornament of clothing and bedding (Ez. xxviii. 13; Jud. x. 21), and spoken of as one of the foundations of Jerusalem (Rev. xxi. 19; Tob. xiii. 16). The rainbow round the throne is compared to Emerald in Rev. iv. 3.

Em'maus, the village to which the two disciples were going when our Lord appeared to them on the way, on the day of His resurrection (Luke xxiv. 13). Luke makes its distance from Jerusalem sixty stadia (A. V. "threescore furlongs"), or about 7½ miles; and Josephus mentions "a village called Emmaus" at the same distance. The site of Emmaus remains yet to be identified.

Engine, a term exclusively applied to military affairs in the Bible. The engines to which the term is applied in 2 Chr. xxvi. 15 were designed to propel various missiles from the walls of a besieged town: one, with which the Hebrews were acquainted, was the battering-ram, described in Ez. xxvi. 9, and still more precisely in Ez. iv. 2, xxi. 22.

Engraver. His chief business was cutting names or devices on rings and seals; the only notices of engraving are in connection with the high-priest's dress—the two onyx-stones, the twelve jewels, and the mitre-plate having inscriptions on them (Ex. xxviii. 11, 21, 36).

E'noch (dedicated). 1. The eldest son of Cain (Gen. iv. 17), who called the city which he built after his name (18). 2. The son of Jared and father of Methuselah (Gen. v. 21, ff.; Luke iii. 28). In the Epistle of Jude (24) he is described as "the seventh from Adam;" and the number is probably noticed as conveying the idea of divine completion and rest, while Enoch was himself a type of perfected humanity. After the birth of Methuselah it is said (Gen. v. 22-24) that Enoch "walked with God three hundred years . . . and he was not; for God took him." The phrase "walked with God" is elsewhere only used of Noah (Gen. vi. 9; cf. Gen. xvii. 1, &c.), and is to be explained of a prophetic life spent in immediate converse with the spiritual world. In the Epistle to the Hebrews the spring and issue of Enoch's life are clearly marked.—Both the Latin and Greek fathers commonly coupled Enoch and Elijah as historic witnesses of the possibility of a resurrection of the body and of a true human existence in glory; and the voice of early ecclesiastical tradition is almost unanimous in regarding them as "the two witnesses" (Rev. xi. 3, ff.) who should fall before "the beast."

Enoch, The Book of. The first trace of its existence is generally found in the Epistle of St. Jude (14, 15), but the words of the Apostle leave it uncertain whether he derived his quotation from tradition or from writing, though the wide spread of the book in the second century seems almost decisive in favor of the latter supposition. Considerable fragments are preserved in the Chronographia of Georgius Syncellus (about 792 A. D.), and these with the scanty notices of earlier writers constituted the sole remains of the book known in Europe till the close of the last century. Meanwhile, however, a report was current that the entire book was preserved in Abyssinia; and at length, in 1773, Bruce brought with him on his return from Egypt three MSS. containing the

complete Ethiopic translation. The Ethiopic translation was made from the Greek, and probably towards the middle or close of the fourth century. But it is uncertain whether the Greek text was the original, or itself a translation from the Hebrew. In its present shape the book consists of a series of revelations supposed to have been given to Enoch and Noah, which extend to the most varied aspects of nature and life, and are designed to offer a comprehensive vindication of the action of Providence. Notwithstanding the quotation in St. Jude, and the wide circulation of the book itself, the apocalypse of Enoch was uniformly and distinctly separated from the canonical Scriptures.

Ensign (nês; in the A. V. generally "ensign," sometimes "standard;" degel, "standard," with the exception of Cant. ii. 4, "banner; ôth, "ensign"). The distinction between these three Hebrew terms is sufficiently marked by their respective uses: nês is a signal: degel a military standard for a large di-



Roman Standards.

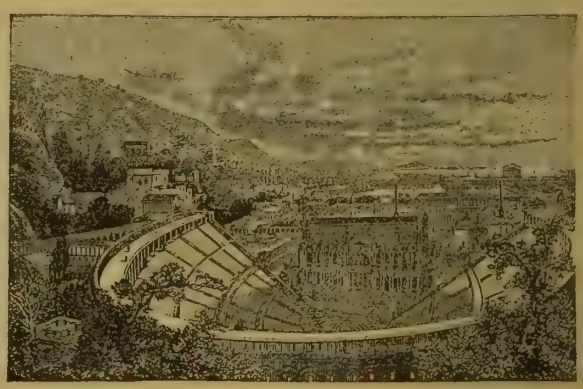
vision of an army; and ôth, the same for a small one. Neither of them, however, expresses the idea which "standard" conveys to our minds, viz. a flag; the standards in use among the Hebrews probably resembled those of the Egyptians and Assyrians—a figure or device of some kind elevated on a pole. (1.) The notices of the nês or "ensign" are most frequent; it consisted of some well-understood signal which was exhibited on the top of a pole from a bare mountain top (Is. xiii. 2, xviii. 3). What the nature of the signal was, we have no means of stating. The important point to be observed is, that the nês was an occasional signal, and not a military standard. (2.) The term degel is used to describe the standards which were given to each of the four divisions of the Israelite army at the time of the Exodus (Num. i. 52, ii. 2, ff., x. 14, ff.). The character of the Hebrew military standards is quite a matter of conjecture; they probably resembled the Egyptian, which consisted of a sacred emblem, such as an animal, a boat, or the king's name.

Ephesians, The Epistle to the, was written by the Apostle St. Paul during his first cap-



The Ephesian Temple of Diana (Restored).

tivity at Rome (Acts xxviii. 16), apparently immediately after he had written the Epistle to the Colossians [Colossians, Ep. to], and during that period (perhaps the early part of A. D. 62) when his imprisonment had not assumed the severer character which seems to have marked its close. This epistle was addressed to the Christian church at Ephesus. [Ephesus.] Its contents may be divided into two portions, the first mainly doctrinal (ch. i.-iii.), the second hortatory and practical. The Apostle reminds his converts that they had been redeemed from sin by grace, and not by



Ancient Ephesus. Theatre in the Foreground.

works, and he exhorts them to walk worthy of this calling, and to keep the unity of the Spirit.

Eph'esus, the capital of the Roman province of Asia, and an illustrious city in the district of Ionia, nearly opposite the island of Samos. St. Paul's life furnishes illustrations of the



AND GOD CALLED THE DRY LAND EARTH. RAFFAELO SANZIO (RAPHAEL OF URBINO). AFTER THE FRESCO IN THE VATICAN, ROME.

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mercantile relations of Ephesus with Achaia on the W., Macedonia on the N., and Syria on the E. As to the relations of Ephesus to the inland regions of the continent, these also are prominently brought before us in the Apostle's travels. The "upper coasts" (Acts xix. 1) through which he passed, when about to take up his residence in the city, were the Phrygian table-lands of the interior. Two great roads at least, in the Roman times, led eastward from Ephesus; one through the passes of Tmolus to Sardis (Rev. iii. 1) and thence to Galatia and the N. E., the other round the extremity of Pactyas to Magnesia, and so up the valley of the Maeander to Iconium, whence the communication was direct to the Euphrates and to the Syrian Antioch. There seem to have been Sardian and Magnesian gates on the E. side of Ephesus corresponding to these roads respectively. There were also coast-roads leading northwards to Smyrna and southwards to Miletus. By the latter of these it is probable that the Ephesian elders travelled when summoned to meet Paul at the latter city (Acts xx. 17, 18). Conspicuous at the head of the harbor of Ephesus was the great temple of Diana or Artemis, the tutelary divinity of the city. This building was raised on immense substructions, in consequence of the swampy nature of the ground. The earlier temple, which had been begun before the Persian war, was burnt down in the night when Alexander the Great was born; and another structure, raised by the enthusiastic co-operation of all the inhabitants of "Asia," had taken its place. The magnificence of this sanctuary was a proverb throughout the civilized world. Ephesus itself was a "free city," and had its own assemblies and its own magistrates. The senate is mentioned by Josephus; and St. Luke, in the narrative before us, speaks of "the people" and of its customary assemblies (ver. 39, A. V. "a lawful assembly"). We even find conspicuous mention made of one of the most important municipal officers of Ephesus, the "Town-Clerk" or keeper of the records, whom we know from other sources to have been a person of great influence and responsibility. It is remarkable how all these political and religious characteristics of Ephesus, which appear in the sacred narrative, are illustrated by inscriptions and coins. The coins of Ephesus are full of allusions to the worship of Diana in various aspects. The Jews were established there in considerable numbers (Acts ii. 9, vi. 9). It is here, and here only, that we find disciples of John the Baptist explicitly mentioned after the ascension of Christ (Acts xviii. 25, xix. 3). The case of Apollos (xviii. 24) is an exemplification further of the intercourse between this place and Alexandria. The first seeds of Christian truth were possibly sown at Ephesus immediately after the Great Pentecost (Acts ii.). In St. Paul's stay of more than two years (xix. 8, 10, xx. 31), which formed the most important passage of his third circuit, and during which he labored, first in the synagogue (xix. 8), and then in the school of Tyrannus (ver. 9), and also in private houses (xx. 20), and during which he wrote the First Epistle to the Corinthians, we have the period of the chief evangelization of this shore of the Aegean. The whole place is now utterly desolate, with the exception of the small Turkish village at Ayasaluk. The ruins are of vast extent.

Ephod, a sacred vestment originally appropriate to the high-priest (Ex. xxviii. 4), but afterwards worn by ordinary priests (1 Sam. xxii. 18), and deemed characteristic of the office (1 Sam. ii. 28, xiv. 3; Hos. iii. 4). For a description of the robe itself see High-Priest. The importance of the Ephod as the receptacle of the breastplate led to its adoption in the idolatrous forms of worship instituted in the time of the Judges (Judg. viii. 27, xvii. 5, xviii. 14, ff.).

E'phraim (double fruitfulness), the second son of Joseph by his wife Asenath. The first indication we have of that ascendency over his elder brother Manasseh, which at a later period the tribe of Ephraim so unmistakably possessed, is in the blessing of the children by Jacob, Gen. xlviii. Ephraim would appear at that time to have been about 21 years old. He was born before the beginning of the seven years of famine, towards the latter part of which Jacob had come to Egypt, 17 years before his death (Gen. xlvii. 28). Before Joseph's death Ephraim's family had reached the third generation (Gen. l. 23), and it must have been about this time that the affray mentioned in 1 Chr. vii. 21 occurred. To this early period too must probably be referred the circumstance alluded to in Ps. lxxviii. 9. It is at the time of the sending of the spies to the Promised Land that we are first introduced to the great hero to whom the tribe owed much of its subsequent greatness. Under Joshua the tribe must have taken a high position in the nation, to judge from the tone which the Ephraimites assumed on occasions shortly subsequent to the conquest. The boundaries of the portion of Ephraim are given in Josh. xvi. 1-10. The south boundary was coincident for part of its length with the north boundary of Benjamin. It extended from the Jordan on the E., at the reach opposite Jericho, to the Mediterranean

on the W., probably about Joppa. On the N. of Ephraim and Manasseh were the tribes of Asher, Zebulun, and Issachar. The territory thus allotted to the "house of Joseph" may be roughly estimated at 55 miles from E. to W. by 70 from N. to S. Of this district the northern half was occupied by the great tribe we are now considering. This was the Har-Ephraim, the "Mount Ephraim," a district which seems to extend as far south as Ramah and Bethel (1 Sam. i. 1, vii. 17; 2 Chr. xiii. 4, 19, compared with xv. 8), places but a few miles north of Jerusalem, and within the limits of Benjamin. After the revolt of Jeroboam, the history of Ephraim is the history of the kingdom of Israel, since not only did the tribe become a kingdom, but the kingdom embraced little besides the tribe. This is not surprising, and quite susceptible of explanation. North of Ephraim the country appears never to have been really taken possession of by the Israelites. And in addition to this original defect there is much in the physical formation and circumstances of the upper portion of Palestine to explain why those tribes never took any active part in the kingdom. But on the other hand the position of Ephraim was altogether different. It was one at once of great richness and great security. Her fertile plains and well watered valleys could only be reached by a laborious ascent through steep and narrow ravines, all but impassable for an army. There is no record of any attack on the central kingdom, either from the Jordan valley or the maritime plain. On the north side, from the plain of Esdraelon, it was more accessible, and it was from this side that the final invasion appears to have been made.

E'phraim, a city "in the district near the wilderness" to which our Lord retired with his disciples when threatened with violence by the priests (John xi. 54). Perhaps Ophrah and Ephraim are identical, and their modern representative is et-Taiyibeh. It is situated 4 or 5 miles east of Bethel, and 16 from Jerusalem.

Epicure'ans, The, derived their name from Epicurus (342-271 B. C.), a philosopher of Attic descent, whose "Garden" at Athens rivalled in popularity the "Porch" and the "Academy." The doctrines of Epicurus found wide acceptance in Asia Minor and Alexandria, and they gained a brilliant advocate at Rome in Lucretius (95-50 B. C.). The object of Epicurus was to find in philosophy a practical guide to happiness. True pleasure and not absolute truth was the end at which he aimed; experience and not reason the test on which he relied. It is obvious that a system thus framed would degenerate by a natural descent into mere materialism; and in this form Epicurism was the popular philosophy at the beginning of the Christian era. When St. Paul addressed "Epicureans and Stoics" (Acts xvii. 18) at Athens, the philosophy of life was practically reduced to the teaching of those two antagonistic schools.

Epistle. The epistles of the N. T. in their outward form are such as might be expected from men who were brought into contact with Greek and Roman customs, themselves belonging to a different race, and so reproducing the imported style with only partial accuracy. They begin (the Epistle to the Hebrews and 1 John excepted) with the names of the writer, and of those to whom the Epistle is addressed. Then follows the formula of salutation. Then the letter itself commences, in the first person, the singular and plural being used indiscriminately. When the substance of the letter has been completed, come the individual messages. The conclusion in this case was probably modified by the fact that the letters were dictated to an amanuensis. When he had done his work, the Apostle took up the pen or reed, and added, in his own large characters (Gal. vi. 11) the authenticating autograph. In one instance, Rom. xvi. 22, the amanuensis in his own name adds his salutation.

E'sau (hairy), the oldest son of Isaac, and twin-brother of Jacob. The singular appearance of the child at his birth originated the name (Esau means hairy, Gen. xxv. 25). This was not the only remarkable circumstance connected with the birth of the infant. Even in the womb the twin-brothers struggled together (xxv. 22). Esau's robust frame and "rough" aspect were the types of a wild and daring nature. The peculiarities of his character soon began to develop themselves. He was, in fact, a thorough Bedouin, a "son of the desert," who delighted to roam free as the wind of heaven, and who was impatient of the restraints of civilized or settled life. His old father, by a caprice of affection not uncommon, loved his wilful, vagrant boy; and his keen relish for savory food being gratified by Esau's venison, he liked him all the better for his skill in hunting (xxv. 28). An event occurred which exhibited the reckless character of Esau on the one hand, and the selfish, grasping nature of his brother on the other. Jacob takes advantage of his brother's distress to rob him of that which was dear as life itself to an Eastern patriarch. Esau married at the age of 40, and contrary to the wish of his parents. His wives were both Canaanites; and they "were bitterness of spirit unto Isaac and to Rebekah" (Gen. xxvi. 34, 35). The next

episode in the history of Esau and Jacob is still more painful than the former. Jacob, through the craft of his mother, is again successful, and secures irrevocably the covenant blessing. Esau vows vengeance. But he knew not a mother's watchful care. By a characteristic piece of domestic policy Rebekah succeeded both in exciting Isaac's anger against Esau, and obtaining his consent to Jacob's departure. When Esau heard that his father had commanded Jacob to take a wife of the daughters of his kinsman Laban, he also resolved to try whether by a new alliance he could propitiate his parents. He accordingly married his cousin Mahalath, the daughter of Ishmael (xxviii. 8, 9). This marriage appears to have brought him into connection with the Ishmaelitish tribes beyond the valley of Arabah. He soon afterwards established himself in Mount Seir; still retaining, however,



Plain of Esdraelon. (Jezreel.)

some interest in his father's property in Southern Palestine. He was residing in Mount Seir when Jacob returned from Padan-aram, and had then become so rich and powerful that the impressions of his brother's early offences seem to have been almost completely effaced. It does not appear that the brothers again met until the death of their father about 20 years afterwards. They united in laying Isaac's body in the cave of Machpelah. Of Esau's subsequent history nothing is known; for that of his descendants see Edom.

Esdrae'lon. This name is merely the Greek form of the Hebrew word Jezreel. It occurs in this exact shape only twice in the A. V. (Jud. iii. 9, iv. 6). In Jud. iii. 3 it is Esdraelom, and in i. 8 Esdrelom, with the addition of "the great plain." In the O. T. the plain is called the Valley of Jezreel; by Josephus "the great plain." The name is derived from the old royal city of Jezreel, which occupied a commanding site, near the eastern extremity of the plain, on a spur of Mount Gilboa.

Es'dras, First Book of, the first in order of the Apocryphal books in the English Bible. It was never known to exist in Hebrew, and formed no part of the Hebrew Canon. As regards the contents of the book, and the author or authors of it—the first chapter is a transcript of the two last chapters of 2 Chr. for the most part verbatim, and only in one or two parts slightly abridged and paraphrased. Chapters iii., iv., and v. to the end of v. 6, are the original portions of the book, and the rest is a transcript more or less exact of the book of Ezra, with the chapters transposed and quite otherwise arranged, and a portion of Nehemiah. Hence a twofold design in the compiler is discernible. One to introduce and give Scriptural sanction to the legend about Zerubbabel; the other to explain the great obscurities of the book of Ezra, in which, however, he has signally failed. As regards the time and place when the compilation was made, the original portion is that which alone affords much clew. This seems to indicate that the writer was thoroughly conversant with Hebrew, even if he did not write the book in that language. He was well acquainted too with the books of Esther and Daniel (1 Esdr. iii. 1, 2, sqq.), and other books of Scripture (ib. 20, 21, 39, 41, &c., and 45 compared with Ps. cxxxvii. 7). But that he did not live under the Persian kings, appears by the undiscriminating way in which he uses promiscuously the phrase Medes and Persians, or, Persians and Medes, according as he happened to be imitating the language of Daniel or of the book of Esther.

Es'dras, The Second Book of, in the English Version of the Apocrypha, and so called by the author (2 Esdr. i. 1). The original title, "the Apocalypse of Ezra," is far more appropriate. Chapters iii.-xiv. consist of a series of angelic revelations and visions in which Ezra is instructed in some of the great mysteries of the moral world, and assured of the final triumph of the righteous. The date of the book is uncertain, but there can be no doubt that it is a genuine product of Jewish thought. The Apocalypse was probably written in Egypt; the opening and closing chapters certainly were.

Essenes', a Jewish sect, who, according to the description of Josephus, combined the ascetic virtues of the Pythagoreans and Stoics with a spiritual knowledge of the Divine Law. It seems probable that the name signifies

"seer," or "the silent, the mysterious." As a sect the Essenes were distinguished by an aspiration after ideal purity rather than by any special code of doctrines. From the Maccabean age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further; and the Essenes stand at the extreme limit of the mystic asceticism which was thus gradually reduced to shape. To the Pharisees they stood nearly in the same relation as that in which the Pharisees themselves stood with regard to the mass of the people. There were isolated communities of Essenes, which were regulated by strict rules, analogous to those of the monastic institutions of a later date. All things were held in common, without distinction of property; and special provision was made for the relief of the poor. Self-denial, temperance, and labor—especially agriculture—were the marks of the outward life of the Essenes; purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden. Their best known settlements were on the N. W. shore of the Dead Sea.

Es'ther, the Persian name of Hadassah, daughter of Abihail, the son of Shimei, the son of Kish, a Benjamite. Esther was a beautiful Jewish maiden, whose ancestor Kish had been among the captives led away from Jerusalem by Nebuchadnezzar when Jehoiachin was taken captive. She was an orphan without father or mother, and had been brought up by her cousin Mordecai, who had an office in the household of Ahasuerus king of Persia, and dwelt at "Shushan the palace." When Vashti was dismissed from being queen, and all the fairest virgins of the kingdom had been collected at Shushan for the king to make choice of a successor to her from among them, the choice fell upon Esther. The king was not aware, however, of her race and parentage; and so, on the representation of Haman the Agagite that the Jews scattered through his empire were a pernicious race, he gave him full power and authority to kill them all, young and old, women and children, and take possession of their property. The means taken by Esther to avert this great calamity from her people and her kindred are fully related in the book of Esther.

Es'ther, Book of, one of the latest of the canonical books of Scripture, having been written late in the reign of Xerxes, or early in that of his son Artaxerxes Longimanus. The author is not known, but may very probably have been Mordecai himself. Those who ascribe it to Ezra, or the men of the Great Synagogue, may have merely meant that Ezra edited and added it to the canon of Scripture, which he probably did. The book of Esther is placed among the hagiographa by the Jews, and in that first portion of them which they call "the five rolls." It is sometimes emphatically called Megillah ("roll") without other distinction, and is read through by the Jews in their synagogues at the feast of Purim. It has often been remarked as a peculiarity of this book that the name of God does not once occur in it. The style of writing is remarkably chaste and simple. It does not in the least savor of romance. The Hebrew is very like that of Ezra and parts of the Chronicles; generally pure, but mixed with some words of Persian origin, and some of Chaldaic affinity. In short it is just what one would expect to find in a work of the age to which the book of Esther professes to belong. As regards the Septuagint version of the book, it consists of the canonical Esther with various interpolations prefixed, interspersed, and added at the close. Though, however, the interpolations of the Greek copy are thus manifest, they make a consistent and intelligible story. But the Apocryphal additions as they are inserted in some editions of the Latin Vulgate, and in the English Bible, are incomprehensible.

Ethio'pia. The country which the Greeks and Romans described as "Aethiopia" and the Hebrews as "Cush" lay to the S. of Egypt, and embraced, in its most extended sense, the modern Nubia, Sennaar, Kordofan, and northern Abyssinia, and in its more definite sense the kingdom of Meroë. Syene marked the division between Ethiopia and Egypt (Ez. xxix. 10). The Hebrews do not appear to have had much practical acquaintance with Ethiopia itself, though the Ethiopians were well known to them through their intercourse with Egypt. The inhabitants of Ethiopia were a Hamitic race (Gen. x. 6). They were divided into various tribes, of which the Sabaeans were the most powerful. The history of Ethiopia is closely interwoven with that of Egypt. The two countries were not unfrequently united under the rule of the same sovereign. Shortly before our Saviour's birth a native dynasty of females, holding the official title of Candace (Plin. vi. 35), held sway in Ethiopia, and even resisted the advance of the Roman arms. One of these is the queen noticed in Acts viii. 27.

Ethio'pian Woman. The wife of Moses is so described in Num. xii. 1. She is elsewhere said to have been the daughter of a Midianite, and in consequence of this some have sup-



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posed that the allusion is to another wife whom Moses married after the death of Zipporah.

Ethio'pians, properly "Cush" or "Ethiopia" in two passages (Is. xx. 4; Jer. xlvi. 3). Elsewhere "Cushites," or inhabitants of Ethiopia (2 Chr. xii. 3, xiv. 12 [11], 13 [12], xvi. 8, xxi. 16; Dan. xi. 43; Am. ix. 7; Zeph. ii. 12).

Eunuch. The law (Deut. xxiii. 1; comp. Lev. xxii. 24) is repugnant to thus treating any Israelite. The origination of the practice is ascribed to Semiramis, and is no doubt as early, or nearly so, as Eastern despotism itself. The complete assimilation of the kingdom of Israel, and latterly of Judah, to the neighboring models of despotism, is traceable in the rank and prominence of eunuchs (2 K. viii. 6, ix. 32, xxiii. 11, xxv. 19; Is. lvi. 3, 4; Jer. xxix. 2, xxxiv. 19, xxxviii. 7, xli. 16, lii. 25). They mostly appear in one of two relations, either



Village of Anah on the Euphrates.

military, as "set over the men of war," greater trustworthiness possibly counterbalancing inferior courage and military vigor, or associated, as we mostly recognize them, with women and children. We find the Assyrian Rab-Saris, or chief eunuch (2 K. xviii. 17), employed together with other high officials as ambassador. It is probable that Daniel and his companions were thus treated, in fulfilment of 2 K. xx. 17, 18; Is. xxxix. 7; comp. Dan. i. 3, 7. The court of Herod of course had its eunuchs, as had also that of Queen Candace (Acts viii. 27).

Euphra'tes is probably a word of Aryan origin, signifying "the good and abounding river." It is most frequently denoted in the Bible by the term "the river." The Euphrates is the largest, the longest, and by far the most important of the rivers of Western Asia. It rises from two chief sources in the Armenian mountains, and flows into the Persian Gulf. The entire course is 1780 miles, and of this distance more than two thirds (1200 miles) is navigable for boats. The width of the river is greatest at the distance of 700 or 800 miles from its mouth—that is to say, from its junction with the Khabour to the village of Werai. It there averages 400 yards. The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands. It occurs in the month of May. The great hydraulic works ascribed to Nebuchadnezzar had for their chief object to control the inundation. The Euphrates is first mentioned in Scripture as one of the four rivers of Eden (Gen. ii. 14). Its celebrity is there sufficiently indicated by the absence of any explanatory phrase, such as accompanies the names of the other streams. We next hear of it in the covenant made with Abraham (Gen. xv. 18), where the whole country from "the great river, the river Euphrates," to the river of Egypt is promised to the chosen race. During the reigns of David and Solomon the dominion of Israel actually attained to the full extent both ways of the original promise, the Euphrates forming the boundary of their empire to the N. E., and the river of Egypt to the S. W. This wide-spread territory was lost upon the disruption of the empire under Rehoboam; and no more is heard in Scripture of the Euphrates until the expedition of Necho against the Babylonians in the reign of Josiah. The river still brings down as much water as of old, but the precious element is wasted by the neglect of man; the various watercourses along which it was in former times conveyed are dry; the main channel has shrunk; and the water stagnates in unwholesome marshes.

Evangelist means "the publisher of glad tidings," and therefore seems common to the work of the Christian ministry generally; yet in Eph. iv. 11, the "evangelists" appear on the one hand after the "apostles" and "prophets:" on the other before the "pastors" and "teachers." This passage accordingly would lead us to think of them as standing between the two other groups—sent forth as missionary preachers of the Gospel by the first, and as such preparing the way for the labors of the second. The same inference would seem to follow the occurrence of the word as applied to Philip in Acts xxi. 8. It follows from what has been said that the calling of the Evangelist is the proclamation of the glad tidings to those who have not known them, rather than the instruction and pastoral care of those who have believed and been baptized. It follows also that the name denotes a work rather than an order. The Evangelist might or might not be a

Bishop-Elder or a deacon. The Apostles, so far as they evangelized (Acts viii. 25, xiv. 7; 1 Cor. i. 17), might claim the title, though there were many Evangelists who were not Apostles. If the Gospel was a written book, and the office of the Evangelists was to read or distribute it, then the writers of such books were pre-eminently the Evangelists. In later liturgical language the word was applied to the reader of the Gospel for the day.

Eve, the name given in Scripture to the first woman. The account of Eve's creation is found at Gen. ii. 21, 22. Perhaps that which we are chiefly intended to learn from the narrative is the foundation upon which the union between man and wife is built, viz., identity of nature and oneness of origin. Through the subtlety of the serpent, Eve was beguiled into a violation of the one commandment which had been imposed upon her and Adam. The Scripture account of Eve closes with the birth of Seth.

Excommunication (expulsion from communion). Jewish Excommunication. The Jewish system of excommunication was threefold. For a first offence a delinquent was subjected to the penalty of Niddui. The twenty-four offences for which it was inflicted are various, and range in heinousness from the offence of keeping a fierce dog to that of taking God's name in vain. The offender was first cited to appear in court; and if he refused to appear or to make amends, his sentence was pronounced. The term of this punishment was thirty days; and it was extended to a second and to a third thirty days when necessary. If at the end of that time the offender was still contumacious, he was subjected to the second excommunication, termed Cherem, a word meaning something devoted to God (Lev. xxvii. 21, 28; Ex. xxii. 20 [19]; Num. xviii. 14). Severer penalties were now attached. The sentence was delivered by a court of ten, and was accompanied by a solemn malediction. Lastly followed Shammâthâ, which was an entire cutting off from the congregation. The punishment of excommunication is not appointed by the Law of Moses. It is founded on the natural right of self-protection which all societies enjoy. The case of Korah, Dathan, and Abiram (Num. xvi.), the curse denounced on Meroz (Judg. v. 23), the commission and proclamation of Ezra (vii. 26, x. 8), and the reformation of Nehemiah (xiii. 25), are appealed to by the Talmudists as precedents by which their proceedings are regulated. In the New Testament, Jewish excommunication is brought prominently before us in the case of the man that was born blind (John ix.). The expressions here used refer, no doubt, to the first form of excommunication, or Niddui. In Luke vi. 22, it has been thought that our Lord referred specifically to the three forms of Jewish excommunication: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." Excommunication, as exercised by the Christian Church, is not merely founded on the natural right, possessed by all societies, nor merely on the example of the Jewish Church and nation. It was instituted by our Lord (Matt. xviii. 15, 18), and it was practised and commanded by St. Paul (1 Tim. i. 20; 1 Cor. v. 11; Tit. iii. 10). In the Epistles we find St. Paul frequently claiming the right to exercise discipline over his converts (comp. 2 Cor. i. 23, xiii. 10). In two cases we find him exercising this authority to the extent of cutting off offenders from the Church. There are two passages still more important to our subject (Gal. i. 8, 9; 1 Cor. xvi. 22). It has been supposed that these two expressions, "let him be Anathema," "let him be Anathema Maranatha," refer respectively to the two later stages of Jewish excommunication — the cherem and the shammâthâ. The Nature of Excommunication is made more evident by the acts of St. Paul than by any investigation of Jewish practice or of the etymology of words. We thus find, (1) that it is a spiritual penalty, involving no temporal punishment, except accidentally; (2) that it consists in separation from the communion of the Church; (3) that its object is the good of the sufferer (1 Cor. v. 5), and the protection of the sound members of the Church (2 Tim. iii. 17); (4) that its subjects are those who are guilty of heresy (1 Tim. i. 20), or gross immorality (1 Cor. v. 1); (5) that it is inflicted by the authority of the Church at large (Matt. xviii. 18), wielded by the highest ecclesiastical officer (1 Cor. v. 3; Tit. iii. 10); (6) that this officer's sentence is promulgated by the congregation to which the offender belongs (1 Cor. v. 4), in deference to his superior judgment and command (2 Cor. ii. 9), and in spite of any opposition on the part of a minority (ib. 6); (7) that the exclusion may be of indefinite duration, or for a period; (8) that its duration may be abridged at the discretion and by the indulgence of the person who has imposed the penalty (ib. 8); (9) that penitence is the condition on which restoration to communion is granted (ib. 7); (10) that the sentence is to be publicly reversed as it was publicly promulgated (ib. 10).

Exile. [Captivity.]

Ex'odus (that is, going out [of Egypt]), the second book of the Law or Pentateuch. It may be divided into two principal parts: I. Historical, i. 1-xviii. 27; and II. Legislative, xix. 1-xl. 38. The former of these may be subdivided into, (1.) the preparation for the deliverance of Israel from their bondage in Egypt; (2.) the accomplishment of that deliverance. I. (1.) The first section (i. 1-xii. 36) contains an account of the following particulars: The great increase of Jacob's posterity in the land of Egypt, and their oppression under a new dynasty, which occupied the throne after the death of Joseph (ch. i.); the birth, education, and flight of Moses (ii.); his solemn call to be the deliverer of his people (iii. 1-iv. 17), and his return to Egypt in consequence (iv. 18-31); his first ineffectual attempt to prevail upon Pharoah to let the Israelites go, which only resulted in an increase of their burdens (v. 1-21); a further preparation of Moses and Aaron for their office, together with the account of their genealogies (v. 22-vii. 7); the successive signs and wonders, by means of which the deliverance of Israel from the land of bondage is at length accomplished, and the institution of the Passover (vii. 8-xii. 36). (2.) A narrative of events from the departure out of Egypt to the arrival of the Israelites at Mount Sinai. II. The solemn establishment of the Theocracy on Mount Sinai. This book, in short, gives a sketch of the early history of Israel as a nation: and the history has three clearly marked stages. First we see a nation enslaved; next a nation redeemed; lastly a nation set apart, and through the blending of its religious and political life consecrated to the service of God.

Ex'odus, The, of the Israelites from Egypt. On the date of this event see Egypt, p. 108. The history of the Exodus itself commences with the close of that of the Ten Plagues. [Plagues of Egypt.] In the night in which, at midnight, the firstborn were slain (Ex. xii. 29), Pharaoh urged the departure of the Israelites (ver. 31, 32). They at once set forth from Rameses (ver. 37, 39), apparently during the night (ver. 42), but towards morning, on the 15th day of the first month (Num. xxxiii. 3). They made three journeys and encamped by the Red Sea. Here Pharaoh overtook them, and the great miracle occurred by which they were saved, while the pursuer and his army were destroyed. [Red Sea, Passage of.]

Exorcist. The use of the term exorcists in Acts xix. 13 confirms what we know from other sources as to the common practice of exorcism amongst the Jews. That some, at least, of them not only pretended to, but possessed, the power of exorcising, appears by our Lord's admission when he asks the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples cast them out?" (Matt. xii. 27.) What means were employed by real exorcists we are not informed. David, by playing skilfully on a harp, procured the temporary departure of the evil spirit which troubled Saul (1 Sam. xvi. 23). It was the profane use of the name of Jesus as a mere charm or spell which led to the disastrous issue recorded in the Acts of the Apostles (xix. 13-16). The power of casting out devils was bestowed by Christ while on earth upon the Apostles (Matt. x. 8) and the seventy disciples (Luke x. 17-19, and was, according to His promise (Mark xvi. 17), exercised by believers after His Ascension (Acts xvi. 18); but to the Christian miracle, whether as performed by our Lord himself or by His followers, the N. T. writers never apply the terms "exorcise" or "exorcist."

Expiation. [Sacrifice.]

Eze'kiel (the strength of God), one of the four greater prophets, was the son of a priest named Buzi, and was taken captive in the captivity of Jehoiachin, eleven years before the destruction of Jerusalem. He was a member of a community of Jewish exiles who settled on the banks of the Chebar, a "river" or stream of Babylonia. It was by this river "in the land of the Chaldaeans" that God's message first reached him (i. 3). His call took place "in the fifth year of king Jehoiachin's captivity," B. C. 595 (i. 2), "in the thirtieth year, in the fourth month." The latter expression is uncertain. It now seems generally agreed that it was the 30th year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B. C. 625. The use of this Chaldee epoch is the more appropriate as the prophet wrote in Babylonia, and he gives a Jewish chronology in ver. 2. The decision of the question is the less important because in all other places Ezekiel dates from the year of Jehoiachin's captivity (xxix. 17, xxx. 29, et passim). We learn from an incidental allusion (xxiv. 18)—the only reference which he makes to his personal history—that he was married, and had a house (xiii. 1) in his place of exile, and lost his wife by a sudden and unforeseen stroke. He lived in the highest consideration among his companions in exile, and their elders consulted him on all occasions (viii. 1, xi. 25, xiv. 1, xx. 1, &c.). The last date he mentions is the 27th year of the captivity (xxix. 17), so that his mission extended over twenty-two years, during part of which period Daniel was probably

living, and already famous (Ez. xiv. 14, xxviii. 3). He is said to have been murdered in Babylon by some Jewish prince whom he had convicted of idolatry, and to have been buried in the tomb of Shem and Arphaxad, on the banks of the Euphrates. The tomb, said to have been built by Jehoiachin, was shown a few days' journey from Bagdad. Ezekiel was distinguished by his stern and inflexible energy of will and character; and we also observe a devoted adherence to the rites and ceremonies of his national religion. The depth of his matter, and the marvellous nature of his visions, make him occasionally obscure. The book is divided into two great parts—of which the destruction of Jerusalem is the turning-point; chapters i.-xxiv. contain predictions delivered before that event, and xxv.-xlviii. after it, as we see from xxvi. 2. Again, chapters i.-xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv.-xxxii.) contains a group of prophecies against seven foreign nations, the septenary arrangement being apparently intentional. There are no direct quotations from Ezekiel in the New Testament, but in the Apocalypse there are many parallels and obvious allusions to the later chapters (xl.-xlviii.).

Ez'ra (help), called Esdras in the Apocrypha, the famous Scribe and Priest, descended from Hilkiah the high-priest in Josiah's reign, from whose younger son Azariah sprung Seraiah, Ezra's father, quite a different person from Seraiah the high-priest (Ezr. vii. 1). All that is really known of Ezra is contained in the four last chapters of the book of Ezra and in Neh. viii. and xii. 26. From these passages we learn that he was a learned and pious priest residing at Babylon in the time of Artaxerxes Longimanus. The origin of his influence with the king does not appear, but in the seventh year of his reign, in spite of the unfavorable report which had been sent by Rehum and Shimshai, he obtained leave to go to Jerusalem, and to take with him a company of Israelites, together with priests, Levites, singers, porters, and Nethinim. The journey of Ezra and his companions from Babylon to Jerusalem took just four months; and they brought up with them a large free-will offering of gold and silver, and silver vessels. It appears that his great design was to effect a religious reformation among the Palestine Jews, and to bring them back to the observation of the Law of Moses, from which they had grievously declined. His first step, accordingly, was to enforce a separation from their wives upon all who had made heathen marriages, in which number were many priests and Levites, as well as other Israelites. This was effected in little more than six months after his arrival at Jerusalem. With the detailed account of this important transaction Ezra's autobiography ends abruptly, and we hear nothing more of him till, 13 years afterwards, in the 20th of Artaxerxes, we find him again at Jerusalem with Nehemiah "the Tirshatha." It seems probable that after he had effected the above-named reformation, and had appointed competent judges and magistrates, with authority to maintain it, he himself returned to the king of Persia. The functions he executed under Nehemiah's government were purely of a priestly and ecclesiastical character. But in such he filled the first place. As Ezra is not mentioned after Nehemiah's departure for Babylon in the 32d Artaxerxes, and as everything fell into confusion during Nehemiah's absence (Neh. xiii.), it is not unlikely that Ezra may have died or returned to Babylon before that year. There was a Jewish tradition that he was buried in Persia. The principal works ascribed to him by the Jews are: 1. The institution of the Great Synagogue. 2. The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume. 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan. 4. The authorship of the books of Chronicles, Ezra, Nehemiah, and, some add, Esther; and, many of the Jews say, also of the books of Ezekiel, Daniel, and the twelve prophets. 5. The establishment of synagogues.

Ez'ra, Book of, is a continuation of the books of Chronicles. Like these books, it consists of the contemporary historical journals kept from time to time, which were afterwards strung together, and either abridged or added to, as the case required, by a later hand. That later hand, in the book of Ezra, was doubtless Ezra's own, as appears by the four last chapters, as well as by other matter inserted in the previous chapters. The chief portion of the last chapter of 2 Chr. and Ezr. i. was probably written by Daniel. As regards Ezr. ii., and as far as iii. 1, it is found (with the exception of clerical errors) in the 7th ch. of Nehemiah, where it belongs beyond a shadow of doubt. The next portion extends from iii. 2 to the end of ch. vi. With the exception of one large explanatory addition by Ezra, extending from iv. 6 to 23, this portion is the work of a writer contemporary with Zerubbabel and Jeshua, and an eye-witness of the rebuilding of the Temple in the beginning of the reign of Darius Hystaspis. That it was the prophet Haggai



AN ISRAELITE OF JERUSALEM. FROM A PHOTOGRAPH.

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becomes tolerably sure when we observe further the remarkable coincidences in style. Ezr. iv. 6-23 is a parenthetic addition by a much later hand, and as the passage most clearly shows, made in the reign of Artaxerxes Longimanus. The compiler who inserted ch. ii., a document drawn up in the reign of Artaxerxes to illustrate the return of the captives under Zerubbabel, here inserts a notice of two historical facts—of which one occurred in the reign of Xerxes, and the other in the reign of Artaxerxes—to illustrate the opposition offered by the heathen to the rebuilding of the Temple in the reign of Cyrus and Cambyses. The last four chapters, beginning with ch. vii., are Ezra's own, and continue the history after a gap of fifty-eight years—from the sixth of Darius to the seventh of Artaxerxes. It is written partly in Hebrew, and partly in Chaldee. The Chaldee begins at iv. 8, and continues to the end of vi. 18. The letter or decree of Artaxerxes, vii. 12-26, is also given in the original Chaldee. The period covered by the book is eighty years, from the first of Cyrus, B. C. 536, to the beginning of the eighth of Artaxerxes, B. C. 456.

F.

Fable. Of the fable, as distinguished from the parable [Parable], we have but two examples in the Bible, (1) that of the trees choosing their king, addressed by Jotham to the men of Shechem (Judg. ix. 8-15); (2) that of the cedar of Lebanon and the thistle, as the answer of Jehoash to the challenge of Amaziah (2 K. xiv. 9). The fables of false teachers claiming to belong to the Christian church, alluded to by writers of the N. T. (1 Tim. i. 4, iv. 7; Tit. i. 14; 2 Pet. i. 16), do not appear to have had the character of fables, properly so called.

Fairs, a word which occurs only in Ez. xxvii., and there no less than seven times (ver. 12, 14, 16, 19, 22, 27, 33): in the last of these verses it is rendered "wares," and this we believe to be the true meaning of the word throughout.

Famine. In the whole of Syria and Arabia, the fruits of the earth must ever be dependent on rain; the watersheds having few large springs, and the small rivers not being sufficient for the irrigation of even the level lands. If therefore the heavy rains of November and December fail, the sustenance of the people is cut off in the parching drought of harvest-time, when the country is almost devoid of moisture. Egypt, again, owes all its fertility to its mighty river, whose annual rise inundates nearly the whole land. The causes of dearth and famine in Egypt are occasioned by defective inundation, preceded and accompanied and followed by prevalent easterly and southerly winds. The first famine recorded in the Bible is that of Abraham after he had pitched his tent on the east of Bethel (Gen. xii. 10). We may conclude that this famine was extensive, although this is not quite proved by the fact of Abraham's going to Egypt; for on the occasion of the second famine, in the days of Isaac, this patriarch found refuge with Abimelech king of the Philistines in Gerar (Gen. xxvi. 1, sq.). We hear no more of times of scarcity until the great famine of Egypt which "was over all the face of the earth." We have mentioned the chief causes of famines in Egypt: this instance differs in the providential recurrence of seven years of plenty, whereby Joseph was enabled to provide against the coming dearth, and to supply not only the population of Egypt with corn, but those of the surrounding countries



Winnowing-Fans.

(Gen. xli. 53-57). The modern history of Egypt throws some curious light on these ancient records of famines; and instances of their recurrence may be cited to assist us in understanding their course and extent. The most remarkable famine was that of the reign of the Fâtimee Khaleefeh, El-Mustansir billâh, which is the only instance on record of one of seven years' duration in Egypt since the time of Joseph (A. H. 457-464, A. D. 1064-1071). Vehement drought and pestilence continued for seven consecutive years, so that the people ate corpses, and animals that died of themselves. The famine of Samaria resembled it in many particulars; and that very briefly recorded in 2 K. viii. 1, 2, affords another instance of one of seven years. In Arabia, famines are of frequent occurrence.

Fan, a winnowing-shovel, with which grain was thrown up against the wind to be cleansed from the chaff and straw (Is. xxx. 24; Matt.

iii. 12). A large wooden fork is used at the present day.

Farthing. Two names of coins in the N. T. are rendered in the A. V. by this word. Quadrans (Matt. v. 26; Mark xii. 42), a concurrent in Palestine in the time of our Lord. It was equivalent to two lepta (A. V. "mites"). The name quadrans was originally given to the quarter of the Roman as, or piece of three unciae, therefore also called teruncius.

Fasts. I. One fast only was appointed by the law, that on the day of Atonement. There is no mention of any other periodical fast in the O. T., except in Zech. vii. 1-7, viii. 19. From these passages it appears that the Jews, during their captivity, observed four annual fasts, in the fourth, fifth, seventh, and tenth months. Zechariah simply distinguishes the fasts by the months in which they were observed; but the Mishna and St. Jerome give statements of certain historical events which they were intended to commemorate. The number of annual fasts in the present Jewish Calendar has been multiplied to twenty-eight. II. Public fasts were occasionally proclaimed to express national humiliation, and to sup-



A Farthing.

plicate divine favor. In the case of public danger, the proclamation appears to have been accompanied with the blowing of trumpets (Joel ii. 1-15). The following instances are recorded of strictly national fasts: Samuel gathered "all Israel" to Mizpeh and proclaimed a fast (1 Sam. vii. 6); Jehoshaphat appointed one "throughout all Judah" when he was preparing for war against Moab and Ammor (2 Chr. xx. 3); in the reign of Jehoiakim, one was proclaimed for "all the people in Jerusalem and all who came thither out of the cities of Judah," when the prophecy of Jeremiah was publicly read by Baruch (Jer. xxxvi. 6-10; cf. Baruch i. 5); three days after the feast of Tabernacles, when the second temple was completed, "the children of Israel assembled with fasting and with sackclothes and earth upon them" to hear the law read, and to confess their sins (Neh. ix. 1). There are references to general fasts in the Prophets (Joel i. 14, ii. 15; Is. lviii.), and two are noticed in the books of the Maccabees (1 Macc. iii. 46, 47; 2 Macc. xiii. 10-12). III. Private occasional fasts are recognized in one passage of the law (Num. xxx. 13). The instances given of individuals fasting under the influence of grief, vexation, or anxiety, are numerous. IV. In the N. T. the only references to the Jewish fasts are the mention of "the Fast" in Acts xxvii. 9 (generally understood to denote the Day of Atonement), and the allusions to the weekly fasts (Matt. ix. 14; Mark ii. 18; Luke v. 33, xviii. 12; Acts x. 30). These fasts originated some time after the captivity. They were observed on the second and fifth days of the week, which, being appointed as the days for public fasts, seem to have been selected for these private voluntary fasts. V. The Jewish fasts were observed with various degrees of strictness. Sometimes there was entire abstinence from food (Esth. iv. 16, &c.). On other occasions, there appears to have been only a restriction to a very plain diet (Dan. x. 3). Those who fasted frequently dressed in sackcloth or rent their clothes, put ashes on their head and went barefoot (1 K. xxi. 27; Neh. ix. 1; Ps. xxxv. 13). VI. The sacrifice of the personal will, which gives to fasting all its value, is expressed in the old term used in the law, afflicting the soul.

Fat. The Hebrews distinguished between the suet or pure fat of an animal, and the fat which was intermixed with the lean (Neh. viii. 10). Certain restrictions were imposed upon them in reference to the former; some parts of the suet, viz., about the stomach, the entrails, the kidneys and the tail of a sheep, which grows to an excessive size in many eastern countries, and produces a large quantity of rich fat, were forbidden to be eaten in the case of animals offered to Jehovah in sacrifice (Lev. iii. 3, 9, 17, vii. 3, 23). The ground of the prohibition was that the fat was the richest part of the animal, and therefore belonged to Him (iii. 16). The presentation of the fat as the richest part of the animal was agreeable to the dictates of natural feeling, and was the ordinary practice even of heathen nations. The burning of the fat of sacrifices was particularly specified in each kind of offering.

Father. The position and authority of the father as the head of the family are expressly assumed and sanctioned in Scripture, as a likeness of that of the Almighty over His creatures. It lies of course at the root of that so-called patriarchal government (Gen. iii. 16; 1 Cor. xi. 3), which was introductory to the more definite systems which followed, and which in part, but not wholly, superseded it. The father's blessing was regarded as conferring special benefit, but his malediction special injury, on those on whom it fell (Gen. ix. 25, 27; xxvii. 27-40; xlviii. 15, 20; xlix); and so also

the sin of the parent was held to affect, in certain cases, the welfare of his descendants (2 K. v. 27). The command to honor parents is noticed by St. Paul as the only one of the Decalogue which bore a distinct promise (Ex. xx. 12; Eph. vi. 2), and disrespect towards them was condemned by the Law as one of the worst of crimes (Ex. xxi. 15, 17; 1 Tim. i. 9). It is to this well recognized theory of parental authority and supremacy that the very various uses of the term "father" in Scripture are due. "Fathers" is used in the sense of seniors (Acts vii. 2, xxii. 1), and of parents in general, or ancestors (Dan. v. 2; Jer. xxvii. 7; Matt. xxiii. 30, 32).

Fathom. [Measures.]

Feasts. [Festivals.]

Fenced Cities. The broad distinction between a city and a village in Biblical language consisted in the possession of walls. The city had walls, the village was unwalled, or had only a watchman's tower, to which the villagers resorted in times of danger. A threefold distinction is thus obtained—1. cities; 2. unwalled villages; 3. villages with castles or



The Gecko.

towers (1 Chr. xxvii. 25). The fortifications of the cities of Palestine, regularly "fenced," consisted of one or more walls crowned with battlemented parapets, having towers at regular intervals (2 Chr. xxxii. 5; Jer. xxxi. 38), on which in later times engines of war were placed, and watch was kept by day and night in time of war (2 Chr. xxvi. 9, 15; Judg. ix. 45; 2 K. ix. 17).

Ferret. One of the unclean creeping things mentioned in Lev. xi. 30. The animal referred to was probably a reptile of the lizard tribe (the gecko). The Rabbinical writers seem to have identified this animal with the hedgehog.

Festivals. I. The religious times ordained in the Law fall under three heads: (1.) Those formally connected with the institution of the Sabbath; (2.) The historical or great festivals; (3.) The Day of Atonement. (1.) Immediately connected with the institution of the Sabbath are: (a) The weekly Sabbath itself. (b) The seventh new moon or Feast of Trumpets. (c) The Sabbatical Year. (d) The Year of Jubilee. (2.) The great feasts are: (a) The Passover. (b) The Feast of Pentecost, of Weeks, of Wheat-harvest, or, of the First-fruits. (c) The Feast of Tabernacles, or of Ingathering. On each of these occasions every male Israelite was commanded "to appear before the Lord," that is, to attend in the court of the tabernacle or the temple, and to make his offering with a joyful heart (Deut. xxvii. 7; Neh. viii. 9-12). The attendance of women was voluntary, but the zealous often went up to the Passover. On all the days of Holy Convocation there was to be an entire suspension of ordinary labor of all kinds (Ex. xii. 16; Lev. xvi. 29, xxiii. 21, 24, 25, 35). But on the intervening days of the longer festivals work might be carried on. Besides their religious purpose, the great festivals must have had an important bearing on the maintenance of a feeling of national unity.

Fever (kaddachath, dalleketh, charchur; Lev. xxvi. 16; Deut. xxviii. 22). These words, from various roots, signifying heat or inflammation, are rendered in the A. V. by various words suggestive of fever, or a feverish affection. The third word may perhaps be erysipelas. Intermittent fever and dysentery, the latter often fatal, are ordinary Arabian diseases.

Field. The Hebrew sadeh is applied to any cultivated ground, and in some instances in marked opposition to the neighboring wilderness. On the other hand the sadeh is frequently contrasted with what is enclosed, whether a vineyard, a garden, or a walled town. In many passages the term implies what is remote from a house (Gen. iv. 8, xxiv. 63; Deut. xxii. 25) or settled habitation, as in the case of Esau (Gen. xxv. 27). The separate plots of ground were marked off by stones, which might easily be removed (Deut. xix. 14, xxvii. 17; cf. Job xxiv. 2; Prov. xxii. 28, xxiii. 10); the absence of fences rendered the fields liable to damage from straying cattle (Ex. xxii. 5) or fire (ver. 6; 2 Sam. xiv. 30); hence the necessity of constantly watching flocks and herds. From the absence of enclosures, cultivated land of any size might be termed a field. It should be observed that the expressions "fruitful field" (Is. x. 18, xxix. 17, xxxii. 15, 16), and "plentiful field" (Is. xvi. 10; Jer. xlviii. 33), are not connected with sadeh, but with carmel, meaning a park or wellkept wood, as distinct from a wilderness or a forest.

Fig, Fig-tree. The fig-tree is very common in Palestine (Deut. viii. 8). Mount Olivet was famous for its fig-trees in ancient times, and they are still found there. "To sit under one's own vine and one's own fig-tree" became a proverbial expression among the Jews to de-

note peace and prosperity (1 K. iv. 25; Mic. iv. 4; Zech. iii. 10).

Fir. As the term "cedar" is in all probability applicable to more than one tree, so also "fir" in the A. V. represents probably one or other of the following trees: 1. Scotch fir; 2. Larch; 3. cypress, all which are at this day found in the Lebanon.

Fire is represented as the symbol of Jehovah's presence, and the instrument of his power, in the way either of approval or of destruction (Ex. iii. 2, xiv. 19, &c.). Parallel with this application of fire and with its symbolical meaning are to be noted the similar use for sacrificial purposes and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct: e. g. the Sabaean and Magian systems of worship, and their alleged connection with Abraham; the occasional relapse of the Jews themselves into sun, or its corrupted form of fire-worship (Is. xxvii. 9; Deut. xvii. 3, &c.), the worship or deification of heavenly bodies or of fire, prevailing to some extent, as among the Persians, so also even in Egypt. Fire for sacred purposes obtained elsewhere than from the altar was called "strange fire," and for the use of such Nadab and Abihu were punished by death by fire from God (Lev. x. 1, 2; Num. iii. 4, xxvi. 61).



Figs.

Firkin. [Weights and Measures.]

Firmament. The Hebrew râkia, so translated, is generally regarded as expressive of simple expansion, and is so rendered in the margin of the A. V. (Gen. i. 6). The root means to expand by beating, whether by the hand, the foot, or any instrument. It is especially used for beating out metals into thin plates (Ex. xxxix. 3; Num. xvi. 39). The sense of solidity, therefore, is combined with the ideas of expansion and tenuity in the term. The same idea of solidity runs through all the references to the râkia. In Ex. xxiv. 10, it is represented as a solid floor. So again, in Ez. i. 22-26, the "firmament" is the floor on which the throne of the Most High is placed. Further, the office of the râkia in the economy of the world demanded strength and substance. It was to serve as a division between the waters above and the waters below (Gen. i. 7). In keeping with this view the râkia was provided with "windows" (Gen. vii. 11; Is. xxiv. 18; Mal. iii. 10) and "doors" (Ps. lxxviii. 23), through which the rain and the snow might descend. A secondary purpose which the râkia served was to support the heavenly bodies, sun, moon, and stars (Gen. i. 14), in which they were fixed as nails, and from which, consequently, they might be said to drop off (Is. xiv. 12, xxxiv. 4; Matt. xxiv. 29).



Fig Tree.

First-born. Under the Law, in memory of the Exodus, the eldest son was regarded as devoted to God, and was in every case to be redeemed by an offering not exceeding 5 shekels, within one month from birth. If he died before the expiration of 30 days, the Jewish doctors held the father excused, but liable to the payment if he outlived that time (Ex. xiii. 12-15, xxii. 29; Num. viii. 17, xviii. 15, 16; Lev. xxvii. 6). The eldest son received a double portion of the father's inheritance (Deut. xxi.

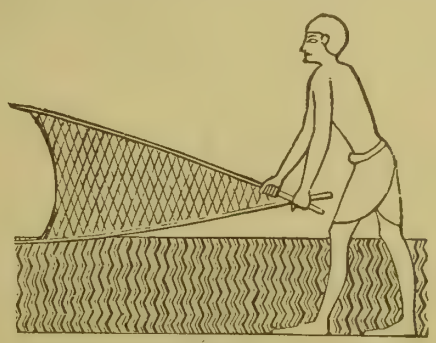


PEASANTS GRINDING CORN. FROM A PHOTOGRAPH.

17), but not of the mother's. Under the monarchy, the eldest son usually, but not always, as appears in the case of Solomon, succeeded his father in the kingdom (1 K. i. 30, ii. 22). The male first-born of animals was also devoted to God (Ex. xiii. 2, 12, 13, xxii. 29, xxxiv. 19, 20). Unclean animals were to be redeemed with the addition of one-fifth of the value, or else put to death; or, if not redeemed, to be sold, and the price given to the priests (Lev. xxvii. 13, 27, 28).

First-fruits. 1. The Law ordered in general, that the first of all ripe fruits and of liquors, or, as it is twice expressed, the first of first-fruits, should be offered in God's house (Ex. xxii. 29, xxiii. 19, xxxiv. 27). 2. On the morrow after the Passover sabbath, i. e. on the 16th of Nisan, a sheaf of new corn was to be brought to the priest and waved before the altar, in acknowledgment of the gift of fruitfulness (Lev. xxiii. 5, 6, 10, 12, ii. 12). 3. At the expiration of 7 weeks from this time, i. e. at the Feast of Pentecost, an oblation was to be made of 2 loaves of leavened bread made from the new flour, which were to be waved in like manner with the Passover sheaf (Ex. xxxiv. 22; Lev. xxiii. 15, 17; Num. xxviii. 26). 4. The feast of ingathering, i. e. the Feast of Tabernacles in the 7th month, was itself an acknowledgment of the fruits of the harvest (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 39). These four sorts of offerings were national. Besides them, the two following were of an individual kind. 5. A cake of the first dough that was baked, was to be offered as a heave-offering (Num. xv. 19, 21). 6. The first-fruits of the land were to be brought in a basket to the holy place of God's choice, and there presented to the priest, who was to set the basket down before the altar (Deut. xxvi. 2-11). The offerings were the perquisite of the priests (Num. xviii. 11; Deut. xviii. 4). Nehemiah, at the Return from Captivity, took pains to reorganize the offerings of first-fruits of both kinds, and to appoint places to receive them (Neh. x. 35, 37, xii. 44).

Fish. The Hebrews recognized fish as one of the great divisions of the animal kingdom, and, as such, give them a place in the account of the creation (Gen. i. 21, 28), as well as in other passages where an exhaustive description of living creatures is intended (Gen. ix. 2; Ex. xx. 4; Deut. iv. 18; 1 K. iv. 33). The Mosaic law (Lev. xi. 9, 10) pronounced unclean such fish as were devoid of fins and scales: these were and are regarded as unwholesome in Egypt. Among the Philistines, Dagon was represented by a figure, half man and half fish (1 Sam. v. 4). On this account the worship of fish is expressly prohibited (Deut. iv. 18). In Palestine, the Sea of Galilee was and still is remarkably well stored with fish. Jerusalem derived its supply chiefly from the Mediterranean (comp. Ez. xlvii. 10). The existence of a regular fish-market is implied in the notice of the fish-gate, which was probably contiguous to it (2 Chr. xxxiii. 14; Neh. iii. 3, xii. 39; Zeph. i. 10). Numerous allusions to the art of fishing occur in the Bible. The most usual method of catching fish was by the use of the net, either the casting net (Hab. i. 15; Ez. xxvi. 5, 14, xlvii. 10), probably resembling the one used in Egypt, as shown in Wilkinson (iii. 55), or the draw or drag net (Is. xix. 8; Hab. i. 15), which was larger, and required the use of a boat: the latter was probably most used on the Sea of Galilee, as the number of boats kept on it was very considerable. Angling was a favorite pursuit of



An Egyptian Landing-net. (Wilkinson.)

the wealthy in Egypt, as well as followed by the poor who could not afford a net. A still more scientific method was with the trident or the spear, as practised in Egypt in taking the crocodile (Job xli. 7) or the hippopotamus.

Flag, the representative in the A. V. of the two Heb. words âchû and sûph. I. Achû, a word, according to Jerome, of Egyptian origin, and denoting "any green and coarse herbage, such as rushes and reeds, which grows in marshy places." It seems probable that some specific plant is denoted in Job viii. 11. The word occurs once again in Gen. xli. 2, 18, where it is said that the seven well-favored kine came up out of the river and fed in an âchû. It is perhaps the Cyperus esculentus. 2. Sûph (Ex. ii. 3, 5; Is. xix. 6) appears to be used in a very wide sense to denote "weeds of any kind."

Flagon, a word employed in the A. V. to render two distinct Hebrew terms: 1. Ashîshah (2 Sam. vi. 19; 1 Chr. xvi. 3; Cant. ii. 5; Hos. iii. 1). It really means a cake of pressed raisins. 2. Nebel (Is. xxii. 24) is commonly used for a bottle or vessel, originally prob-

ably a skin, but in later times a piece of pottery (Is. xxx. 14).

Flax. Two words are used for this plant in the O. T., or rather the same word slightly modified. Eliminating all the places where the words are used for the article manufactured in the thread, the piece, or the made up garment, we reduce them to two (Ex. ix. 31; Josh. ii. 6). It seems probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to Egypt; but that originating in India it spread over Asia at a very early period of antiquity. That it was grown in Palestine even before the conquest of that country by the Israelites appears from Josh. ii. 6. The various processes employed in preparing the flax for manufacture into cloth are indicated: 1. The drying process. 2. The peeling of the stalks, and separation of the fibres. 3. The hackling (Is.



Flax.

xix. 9). That flax was one of the most important crops in Palestine appears from Hos. ii. 5, 9.

Flea, an insect twice only mentioned in Scripture, viz., in 1 Sam. xxiv. 14, xxvi. 20. Fleas are abundant in the East, and afford the subject of many proverbial expressions.

Flesh. [Food.]

Flint. The Heb. challâmîsh is rendered flint in Deut. viii. 15, xxxii, 13; Ps. cxiv. 8; and Is. l. 7. In Job xxviii. 9 the same word is rendered rock in the text, and flint in the margin. In Ez. iii. 9 the English word "flint" occurs in the same sense, but there it represents the Heb. Tzor.

Flood. [Noah.]

Floor. [Pavement.]

Flour. [Bread.]

Flute (1 K. i. 4, marg. [Pipe]), a musical instrument mentioned amongst others (Dan. iii. 5, 7, 10, 15) as used at the worship of the golden image which Nebuchadnezzar had set up.

Fly, Flies. Arôb ("swarms of flies," "divers sôrts of flies," A. V.), the name of the insect, or insects, which God sent to punish Pharaoh; see Ex. viii. 21-31; Ps. lxxviii. 45, cv. 31. As the ârôb are said to have filled the houses of the Egyptians, it seems not improbable that common flies are more especially intended.

Food. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term lechem (originally food of any kind) specifically for bread, as well as by the expression "staff of bread" (Lev. xxvi. 26; Ps. cv. 16; Ez. iv. 16, xiv. 13). Simpler preparations of corn were, however, common; sometimes the fresh green ears were eaten in a natural state, the husks beink rubbed off by the hand (Lev. xxiii. 14; Deut. xxiii. 25; 2 K. iv. 42; Matt. xii. 1; Luke vi. 1); more frequently, however, the grains, after being carefully picked, were roasted in a pan over a fire (Lev. ii. 14), and eaten as "parched corn," in which form they were an ordinary article of diet, particularly among laborers, or others who had not the means of dressing food (Lev. xxiii. 14; Ruth ii. 14; 1 Sam. xvii. 17, xxv. 18; 2 Sam. xvii. 28): this practice is still very usual in the East. Sometimes the grain was bruised (A. V. "beaten," Lev. ii. 14, 16), and then dried in the sun; it was eaten either mixed with oil (Lev. ii .15), or made into a soft cake (A. V. "dough;" Num. xv. 20; Neh. x. 37; Ez. xliv. 30). The Hebrews used a great variety of articles (John xxi. 5) to give a relish to bread. Sometimes salt was so used (Job vi. 6), as we learn from the passage just quoted; sometimes the bread was dipped into the sour wine (A. V. "vinegar") which the laborers drank (Ruth ii. 14); or, where meat was eaten, into the gravy, which was either served up separately for the purpose, as by Gideon (Judg. vi. 19), or placed in the middle of the meat-dish, as done by the Arabs. Milk and its preparations hold a conspicuous place in Eastern diet, as affording substantial nourishment; sometimes it was produced in a fresh state

(Gen. xviii. 8), but more generally in the form of the modern leban, i. e. sour milk (A. V. "butter;" Gen. xviii. 8; Judg. v. 25; 2 Sam. xvii. 29). Fruit was another source of subsistence: figs stand first in point of importance; they were generally dried and pressed into cakes. Grapes were generally eaten in a dried state as raisins. Fruit-cake forms a part of the daily food of the Arabians. Of vegetables we have most frequent notice of lentils (Gen. xxv. 34; 2 Sam. xvii. 28, xxiii. 11; Ez. iv. 9), which are still largely used by the Bedouins in travelling; beans (2 Sam. xvii. 28; Ez. iv. 9), leeks, onions, and garlic, which were and still are of a superior quality in Egypt (Num. xi. 5). The modern Arabians consume but few vegetables: radishes and leeks are most in use, and are eaten raw with bread. In addition to these classes we have to notice some other important articles of food: in the first place, honey, whether the natural product of the bee (1 Sam. xiv. 25; Matt. iii. 4), which abounds in most parts of Arabia, or of the other natural and artificial productions included under that head, especially the dibs of the Syrians and Arabians, i. e. grape-juice boiled down, which is still extensively used in the East; the latter is supposed to be referred to in Gen. xliii. 11, and Ez. xxvii. 17. With regard to oil, it does not appear to have been used to the extent we might have anticipated. Eggs are not often noticed, but were evidently known as articles of food (Is. x. 14, lix. 5; Luke xi. 12). The Orientals have been at all times sparing in the use of animal food: not only does the excessive heat of the climate render it both unwholesome to eat much meat, and expensive from the necessity of immediately consuming a whole animal, but beyond this the ritual regulations of the Mosaic law in ancient, as of the Koran in modern times, have tended to the same result. The prohibition expressed against consuming the blood of any animal (Gen. ix. 4) was more fully developed in the Levitical law, and enforced by the penalty of death (Lev. iii. 17, vii. 26, xix. 26; Deut. xii. 16; 1 Sam. xiv. 32, ff.; Ez. xliv. 7, 15). Certain portions of the fat of sacrifices were also forbidden (Lev. iii. 9, 10), as being set apart for the altar (Lev. iii. 16, vii. 25, cf.; 1 Sam. ii. 16, ff.; 2 Chr. vii. 7). In addition to the above, Jews were forbidden to eat the flesh of animals, portions of which had been offered to idols. All beasts and birds classed as unclean (Lev. xi. 1, ff.; Deut. xiv. 4, ff.) were also prohibited. Under these restrictions the Hebrews were permitted the free use of animal food: generally speaking they only availed themselves of it in the exercise of hospitality (Gen. xviii. 7), or at festivals of a religious (Ex. xii. 8), public (1 K. i. 9; 1 Chr. xii. 40), or private character (Gen. xxvii. 4; Luke xv. 23); it was only in royal households that there was a daily consumption of meat (1 K. iv. 23; Neh. v. 18). The animals killed for meat were—calves (Gen. xviii. 7; 1 Sam. xxviii. 24; Am. vi. 4); lambs (2 Sam. xii. 4; Am. vi. 4); oxen, not above three years of age (1 K. i. 9; Prov. xv. 17; Is. xxii. 13; Matt. xxii. 4); kids (Gen. xxvii. 9; Judg. vi. 19; 1 Sam. xvi. 20); harts, roebucks, and fallow-deer (1 K. iv. 23); birds of various kinds; fish, with the exception of such as were without scales and fins (Lev. xi. 9; Deut. xiv. 9). Locusts, of which certain species only were esteemed clean (Lev. xi. 22), were occasionally eaten (Matt. iii. 4), but considered as poor fare.

Forehead. The practice of veiling the face in public for women of the higher classes, especially married women, in the East, sufficiently stigmatizes with reproach the unveiled face of women of bad character (Gen. xxiv. 65; Jer. iii. 3). The custom among many Oriental nations both of coloring the face and forehead, and of impressing on the body marks indicative of devotion to some special deity or religious sect is mentioned elsewhere. The "jewels for the forehead," mentioned by Ezekiel (xvi. 12), and in margin of A. V. (Gen. xxiv. 22), were in all probability nose-rings (Is. iii. 21).

Fountain. Among the attractive features presented by the Land of Promise to the nation migrating from Egypt by way of the desert, none would be more striking than the natural gush of waters from the ground. The springs of Palestine, though short-lived, are remarkable for their abundance and beauty, especially those which fall into the Jordan and its lakes throughout its whole course. The spring or fountain of living water, the "eye" of the landscape, is distinguished in all Oriental languages from the artificially sunk and enclosed well. Jerusalem appears to have possessed either more than one perennial spring, or one issuing by more than one outlet. In Oriental cities generally public fountains are frequent. Traces of such fountains at Jerusalem may perhaps be found in the names En-Rogel (2 Sam. xvii. 17), the "Dragon-well" or fountain, and the "gate of the fountain" (Neh. ii. 13, 14).

Fowl. Several distinct Hebrew and Greek words are thus rendered in the A. V. of the Bible. Of these the most common is 'ôph, which is usually a collective term for all kinds of birds. In 1 K. iv. 23, among the daily pro-

visions for Solomon's table, "fatted fowl" are included. In the N. T. the word translated "fowls" is most frequently that which comprehends all kinds of birds (including ravens, Luke xii. 24). [Sparrow.]

Fox (Heb. shû'âl). Probably the "jackal" is the animal signified in almost all the passages in the O. T. where the Hebrew term



Syrian Fox.

occurs. The shû'âlîm of Judg. xv. 4 are evidently "jackals," and not "foxes," for the former animal is gregarious, whereas the latter is solitary in its habits. With respect to the jackals and foxes of Palestine, there is no doubt that the common jackal of the country is the Canis aureus, which may be heard every night in the villages. A vulpine animal, under the name of Canis Syriacus, occurs in Lebanon. The Egyptian Vulpes Niloticus, and doubtless the common fox of our own country, are Palestine species.

Frankincense, a vegetable resin, brittle, glittering, and of a bitter taste, used for the purpose of sacrificial fumigation (Ex. xxx. 34-36). It is obtained by successive incisions in the bark of a tree called the arbor thuris, the first of which yields the purest and whitest kind; while the produce of the after incisions is spotted with yellow, and as it becomes old loses its whiteness altogether. The Hebrews imported their frankincense from Arabia (Is. lx. 6; Jer. vi. 20), and more particularly from Saba; but it is remarkable that at present the Arabian Libanum, or Olibanum is of a very inferior kind, and that the finest frankincense imported into Turkey comes through Arabia from the islands of the Indian Archipelago.

Frog. The mention of this reptile in the O. T. is confined to the passage in Ex. viii. 2-7, &c., in which the plague of frogs is described, and to Ps. lxxviii. 45, cv. 30. In the N. T. the word occurs once only, in Rev. xvi. 13. There is no question as to the animal meant. The only known species of frog which occurs at present in Egypt is the edible frog of the continent.

Frontlets, or Phylacteries (Ex. xiii. 16; Deut. vi. 8, xi. 18; Matt. xxiii. 5). These "frontlets" or "phylacteries" were strips of parchment, on which were written four passages of Scripture (Ex. xiii. 2-10, 11-17; Deut. vi. 4-9, 13-23) in an ink prepared for the purpose. They were then rolled up in a case of black calfskin, which was attached to a stiffer piece of leather, having a thong one finger broad, and one and a half cubits long. They were placed at the bend of the left arm. Those worn on the forehead were written on four strips of parchment, and put into four little cells within a square case, on which a Greek letter was written. The square had two thongs, on which Hebrew letters were inscribed. That phylacteries were used as amulets is certain, and was very natural. The expression "they make broad their phylacteries" (Matt. xxiii. 5) refers not so much to the phylactery itself, which seems to have been of a prescribed breath, as to the case in which the parchment was kept, which the Pharisees, among their other pretentious customs (Mark vii. 3, 4;



Frankincense.

Luke v. 33, &c.), made as conspicuous as they could. It is said that the Pharisees wore them always, whereas the common people only used them at prayers. The modern Jews only wear them at morning prayers, and sometimes at noon. In our Lord's time they were worn by all Jews, except the Karaites, women, and slaves. Boys, at the age of thirteen years and a day, were bound to wear them. The Karaites



STONE CUTTERS OF JERUSALEM. FROM A PHOTOGRAPH.

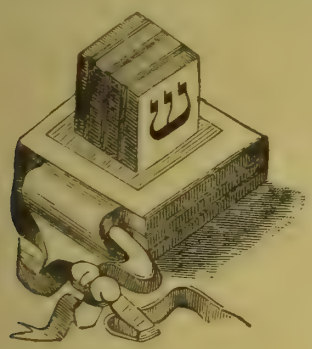
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explained Deut. vi. 8; Ex. xiii. 9, &c., as a figurative command to remember the law, as is certainly the case in similar passages (Prov. iii. 3, vi. 21, vii. 3; Cant. viii. 6, &c.). It seems clear to us that the scope of these injunctions favors the Karaite interpretation.

Funerals. [Burial.]

Furlong. [Measures.]

Furnace. Various kinds of furnaces are noticed in the Bible, such as a smelting or calcining furnace (Gen. xix. 28; Ex. ix. 8, 10, xix. 18), especially a lime-kiln (Is. xxxiii. 12; Am. ii. 1); a refining furnace (Prov. xvii. 3, xxvii. 21; Ez. xxii. 18, ff.); a large furnace built like a brick-kiln (Dan. iii. 22, 23); the potter's furnace (Ecclus. xxvii. 5); the blacksmith's furnace (Ecclus. xxxviii. 28). The Persians were in the habit of using the furnace as a means of inflicting punishment (Dan. l. c.; Jer. xxix. 22; 2 Macc. vii. 5; Hos. vii. 7).



The Phylactery.

G.

Ga'briel. The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii. 16, ix. 21, and in Luke i. 19, 26. In the ordinary traditions, Jewish and Christian, Gabriel is spoken of as one of the archangels. In Scripture he is set forth only as the representative of the angelic nature in its ministration of comfort and sympathy to man.

Gad (a troop), Jacob's seventh son, the first-born of Zilpah, Leah's maid, and whole-brother to Asher (Gen. xxx. 11-13, xlvi. 16, 18). The country allotted to Gad appears, speaking roughly, to have lain chiefly about the centre of the land east of Jordan. The south of that district—from the Arnon (Wady Mojeb), about half way down the Dead Sea, to Heshbon, nearly due east of Jerusalem—was occupied by Reuben, and at or about Heshbon the possessions of Gad commenced. They embraced half Gilead, as the oldest record specially states (Deut. iii. 12), or half the land of the children of Ammon (Josh. xiii. 25), probably the mountainous district which is intersected by the torrent Jabbok, including, as its most northern town, the ancient sanctuary of Mahanaim. On the east the furthest landmark given is "Aroer, that faces Rabbah," the present Amman (Josh. xiii. 25). West was the Jordan (27). Such was the territory allotted to the Gadites, but there is no doubt that they soon extended themselves beyond these limits. The official records of the reign of Jotham of Judah (1 Chr. v. 11, 16) show them to have been at that time established over the whole of Gilead, and in possession of Bashan as far as Salcah, and very far both to the north and the east of the border given them originally, while the Manassites were pushed still further northwards to Mount Hermon (1 Chr. v. 23). The character of the tribe is throughout strongly marked—fierce and warlike—"strong men of might, men of war for the battle, that could handle shield and buckler, their faces the faces of lions, and like roes upon the mountains for swiftness." Gad was carried into captivity by Tiglath-Pileser (1 Chr. v. 26), and in the time of Jeremiah the cities of the tribe seem to have been inhabited by the Ammonites.

Gad'ara, a strong city situated near the river Hieromax, east of the Sea of Galilee, over against Scythopolis and Tiberias, and sixteen Roman miles distant from each of those places. Gadara derives its greatest interest from having been the scene of our Lord's miracle in healing the demoniacs (Matt. viii. 28-34; Mark v. 1-21; Luke viii. 26-40). The whole circumstances of the narrative are strikingly illustrated by the features of the country. The most interesting remains of Gadara are its tombs, which dot the cliffs for a considerable distance round the city.

Gala'tia is literally the "Gallia" of the East. The Roman province of Galatia may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south, and Bithynia and Pontus on the north. These Eastern Gauls preserved much of their ancient character, and something of their ancient language. The prevailing speech, however, of the district was Greek. The inscriptions found at Ancyra are Greek, and St. Paul wrote his Epistle in Greek. It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., or whether always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms. On all accounts

it seems most probable that Galatia is used by St. Luke as an ethnographical term, and not for the Roman province of that name.

Galatians, The Epistle to the, was written by the Apostle St. Paul not long after his journey through Galatia and Phrygia (Acts xviii. 23), and probably in the early portion of his two years and a half stay at Ephesus, which terminated with the Pentecost of A. D. 57 or 58. The Epistle appears to have been called forth by the machinations of Judaizing teachers, who, shortly before the date of its composition, had endeavored to seduce the churches of this province into a recognition of circumcision (v. 2, 11, 12; vi. 12, sq.), and had openly sought to depreciate the apostolic claims of St. Paul (comp. i. 1, 11). The scope and contents of the Epistle are thus—(1) apologetic (i., ii.) and polemical (iii., iv.); and (2) horatory and practical (v., vi.); the positions and demonstrations of the former portion being used with great power and persuasiveness in the exhortations of the latter. Two historical questions require a brief notice: 1. The number of visits made by St. Paul to the churches of Galatia previous to his writing the Epistle. These seem certainly to have been two. The Apostle founded the churches of Galatia in the visit recorded Acts xvi. 6, during his second missionary journey, about A. D. 51, and revisited them at the period and on the occasion mentioned Acts xviii. 23, when he went through the country of Galatia and Phrygia. On this occasion it would seem probable that he found the leaven of Judaism beginning to work in the churches of Galatia. 2. Closely allied with the preceding question is that of the date, and the place from which the Epistle was written. It was probably written about the same time as the Epistle to Romans at Corinth, during the three months that the Apostle staid there (Acts xx. 2, 3), apparently the winter of A. D. 57 or 58.

Gal'ilee (circuit). This name, which in the Roman age was applied to a large province, seems to have been originally confined to a little "circuit" of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre, as payment for his work in conveying timber from Lebanon to Jerusalem (Josh. xx. 7; 1 K. ix. 11). They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles" (Is. ix. 1). It is probable that the strangers increased in number, and became during the captivity the great body of the inhabitants; extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of Palestine. In the time of our Lord all Palestine was divided into three provinces, Judaea, Samaria, and Galilee (Acts ix. 31; Luke xvii. 11; Joseph. B. J. iii. 3). The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. On the west it was bounded by the territory of Ptolemais, which probably included the whole plain of Akka to the foot of Carmel. The southern border ran along the base of Carmel and of the hills of Samaria to Mount Gilboa, and then descended the valley of Jezreel by Scythopolis to the Jordan. The river Jordan, the Sea of Galilee, and the upper Jordan to the fountain at Dan, formed the eastern border; and the northern ran from Dan westward across the mountain ridge till it touched the territory of the Phoenicians. Galilee was divided into two sections, "Lower" and "Upper." Lower Galilee included the great plain of Esdraelon with its offshoots, which run down to the Jordan and the Lake of Tiberias; and the whole of the hill country adjoining it on the north to the foot of the mountain-range. It was thus one of the richest and most beautiful sections of Palestine. Galilee was the scene of the greater part of our Lord's private life and public acts. His early years were spent at Nazareth; and when He entered on His great work He made Capernaum His home (Matt. iv. 13, ix. 1). It is a remarkable fact that the first three Gospels are chiefly taken up with our Lord's ministrations in this province, while the Gospel of John dwells more upon those in Judaea. The nature of our Lord's parables and illustrations was greatly influenced by the peculiar features and products of the country. The Apostles were all either Galileans by birth or residence (Acts i. 11). After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated Rabbins.

Galilee, Sea of. [Gennesareth.]

Gall. From Deut. xxix. 18, and Lam. iii. 19, compared with Hos. x. 4, it is evident that the Hebrew term denotes some bitter, and perhaps poisonous plant. Other writers have supposed, and with some reason (from Deut. xxxii. 32), that some berry-bearing plant must be intended. Gesenius understands "poppies." The capsules of the Papaveraceae may well give the name of rôsh ("head") to the plant in question, just as we speak of poppy heads. The various species of this family spring up quickly in corn-fields, and the juice is extremely bitter.

A steeped solution of poppy heads may be "the water of gall" of Jer. viii. 14. The passages in the Gospels which relate the circumstance of the Roman soldiers offering our Lord, just before his crucifixion, "vinegar mingled with gall," according to St. Matthew (xxvii. 34), and "wine mingled with myrrh," according to St. Mark's account (xv. 23), require some consideration. "Matthew, in his usual way, designates the drink theologically: always keeping his eye on the prophecies of the O. T., he speaks of gall and vinegar for the purpose of rendering the fulfilment of the Psalms more manifest. Mark again (xv. 23), according to his way, looks rather at the outward quality of the drink." "Gall" is not to be understood in any other sense than as expressing the bitter nature of the draught. Notwithstanding the almost concurrent opinion of ancient and modern commentators that the "wine mingled with myrrh" was offered to our Lord as an anodyne, we cannot readily come to the same conclusion. Had the soldiers intended a mitigation of suffering, they would doubtless have offered a draught drugged with some substance having narcotic properties. The drink in question was probably a mere ordinary beverage of the Romans.

Galley. [Ship.]

Gallows. [Punishment.]

Games. Among the Greeks the rage for theatrical exhibitions was such that every city of any size possessed its theatre and stadium. At Ephesus an annual contest was held in honor of Diana. It is probable that St. Paul was present when these games were proceeding. A direct reference to the exhibitions that took place on such occasions is made in 1 Cor. xv. 32. St. Paul's Epistles abound with allusions to the Greek contests, borrowed probably from the Isthmian games, at which he may well have been present during his first visit to Corinth. These contests (2 Tim. iv. 7; 1 Tim. vi. 12) were divided into two classes, the pancratium, consisting of boxing and wrestling, and the pentathlon, consisting of leaping, running, quoiting, hurling the spear, and wrestling. The competitors (1 Cor. ix. 25; 2 Tim. ii. 5) required a long and severe course of previous training (1 Tim. iv. 8), during which a particular diet was enforced (1 Cor. ix. 25, 27). St. Paul alludes to two only out of the five contests, boxing and running, more frequently to the latter. In boxing (cf. 1 Cor. ix. 26) the hands and arms were bound with the cestus, a band of leather studded with nails.

Garden. Gardens in the East, as the Hebrew word indicates, are enclosures, on the outskirts of towns, planted with various trees and shrubs. From the allusions in the Bible we learn that they were surrounded by hedges of thorn (Is. v. 5), or walls of stone (Prov. xxiv. 31). For further protection lodges (Is. i. 8; Lam. ii. 6) or watchtowers (Mark xii. 1) were built in them, in which sat the keeper (Job xxvii. 18) to drive away the wild beasts and robbers, as is the case to this day. The gardens of the Hebrews were planted with flowers and aromatic shrubs (Cant. vi. 2, iv. 16), besides olives, fig-trees, nuts, or walnuts (Cant. vi. 11), pomegranates, and others for domestic use (Ex. xxiii. 11; Jer. xxix. 5; Am. ix. 14). Gardens of herbs, or kitchen-gardens, are mentioned in Deut. xi. 10, and 1 K. xxi. 2. Cucumbers were grown in them (Is. i. 8; Bar. vi. 70), and probably also melons, leeks, onions, and garlic, which are spoken of (Num. xi. 5) as the productions of a neighboring country. The rose-garden in Jerusalem, said to have been situated westward of the temple mount, is remarkable as having been one of the few gardens, which, from the time of the prophets, existed within the city walls. But of all the gardens of Palestine none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet. In a climate like that of Palestine the neighborhood of water was an important consideration in selecting the site of a garden. To the old Hebrew poets "a well-watered garden," or "a tree planted by the waters," was an emblem of luxuriant fertility and material prosperity (Is. lviii. 11; Jer. xvii. 8, xxxi. 12). From a neighboring stream or cistern were supplied the channels or conduits by which the gardens were intersected, and the water was thus conveyed to all parts (Ps. i. 3; Eccl. ii. 6; Ecclus. xxiv. 30). The Hebrews made use of gardens as places of burial (John xix. 41). Manasseh and his son Amon were buried in the garden of their palace, the garden of Uzza (2 K. xxi. 18, 26). The retirement of gardens rendered them favorite places for devotion (Matt. xxvi. 36; John xviii. 1; cf. Gen. xxiv. 63). In the degenerate times of the monarchy they were selected as the scenes of idolatrous worship (Is. i. 29, lxv. 3, lxvi. 17), and images of the idols were probably erected in them. The traditional gardens and pools of Solomon, supposed to be alluded to in Eccl. ii. 5, 6, are shown in the Wady Urtás (i. e. Hortus), about an hour and a quarter to the south of Bethlehem. The "king's garden," mentioned in 2 K. xxv. 4; Neh. iii. 15; Jer. xxxix. 4, lii. 7, was near the pool of Siloam, at the mouth of the Tyropoeon, north of Bir Eyub, and was

formed by the meeting of the valleys of Jehoshaphat and Ben Hinnom.

Garment. [Dress.]

Gate. The gates and gateways of eastern cities anciently held, and still hold, an important part, not only in the defence but in the public economy of the place. They are thus sometimes taken as representing the city itself (Gen. xxii. 17, xxiv. 60; Deut. xii. 12; Judg. v. 8; Ruth iv. 10; Ps. lxxxvii. 2, cxxii, 2). Among the special purposes for which they were used may be mentioned: 1. As places of public resort (Gen. xix. 1, xxiii. 10, xxxiv. 20, 24; 1 Sam. iv. 18, &c.). 2. Places for public deliberation, administration of justice, or of audience for kings and rulers, or ambassadors (Deut. xvi. 18, xxi. 19, xxv. 7; Josh. xx. 4; Judg. ix. 35, &c.). 3. Public markets (2 K. vii. 1). In heathen towns the open spaces near the gates appear to have been sometimes used as places for sacrifice (Acts xiv. 13; comp. 2 K. xxiii. 8). Regarded therefore as positions of great importance the gates of cities were carefully guarded and closed at nightfall (Deut. iii. 5; Josh. ii. 5, 7; Judg. ix. 40, 44). They contained chambers over the gateway (2 Sam. xviii. 24). The doors themselves of the larger gates mentioned in Scripture were two-leaved, plated with metal, closed with locks and fastened with metal bars (Deut. iii. 5; Ps. cvii. 16; Is. xlv. 1, 2). Gates not defended by iron were of course liable to be set on fire by an enemy (Judg. ix. 52). The gateways of royal palaces and even of private houses were often richly ornamented. Sentences from the Law were inscribed on and above the gates (Deut. vi. 9; Is. liv. 12; Rev. xxi. 21). The gates of Solomon's Temple were very massive and costly, being overlaid with gold and carvings (1 K. vi. 34, 35; 2 K. xviii. 16). Those of the Holy Place were of olive-wood, two-leaved, and overlaid with gold; those of the temple of fir (1 K. vi. 31, 32, 34; Ez. xli. 23, 24). The figurative gates of pearl and precious stones (Is. liv. 12; Rev. xxi. 21) may be regarded as having their types in the massive stone doors which are found in some of the ancient houses in Syria. These are of single slabs several inches thick, sometimes 10 feet high, and turn on stone pivots above. The parts of the doorway were the threshold (Judg. xix. 27); the side-posts, the lintel (Ex. xii. 7). In the Temple, Levites, and in houses of the wealthier classes, and in palaces, persons were especially appointed to keep the door (Jer. xxxv. 4; 2 K. xii. 9, xxv. 18, &c.).

Gath, one of the five royal cities of the Philistines (Josh. xiii. 3; 1 Sam. vi. 17); and the native place of the giant Goliath (1 Sam. xvii. 4, 23). It is familiar to the Bible student as the scene of one of the most romantic incidents in the life of king David (1 Sam. xxi. 10-15.)

Ga'za (properly Azzah), one of the five chief cities of the Philistines. It is remarkable for its continuous existence and importance from the very earliest times. In Gen. x. 19 it appears, even before the call of Abraham, as a "border" city of the Canaanites. In the conquest of Joshua the territory of Gaza is mentioned as one which he was not able to subdue (Josh. x. 41, xi. 22, xiii. 3). It was assigned to the tribe of Judah (Josh. xv. 47), and that tribe did obtain possession of it (Judg. i. 18); but they did not hold it long; for soon afterwards we find it in the hands of the Philistines (Judg. iii. 3, xiii. 1, xvi. 1, 21); indeed it seems to have been their capital; and apparently continued through the times of Samuel, Saul, and David to be a Philistine city (1 Sam. vi. 17, xiv. 52, xxxi. 1; 2 Sam. xxi. 15). Solomon became master of "Azzah" (1 K. iv. 24). But in after times the



Gaza.

same trouble with the Philistines recurred (2 Chr. xxi. 16, xxvi. 6, xxviii. 18). The passage where Gaza is mentioned in the N. T. (Acts viii. 26) is full of interest. It is the account of the baptism of the Ethiopian eunuch on his return from Jerusalem to Egypt.

Gehen'na. [Hinnom.]

Gems. [Stones, Precious.]

Genealogy. In Hebrew the term for genealogy or pedigree is "the book of the generations"; and because the oldest histories were usually drawn up on a genealogical basis, the expression often extended to the whole history, as is the case with the Gospel of St. Matthew, where "the book of the generation of Jesus Christ" includes the whole history contained in that Gospel. The promise of the land of Canaan to the seed of Abraham, Isaac and Jacob successively, and the separation of



LYDDA—GENERAL VIEW FROM SOUTHWEST. FROM A PHOTOGRAPH.

the Israelites from the Gentile world; the expectation of Messiah as to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a deeper importance to the science of genealogy among the Jews than perhaps any other nation. When Zerubbabel brought back the captivity from Babylon, one of his first cares seems to have been to take a census of those that returned, and to settle them according to their genealogies. Passing on to the time of the birth of Christ, we have a striking incidental proof of the continuance of the Jewish genealogical economy in the fact that when Augustus ordered the census of the empire to be taken, the Jews in the province of Syria immediately went each one to his own city. The Jewish genealogical records continued to be kept till near the destruction of Jerusalem. But there can be little doubt that the registers of the Jewish tribes and families perished at the destruction of Jerusalem, and not before. It remains to be said that just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. Let it only be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and it will at once be seen how erroneous a conclusion it may be, that all who are called "sons" of such or such a patriarch, or chief father, must necessarily be his very children. If any one family or house became extinct, some other would succeed to its place, called after its own chief father. Hence of course a census of any tribe drawn up at a later period, would exhibit different divisions from one drawn up at an earlier. The same principle must be borne in mind in interpreting any particular genealogy. Again, when a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. But then as regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. The Jewish genealogies have two forms, one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv. 18-22, or 1 Chr. iii. Of the ascending, 1 Chr. vi. 33-43 (A. V.); Ezr. vii. 1-5. Females are named in genealogies when there is anything remarkable about them, or when any right or property is transmitted through them. See Gen. xi. 29, xxii. 23, xxv. 1-4, xxxv. 22-26; Ex. vi. 23; Num. xxvi. 33; 1 Chr. ii. 4, 19, 50, 35, &c.

Genealogy of Jesus Christ. The New Testament gives us the genealogy of but one person, that of our Saviour. The following propositions will explain the true construction of these genealogies:—1. They are both the genealogies of Joseph i. e. of Jesus Christ as the reputed and legal son of Joseph and Mary. 2. The genealogy of St. Matthew is Joseph's genealogy as legal successor to the throne of David. St. Luke's is Joseph's private genealogy, exhibiting his real birth, as David's son, and thus showing why he was heir to Solomon's crown. The simple principle that one evangelist exhibits that genealogy which contained the successive heirs to David's and Solomon's throne, while the other exhibits the paternal stem of him who was the heir, explains all the anomalies of the two pedigrees, their agreements as well as their discrepancies, and the circumstance of there being two at all. 3. Mary, the mother of Jesus, was in all probability the daughter of Jacob, and first cousin to Joseph her husband. But besides these main difficulties, as they have been thought to be, there are several others which cannot be passed over in any account, however concise, of the genealogies of Christ. The most startling is the total discrepancy between them both and that of Zerubbabel in the O. T. (1 Chr. iii. 19-24). In this last, of seven sons of Zerubbabel not one bears the name, or anything like the name, of Rhesa or Abiud; and of the next generation not one bears the name, or anything like the name, of Eliakim or Joanna, which are in the corresponding generation in Matthew and Luke. Rhesa is in fact not a name at all, but it is the Chaldee title of the princes of the captivity. It is very probable therefore that this title should have been placed against the name of Zerubbabel by some early Christian Jew, and thence crept into the text. If this be so, St. Luke will then give Joanna as the son of Zerubbabel. But Joanna is the very same name as Hananiah, the son of Zerubbabel according to 1 Chr. iii. 19. [Hananiah.] In St. Matthew this generation is omitted. In the next generation we identify Matthew's Ab-jud (Abiud) with Luke's Juda, and both with Hodaiah of 1 Chr. iii. 24, by the simple process of supposing the Shemaiah of 1 Chr. iii. 22 to be the same person as the Shimei of ver. 19. Another

difficulty is the apparent deficiency in the number of the last tessaro-decade, which seems to contain only 13 names; but the explanation of this is, that either in the process of translation, or otherwise, the names of Jehoiakim and Jehoiachin have got confused and expressed by the one name Jechonias. The last difficulty of sufficient importance to be mentioned here is a chronological one. In both the genealogies there are but three names between Salmon and David—Boaz, Obed, Jesse. But, according to the common chronology, from the entrance into Canaan (when Salmon was come to man's estate) to the birth of David was 405 years, or from that to 500 years and upwards. Now for about an equal period, from Solomon to Jehoiachin, St. Luke's genealogy contains 20 names. Obviously therefore either the chronology or the genealogy is wrong. It must suffice here to assert that the shortening the interval between the Exodus and David by about 200 years, which brings it to the length indicated by the genealogies, does in the most remarkable manner bring Israelitish history into harmony with Egyptian, with the traditional Jewish date of the Exodus, with the fragment of Edomitish history preserved in Gen. xxxvi. 31-39, and with the internal evidence of the Israelitish history itself.

Generation. In the long-lived Patriarchal age a generation seems to have been computed at 100 years (Gen. xv. 16; comp. 13, and Ex. xii. 40); but subsequently the reckoning was the same which has been adopted by other civilized nations, viz., from thirty to forty years (Job xlii. 16). For generation in the sense of a definite period of time, see Gen. xv. 16; Deut. xxiii. 3, 4, 8, &c. As an indefinite period of time:—for time past, see Deut. xxxii. 7; Is. lviii. 12; for time future, see Ps. xlv. 17, lxxii. 5, &c. Generation is also used to signify the men of an age, or time, as contemporaries (Gen. vi. 9; Is. liii. 8); posterity, especially in legal formulae (Lev. iii. 17, &c.); fathers, or ancestors (Ps. xlix. 19).

Genes'areth. [Gennesaret.]

Gen'esis, the first book of the Law or Pentateuch, so called from its title in the Septuagint, that is, Creation. Respecting its integrity and author, see Pentateuch. The book of Genesis (with the first chapters of Exodus) describes the steps which led to the establishment of the Theocracy. It is a part of the writer's plan to tell us what the Divine preparation of the world was, in order to show, first, the significance of the call of Abraham, and next, the true nature of the Jewish theocracy. He begins with the creation of the world, because the God who created the world and the God who revealed Himself to the fathers is the same God. The book of Genesis has thus a character at once special and universal. It embraces the world; it speaks of God as the God of the whole human race. But as the introduction to Jewish history, it makes the universal interest subordinate to the national. Five principal persons are the pillars, so to speak, on which the whole superstructure rests: Adam, Noah, Abraham, Isaac and Jacob. I. Adam. The creation of the world, and the earliest history of mankind (ch. i.-iii.). As yet no divergence of the different families of man. II. Noah. The history of Adam's descendants to the death of Noah (iv.-ix.). Here we have (1) the line of Cain branching off while the history follows the fortunes of Seth, whose descendants are (2) traced in genealogical succession, and in an unbroken line as far as Noah, and (3) the history of Noah himself (vi.-ix.), continued to his death. III. Abraham. Noah's posterity till the death of Abraham (x.-xxv. 18). Here we have (1) the peopling of the whole earth by the descendants of Noah's three sons (xi. 1-9). The history of two of these is then dropped, and (2) the line of Shem only pursued (xi. 10-32) as far as Terah and Abraham, where the genealogical table breaks off. (3) Abraham is now the prominent figure (xii.-xxv. 18). But as Terah had two other sons, Nahor and Haran (xi. 27), some notices respecting their families are added. Lot's migration with Abraham into the land of Canaan is mentioned, as well as the fact that he was the father of Moab and Ammon (xix. 37, 38), nations whose later history was intimately connected with that of the posterity of Abraham. Nahor remained in Mesopotamia, but his family is briefly enumerated (xxii. 20-24), chiefly no doubt for Rebekah's sake, who was afterwards the wife of Isaac. Of Abraham's own children, there branches off first the line by Ishmael (xxi. 9, &c.), and next the children by Keturah; and the genealogical notices of these two branches of his posterity are apparently brought together (xxv. 1-6, and xxv. 12-18), in order that, being here severally dismissed at the end of Abraham's life, the main stream of the narrative may flow in the channel of Isaac's fortunes. IV. Isaac. Isaac's life (xxv. 19-xxxv. 29), a life in itself retiring and uneventful. But in his sons the final separation takes place, leaving the field clear for the great story of the chosen seed. Even when Nahor's family comes on the scene, as it does in ch. xxix., we hear only so much of it as is necessary to throw light on Jacob's history. V. Jacob. The history of Jacob and Joseph (xxxvi. 1). Here,

after Isaac's death, we have (1) the genealogy of Esau (xxxvi.), who then drops out of the narrative, in order that (2) the history of the Patriarchs may be carried on without intermission to the death of Joseph (xxxvii.-1). It will be seen that a specific plan is preserved throughout. The main purpose is never forgotten. God's relation to Israel holds the first place in the writer's mind. It is this which it is his object to convey. The history of that chosen seed, who were the heirs of the promise and the guardians of the Divine oracles, is the only history which interprets man's relation to God. By its light all others shine, and may be read when the time shall come. Meanwhile, as the different families drop off here and there from the principal stock, their course is briefly indicated. Beyond all doubt, then, we may trace in the book of Genesis a systematic plan.

Gennes'aret, Land of. After the miracle of feeding the five thousand, our Lord and His disciples crossed the Lake of Gennesaret and



Gennesaret from Khan Minyeh.

came to the other side, at a place which is called "the land of Gennesaret" (Matt. xiv. 34; Mark vi. 53). It is generally believed that this term was applied to the fertile crescent-shaped plain on the western shore of the lake, extending from Khan Minyeh on the north to the steep hill behind Mejdel on the south, and called by the Arabs el-Ghuweir, "the little Ghor." Mr. Porter gives the length as three miles, and the greatest breadth as about one mile. Additional interest is given to the land of Gennesaret, or el-Ghuweir, by the probability that its scenery suggested the parable of the Sower.

Gennes'aret, Sea of, called in the O. T. "the Sea of Chinnereth," or "Cinneroth" (Num. xxxiv. 11; Josh. xii. 3), from a town of that name which stood on or near its shore (Josh. xix. 35). At its north-western angle was a beautiful and fertile plain called "Gennesaret" (Matt. xiv. 34; Mark vi. 53), from which the name of the lake was taken. The lake is also called in the N. T. "the sea of Galilee," from the province of Galilee which bordered on its western side (Matt. iv. 18; Mark vii. 31; John vi. 1); and "the sea of Tiberias," from the celebrated city (John vi. 1). Most of our Lord's public life was spent in the environs of the Sea of Gennesaret. This region was then the most densely peopled in all Palestine. No less than nine cities stood on the very shores of the lake. The sea of Gennesaret is of an oval shape, about thirteen geographical miles long, and six broad. The river Jordan enters it at its northern end, and passes out at its southern end. In fact the bed of the lake is just a lower section of the great Jordan valley. Its most remarkable feature is its deep depression, being no less than 700 feet below the level of the ocean. The scenery is bleak and monotonous. The great depression makes the climate of the shores almost tropical. This is very sensibly felt by the traveller in going down from the plains of Galilee. In summer the heat is intense and even in early spring the air has something of an Egyptian balminess. The water of the lake is sweet, cool, and transparent; and as the beach is everywhere pebbly it has a beautiful sparkling look. It abounds in fish now as in ancient times.

Gentiles. In the O. T. the Heb. word signifies the nations, the surrounding nations, foreigners as opposed to Israel (Neh. v. 8), and was used with an invidious meaning. In the N. T. it is used as equivalent to Greek. But the A. V. is not consistent in its translation of the word Hellen, sometimes rendering it by "Greek" (Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12), sometimes by "Gentile" (Rom. ii. 9, 10, iii. 9; 1 Cor. x. 32). The latter use of the word seems to have arisen from the almost universal adoption of the Greek language.

Ger'izim. According to the traditions of the Samaritans it was here that Abraham sacrificed Isaac. Careful observers of the spot discredit it and believe Monah to be the spot (Gen. xxxiii. 18-20). Here was likewise his well (John iv. 6), and the tomb of his son Joseph (Josh. xxiv. 32), both of which are still shown.

Gethsem'ane, a small "farm" (A. V. "place;" Matt. xxvi. 36; Mark xiv. 32), situated across the brook Kedron (John xviii. 1), probably at the foot of Mount Olivet (Luke xxii. 39), to the N. W., and about ½ or ¾ of a mile English from the walls of Jerusalem. There was a "garden," or rather orchard, attached to it, to which the olive, fig, and pome-

granate doubtless invited resort by their hospitable shade. And we know from the Evangelists Luke (xxii. 39) and John (xviii. 2) that our Lord ofttimes resorted thither with his disciples. But Gethsemane has not come down to us as a scene of mirth; its inexhaustible associations are the offspring of a single event—the Agony of the Son of God on the evening preceding His Passion. A garden, with eight venerable olive-trees, and a grotto to the north, detached from it, and in closer connection with the church of the Sepulchre of the Virgin, are pointed out as the Gethsemane. Against the contemporary antiquity of the olive-trees it has been urged that Titus cut down all the trees about Jerusalem. The probability would seem to be that they were



Mount Gerizim and Shechem.

planted by Christian hands to mark the spot; unless, like the sacred olive of the Acropolis, they may have reproduced themselves.

Gez'er, an ancient city of Canaan, whose king, Horam, or Elam, coming to the assistance of Lachish, was killed with all his people by Joshua (Josh. x. 33, xii. 12). It formed one of the landmarks on the south boundary of Ephraim, between the lower Beth-horon and the Mediterranean (xvi. 3), the western limit of the tribe (1 Chr. vii. 28).

Giants. 1. They are first spoken of in Gen. vi. 4, under the name Nephilim. We are told in Gen. vi. 1-4 that "there were Nephilim in the earth," and that afterwards the "sons of God" mingling with the beautiful "daughters of men" produced a race of violent and insolent Gibborim (A. V. "mighty men"). But who were the parents of these giants? who are "the sons of God?" They were most probably the pious Sethites, though the prevalent opinion both in the Jewish and early Christian Church is that they were angels. It was probably this ancient view which gave rise to the spurious Book of Enoch, and the notion quoted from it by St. Jude (6), and alluded to by St. Peter (2 Pet. ii. 4). 2. The Rephaim, a name which frequently occurs. The earliest mention of them is the record of their defeat by Chedorlaomer and some allied kings at Ashteroth Karnaim (Gen. xiv. 5). Extirpated, however, from the east of Palestine, they long found a home in the west (2 Sam. xxi. 18, sq.; 1 Chr. xx. 4). It is probable that they had possessed districts west of the Jordan in early times, since the "Valley of Rephaim" (2 Sam. v. 18; 1 Chr. xi. 15; Is. xvii. 5), a rich valley S. W. of Jerusalem, derived its name from them. They were probably an aboriginal people of which the Emim, Anakim, and Zuzim were branches.

Gib'eon, one of the four cities of the Hivites, the inhabitants of which made a league with Joshua (ix. 3-15), and thus escaped the fate of Jericho and Ai (comp. xi. 19). Gibeon lay within the territory of Benjamin (xviii. 25), and with its "suburbs" was allotted to the priests (xxi. 17), of whom it became afterwards a principal station. It retains its ancient name almost intact, El-Jib. Its distance from Jerusalem by the main road is as nearly as possible 6½ miles; but there is a more direct road reducing it to 5 miles.

Gib'eonites, The, the people of Gibeon, and perhaps also of the three cities associated with Gibeon (Josh. ix. 17)—Hivites; and who, on the discovery of the stratagem by which they had obtained the protection of the Israelites, were condemned to be perpetual bondmen, hewers of wood and drawers of water for the congregation, and for the house of God and altar of Jehovah (Josh. ix. 23, 27). Saul appears to have broken this covenant, and in a fit of enthusiasm or patriotism to have killed some, and devised a general massacre of the rest (2 Sam. xxi. 1, 2, 5). This was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah" —as a kind of sacrifice—in Gibeah, Saul's own town (4, 6, 9).

Gid'eon (he that cuts down), a Manassite, youngest son of Joash of the Abiezrites, an undistinguished family who lived at Ophrah, a town probably on the west of Jordan (Judg. vi. 15). He was the fifth recorded Judge of Israel, and for many reasons the greatest of them all. When we first hear of him he was



JACOB WRESTLING WITH THE ANGEL. EDUARD VON GEBHARDT. AFTER THE **ORIGINAL PAINTING.**

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grown up and had sons (Judg. vi. 11, viii. 20), and from the apostrophe of the angel (vi. 12) we may conclude that he had already distinguished himself in war against the roving bands of nomadic robbers who had oppressed Israel for seven years, and whose countless multitudes (compared to locusts from their terrible devastations, vi. 5) annually destroyed all the produce of Canaan, except such as could be concealed in mountain-fastnesses (vi. 2). It was probably during this disastrous period that the emigration of Elimelech took place (Ruth i. 1, 2). When the angel appeared, Gideon was threshing wheat with a flail in the winepress, to conceal it from the predatory tyrants. His call to be a deliverer, and his destruction of Baal's altar, are related in Judg. vi. After this begins the second act of Gideon's life. Clothed by the Spirit of God (Judg. vi. 34; comp. 1 Chr. xii. 18; Luke xxiv. 49), he blew a trumpet, and was joined by Zebulun, Naphtali, and even the reluctant Asher. Strengthened by a double sign from God, he reduced his army of 32,000 by the usual proclamation (Deut. xx. 8; comp. 1 Macc. iii. 56). By a second test at "the spring of trembling" he again reduced the number of his followers to 300 (Judg. vii. 5, sq.). The midnight attack upon the Midianites, their panic, and the rout and slaughter that followed, are told in Judg. vii. The memory of this splendid deliverance took deep root in the national traditions (1 Sam. xii. 11; Ps. lxxxiii. 11; Is. ix. 4, x. 26; Heb. xi. 32). After this there was a peace of 40 years, and we see Gideon in peaceful possession of his well-earned honors, and surrounded by the dignity of a numerous household (viii. 29-31). It is not improbable that, like Saul, he had owed a part of his popularity to his princely appearance (Judg. viii. 18). In this third stage of his life occur alike his most noble and his most questionable acts, viz., the refusal of the monarchy on theocratic grounds, and the irregular consecration of a jewelled ephod formed out of the rich spoils of Midian which proved to the Israelites a temptation to idolatry, although it was doubtless intended for use in the worship of Jehovah.

Gil'ead. 1. A mountainous region bounded on the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon (Gen. xxxi. 21; Deut. iii. 12-17). It is sometimes called "Mount Gilead" (Gen. xxxi. 25), sometimes "the land of Gilead" (Num. xxxii. 1); and sometimes simply "Gilead" (Ps. lx. 7; Gen. xxxvii. 25); but a comparison of the several passages shows that they all mean the same thing. The name Gilead, as is usual in Palestine, describes the physical aspect of the country. It signifies "a hard rocky region." The statements in Gen. xxxi. 48, are not opposed to this etymology. The old name of the district was Gilead, but by a slight change in the pronunciation, the radical letters being retained, the meaning was made beautifully applicable to the "heap of stones" Jacob and Laban had built up—"the heap of witness." Those acquainted with the modern Arabs and their literature will see how intensely such a play upon the word would be appreciated by them. The mountains of Gilead have a real elevation of from two to three thousand feet; but their apparent elevation on the western side is much greater, owing to the depression of the Jordan valley, which averages about 1000 feet. Their outline is singularly uniform,



Gilead.



Mountains of Gilboa.

resembling a massive wall running along the horizon. The name Galaad occurs several times in the history of the Maccabees (1 Macc. v. 9, sq.). 2. Possibly the name of a mountain west of the Jordan, near Jezreel (Judg. vii. 3).

Gil'gal. The site of the first camp of the

Israelites on the west of the Jordan, the place at which they passed the first night after crossing the river, and where the twelve stones were set up which had been taken from the bed of the stream (Josh. iv. 19, 20, comp. 3); where also they kept their first passover in the land of Canaan (v. 10). It was in the "end of the east of Jericho" (A. V. "in the east border of Jericho") apparently on a hillock or rising ground (v. 3, comp. 9), in the Arboth-Jericho (A. V. "the plains"), that is, the hot depressed district of the Ghor which lay between the town and the Jordan (v. 10).

Girdle, an essential article of dress in the East, and worn both by men and women. The common girdle was made of leather (2 K. i. 8; Matt. iii. 4), like that worn by the Bedouins of the present day. A finer girdle was made of linen (Jer. xiii. 1; Ez. xvi. 10), embroidered with silk, and sometimes with gold and silver thread (Dan. x. 5; Rev. i. 13, xv. 6), and frequently studded with gold and precious stones or pearls. The girdle of women was generally looser than that of the men, and was worn about the hips, except when they were actively engaged (Prov. xxxi. 17). The military girdle was worn about the waist; the sword or dagger was suspended from it (Judg. iii. 16; 2 Sam. xx. 8; Ps. xlv. 3). Hence girding up the loins denotes preparation for battle or for active exertion. They were used as pockets, as among the Arabs still, and as purses, one end of the girdle being folded back for the purpose (Matt. x. 9; Mark vi. 8).

Glass. The Heb. word occurs only in Job xxviii. 17, where in A. V. it is rendered "crystal." In spite of the absence of specific allusion to glass in the sacred writings, the Hebrews must have been aware of the invention. From paintings representing the process of glass-blowing which have been discovered at Beni-hassan, and in tombs at other places, we know that the invention is at least as remote as the age of Osirtasen the first (perhaps a contemporary of Joseph), 3500 years ago. Fragments too of wine-vases as old as the Exodus have been discovered in Egypt. The art was also known to the ancient Assyrians. In the N. T. glass is alluded to as an emblem of brightness (Rev. iv. 6, xv. 2, xxi. 18).

Gleaning. The gleaning of fruit trees, as well as of corn fields, was reserved for the poor. [Corner.]

Goad (Judg. iii. 31; 1 Sam. xiii. 21). But the Hebrew word in the latter passage probably means the point of the plough-share. The former word does probably refer to the goad, the long handle of which might be used as a formidable weapon. The instrument, as still used in the countries of Southern Europe and Western Asia, consists of a rod about eight feet long, brought to a sharp point and sometimes cased with iron at the head.

Goat. There appear to be two or three varieties of the common goat at present bred in Palestine and Syria, but whether they are identical with those which were reared by the ancient Hebrews it is not possible to say. The most marked varieties are the Syrian goat, and the Angora goat, with fine long hair. As to the "wild goats" (1 Sam. xxiv. 2; Job xxxix. 1, and Ps. civ. 18) it is not at all improbable that some species of ibex is denoted.

Goat, Scape. [Atonement, Day of.]

God. Throughout the Hebrew Scriptures two chief names are used for the one true divine Being—Elohim, commonly translated God in our version, and Jehovah, translated



Syrian Goat.

Lord. Elohim′ is the plural of Eloah (in Arabic Allah), a form which occurs only in poetry and a few passages of later Hebrew (Neh. ix. 17; 2 Chr. xxxii. 15). It is also formed with the pronominal suffixes, as Eloi, my God, with the dependent genitive, and with an epithet, in which case it is often used in the short form El (a word signifying strength), as in El-Shaddai, God Almighty, the name by which God was specially known to the patriarchs (Gen. xvii. 1, xxviii. 3; Ex. vi. 3). The etymology is uncertain, but it is generally agreed that the primary idea is that of strength, power to effect; and that it properly describes God in that character in which He is exhibited to all men in His works, as the creator, sustained, and supreme governor of the world. Hence it is used to denote any being believed in and worshipped as God; but in the sense of a heathen deity, or a divine



THE MEETING OF JACOB AND RACHEL. PACECCO DE ROSA. AFTER THE PAINTING IN THE NATIONAL MUSEUM, NAPLES.

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being spoken of indefinitely, the singular is most often used, and the plural is employed, with the strict idea of number, for the collective objects of polytheistic worship, the gods, the gods of the heathen. It is also used for any being that strikes an observer as god-like (1 Sam. xxviii. 13), and for kings, judges, and others endowed with authority from God (Ps. lxxxii. 1, 6, viii. 6, xcvii. 7, &c.; Ex. xxi. 6, xxii. 7, 8). The short form El is used for a hero, or mighty man, as Nebuchadnezzar (Ezek. xxxi. 11), a sense derived at once from the meaning of strength. The plural form of Elohim has given rise to much discussion. The fanciful idea, that it referred to the Trinity of Persons in the Godhead, hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fulness of divine strength, the sum of the powers displayed by God. Jehovah denotes specifically the one true God, whose people the Jews were, and who made them the guardians of His truth. The name is never applied to a false god, nor to any other being, except One, the Angel-Jehovah, who is thereby marked as one with God, and who appears again in the New Covenant as "God manifested in the flesh." Thus much is clear; but all else is beset with difficulties. At a time too early to be traced, the Jews abstained from pronouncing the name, for fear of its irreverent use. The custom is said to have been founded on a strained interpretation of Lev. xxiv. 16; and the phrase there used, "The Name" (Shema), is substituted by the Rabbis for the unutterable word. They also call it "the name of four letters," "the great and terrible name," "the peculiar name," "the separate name." In reading the Scriptures, they substituted for it the word Adonai (Lord). Our translators have, however, used Jehovah in four passages (Ex. vi. 3; Psalm lxxxiii. 18; Is. xii. 2, xxvi. 4), and in the compounds, Jehovah-Jireh, Jehovah-Nissi, and Jehovah-Shalom (Jehovah shall see, Jehovah is my Banner, Jehovah is Peace, Gen. xxii. 14; Ex. xvii. 15; Judges vi. 24); while the similar phrases Jehovah-Tsidkenu and Jehovah-Shammah are translated, "the Lord our righteousness," and "the Lord is there" (Jer. xxiii. 6, xxxiii. 16; Ezek. xlviii. 35). In one passage the abbreviated form Jah is retained (Psalm lxviii. 4). The substitution of the word Lord is most unhappy; for, while it in no way represents the meaning of the sacred name, the mind has constantly to guard against a confusion with its lower uses, and above all, the direct personal bearing of the name on the revelation of God through the whole course of Jewish history is kept injuriously out of sight. The key to the meaning of the name is unquestionably given in God's revelation of Himself to Moses by the phrase "I am that I am," in connection with the statement, that He was now first revealed by his name Jehovah (Ex. iii. 14, vi. 3). Without entering here upon questions of Hebrew philology, we must be content to take as established the etymological connection of the name Jehovah with the Hebrew substantive verb, with the inference that it expresses the essential, eternal, unchangeable Being of Jehovah. But more, it is not the expression only, or chiefly, of an absolute truth: it is a practical revelation of God, in His essential, unchangeable relation to His chosen people, the basis of His Covenant. This is both implied on the occasion on which it is revealed to Moses, and in the fifteenth verse of Ex. iii. And here we find the solution of a difficulty raised by Ex. vi. 3, as if it meant that the name Jehovah had not been known to the patriarchs. There is abundant evidence to the contrary. As early as the time of Seth, "men began to call on the name of Jehovah" (Gen. iv. 25). The name is used by the patriarchs themselves (Gen. xviii. 14; xxiv. 40; xxvi. 28; xxviii. 21). It is the basis of titles, like Jehovah-Jireh, and of proper names, like Moriah and Jochebed. Indeed, the same reasoning would prove that the patriarchs did not know God as Elohim, but exclusively as El-Shaddai. But, in fact, the word name is used here, as elsewhere, for the attributes of God. He was about, for the first time, fully to reveal that aspect of His character which the name implied. [Jehovah.]

Gold, the most valuable of metals, from its color, lustre, weight, ductility, and other useful properties. Hence it is used as an emblem of purity (Job xxiii. 10) and nobility (Lam. iv. 1). Gold was known from the very earliest times (Gen. ii. 11). It was at first chiefly used for ornaments, &c. (Gen. xxiv. 22). Coined money was not known to the ancients till a comparatively late period and on the Egyptian tombs gold is represented as being weighed in rings for commercial purposes. (Comp. Gen. xliii. 21). Gold was extremely abundant in ancient times (1 Chr. xxii. 14; 2 Chr. i. 15, ix. 9; Nah. ii. 9; Dan. iii. 1); but this did not depreciate its value, because of the enormous quantities consumed by the wealthy in furniture, &c. (1 K. vi. 22, x. passim; Cant. iii. 9, 10; Esth. i. 6; Jer. x. 9). The chief countries mentioned as producing gold are Arabia, Sheba, and Ophir (1 K. ix. 28, x. 1; Job xxviii. 16). Other gold-bearing countries were Uphaz (Jer. x. 9; Dan. x. 5)

and Parvaim (2 Chr. iii. 6). Metallurgic processes are mentioned in Ps. lxvi. 10; Prov. xvii. 3, xxvii. 21; and in Is. xlvi. 6, the trade of goldsmith (cf. Judg. xvii. 4) is alluded to in connection with the overlaying of idols with gold-leaf.

Gol'gotha, the Hebrew name of the spot at which our Lord was crucified (Matt. xxvii. 33; Mark xv. 22; John xix. 17). By these three Evangelists it is interpreted to mean the "place of a skull." St. Luke's words are really as follows—"the place which is called 'a skull'"—not, as in the other Gospels, "of a skull," thus employing the Greek term exactly as they do the Hebrew one. Two explanations of the name are given: (1) that it was a spot where executions ordinarily took place, and therefore abounded in skulls. Or (2) it may come from the look or form of the spot itself, bald, round, and skull-like, and therefore a mound or hillock, in accordance with the common phrase—for which there is no direct authority—"Mount Calvary." Whichever of these is the correct explanation, Golgotha seems to have been a known spot.

Goli'ath, a famous giant of Gath, who "morning and evening for forty days" defied the armies of Israel (1 Sam. xvii.). His height was "six cubits and a span," which, taking the cubit at 21 inches, would make him 10½ feet high. The scene of his combat with David was the Valley of the Terebinth, between Shochoh and Arekah, probably among the western passes of Benjamin, although a confused modern tradition has given the name of Ain Jahlood (spring of Goliath) to the spring of Harod (Judg. vii. 1). In 2 Sam. xxi. 19, we find that another Goliath of Gath was slain by Elhanan, also a Bethlehemite.

Gomor'rah, in the N. T. written **Gomor'rha,** one of the five "cities of the plain," or "vale of Siddim," that under their respective kings joined battle there with Chedorlaomer (Gen. xiv. 2-8) and his allies, by whom they were discomfited till Abraham came to the rescue. Four out of the five were afterwards destroyed by the Lord with fire from heaven (Gen. xix. 23-29). One of them only, Zoar or Bela, which was its original name, was spared at the request of Lot, in order that he might take refuge there. Of these Gomorrah seems to have been only second to Sodom in importance, as well as in the wickedness that led to their overthrow. What that atrocity was may be gathered from Gen. xix. 4-8. Their geographical position is discussed under Sodom.

Gopher Wood. Only once in Gen. vi. 14. Two principal conjectures have been proposed:—1. That the "trees of Gopher" are any trees of the resinous kind, such as pine, fir, &c. 2. That Gopher is cypress.

Go'shen, the name of a part of Egypt where the Israelites dwelt for the whole period of their sojourn in that country. The results of an examination of Biblical evidence are that the land of Goshen lay between the eastern part of the ancient Delta and the western border of Palestine, that it was scarcely a part of Egypt Proper, was inhabited by other foreigners besides the Israelites; that it was a pasture land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians.

Gospels. The name Gospel (from god and spell, Angl. Sax. good message or news) is applied to the four inspired histories of the life and teaching of Christ contained in the New Testament, of which separate accounts are given in their place. They were all composed during the latter half of the first century: those of St. Matthew and St. Mark some years before the destruction of Jerusalem; that of St. Luke probably about A. D. 64; and that of St. John towards the close of the century. Before the end of the second century, there is abundant evidence that the four Gospels, as one collection, were generally used and accepted. As a matter of literary history, nothing can be better established than the genuineness of the Gospels. On comparing these four books one with another, a peculiar difficulty claims attention, which has had much to do with the controversy as to their genuineness. In the fourth Gospel the narrative coincides with that of the other three in a few passages only. Putting aside the account of the Passion, there are only three facts which John relates in common with the other Evangelists. Two of these are, the feeding of the five thousand, and the storm on the Sea of Galilee (ch. vi.). The third is the anointing of His feet by Mary. Whilst the others present the life of Jesus in Galilee, John follows him into Judaea; nor should we know, but for him, that our Lord had journeyed to Jerusalem at the prescribed feasts. The received explanation is the only satisfactory one, namely, that John, writing last, at the close of the first century, had seen the other Gospels, and purposely abstained from writing anew what they had sufficiently recorded.—In the other three Gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in 42 of these all the three narratives coincide, 12 more are given by Matthew and Mark only, 5 by Mark and Luke only, and 14 by Matthew and Luke. To these

must be added 5 peculiar to Matthew, 2 to Mark, and 9 to Luke; and the enumeration is complete. But this applies only to general coincidence as to the facts narrated: the amount of verbal coincidence, that is, the passages either verbally the same, or coinciding in the use of many of the same words, is much smaller. Various theories have been proposed to account for this phenomenon. (1.) The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly many have endeavored to ascertain which Gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an Evangelist has taken up the work of his predecessor, and, without substantial alteration, has made a few changes in form, a few additions and retrenchments, and then has allowed the whole to go forth under his name. (2.) The supposition of a common original from which the three Gospels were drawn, each with more or less modification, would naturally occur to those who rejected the notion that the Evangelists had copied from each other. But if all the Evangelists had agreed to draw from a common original, it must have been widely if not universally accepted in the Church; and yet there is no record of its existence. If the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical Gospels. (3.) There is another supposition to account for these facts. It is probable that none of the Gospels was written until many years after the day of Pentecost on which the Holy Spirit descended on the assembled disciples. From that day commenced at Jerusalem the work of preaching the Gospel and converting the world. Now their preaching must have been, from the nature of the case, in great part historical; it must have been based upon an account of the life and acts of Jesus of Nazareth. Nor is there anything unnatural in the supposition that the Apostles intentionally uttered their witness in the same order, and even, for the most part, in the same form of words. It is supposed, then, that the portions of the three Gospels which harmonize most exactly owe their agreement to the fact that the apostolic preaching had already clothed itself in a settled or usual form of words, to which the writers inclined to conform without feeling bound to do so; and the differences which occur, often in the closest proximity to the harmonies, arise from the feeling of independence with which each wrote what he had seen and heard, or, in the case of Mark and Luke, what apostolic witnesses had told him.

Gourd. The plant which afforded shade to the prophet Jonah before Nineveh, is the castor-oil plant, which, formerly a native of Asia, is now naturalized in America, Africa, and the south of Europe. This plant varies considerably in size, being in India a tree, but in England seldom attaining a greater height than three or four feet. The leaves are large and palmate, with serrated lobes, and would form an excellent shelter for the sun-stricken prophet. The seeds contain the oil so well known under the name of "castor-oil," which has for ages been in high repute as a medicine. 2. With regard to the "wild gourds" of 2 K. iv. 39, which one of "the sons of the prophets"



Wild Gourd.

gathered ignorantly, supposing them to be good for food, there can be no doubt that it is a species of the gourd tribe, which contains some plants of a very bitter and dangerous character. As several kinds, such as melons, pumpkins, &c., are favorite articles of refreshing food amongst the Orientals, we can easily understand the cause of the mistake.

Governor. In the Auth. Ver. this one English word is the representative of no less than ten Hebrew and four Greek words. 1. The chief of a tribe or family. 2. A ruler in his capacity of lawgiver and dispenser of justice. 3. A ruler considered especially as having power over the property and persons of his subjects (Josh. xii. 2; Ps. cv. 20; Gen. xxiv. 2). The "governors of the people," in 2 Chr. xxiii. 20, appear to have been the king's body-guard (cf. 2 K. xi. 19). 4. A prominent personage, whatever his capacity. It is ap-

plied to a king as the military and civil chief of his people (2 Sam. v. 2, vi. 21; 1 Chr. xxix. 22), to the general of an army (2 Chr. xxxii. 21), and to the head of a tribe (2 Chr. xix. 11). It denotes an officer of high rank in the palace, the lord high chamberlain (2 Chr. xxviii. 7). It is applied in 1 K. x. 15 to the petty chieftains who were tributary to Solomon (2 Chr. ix. 14); to the military commander of the Syrians (1 K. xx. 24), the Assyrians (2 K. xviii. 24, xxiii. 6), the Chaldeans (Jer. li. 23), and the Medes (Jer. li. 38). Under the Persian viceroys, during the Babylonian captivity, the land of the Hebrews appears to have been portioned out among "governors" inferior in rank to the satraps (Ezr. viii. 36), like the other provinces which were under the dominion of the Persian king (Neh. ii. 7, 9). It is impossible to determine the precise limits of their authority, or the functions which they had to perform. It appears from Ezr. vi. 8 that these governors were intrusted with the collection of the king's taxes; and from Neh. v. 18, xii. 26, that they were supported by a contribution levied upon the people, which was technically termed "the bread of the governor" (comp. Ezr. iv. 14). They were probably assisted in discharging their official duties by a council (Ezr. iv. 7, vi. 6). The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province (Neh. iii. 7).

Grape. [Vine.]

Grass. This is the ordinary rendering of the Hebrew word (1 K. xviii. 5; Job xl. 5; Ps. civ. 14; Is. xv. 6). As the herbage rapidly fades under the parching heat of the sun of Palestine, it has afforded to the sacred writers an image of the fleeting nature of human fortunes (Job viii. 12; Ps. xxxvii. 2), and also of the brevity of human life (Is. xl. 6, 7; Ps. xc. 5).

Grasshopper. [Locust.]

Grave. [Burial.]

Greece, Greeks, Grecians. The histories of Greece and Palestine are little connected with each other. In Gen. x. 2-5 Moses mentions the descendants of Javan as peopling the isles of the Gentiles; and when the Hebrews came into contact with the Ionians of Asia Minor, and recognized them as the long-lost islanders of the western migration, it was natural that they should mark the similarity of sound between Javan and Iones. Accordingly the O. T. word which is Grecia, in A. V. Greece, Greeks, &c., is in Hebrew Javan (Joel iii. 6; Dan. viii. 21): the Hebrew, however, is sometimes retained (Is. lxvi. 19; Ez. xxvii. 13). The Greeks and Hebrews met for the first time in the slave-market. The medium of communication seems to have been the Tyrian slave-merchants. About B. C. 800 Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6); and in Ez. xxvii. 13 the Greeks are mentioned as bartering their brazen vessels for slaves. Prophetical notice of Greece occurs in Dan. viii. 21, &c., where the history of Alexander and his successors is rapidly sketched. Zechariah (ix. 13) foretells the triumphs of the Maccabees against the Graeco-Syrian empire, while Isaiah looks forward to the conversion of the Greeks amongst other Gentiles, through the instrumentality of Jewish missionaries (lxvi. 19). In 1 Macc. xii. 5-23 we have an account of an embassy and letter sent by the Lacedaemonians to the Jews. The most remarkable feature in the transaction is the claim which the Lacedaemonians prefer to kindred with the Jews, and which Areus professes to establish by reference to a book. The name of the country, Greece, occurs once in N. T. (Acts xx. 2), as opposed to Macedonia. [Gentiles.]

Grinding. [Mill.]

Grove. A word used in the A. V., with two exceptions, to translate the mysterious Hebrew term Asherah, which is not a grove, but probably an idol or image of some kind. It is also probable that there was a connection between this symbol or image, whatever it was, and the sacred symbolic tree, the representation of which occurs so frequently on Assyrian sculptures. 2. The two exceptions noticed above are Gen. xxi. 33., and 1 Sam. xxii. 6 (margin). In the religions of the ancient heathen world groves play a prominent part. In the old times altars only were erected to the gods. It was thought wrong to shut up the gods within walls, and hence trees were the first temples; and from the earliest times groves are mentioned in connection with religious worship (Gen. xii. 6, 7, xiii. 18; Deut. xi. 30; A. V. "plain"). The groves were generally found connected with temples, and often had the right of affording an asylum. Some have supposed that even the Jewish Temple had an enclosure planted with palm and cedar (Ps. xcii. 12, 13) and olive (Ps. lii. 8), as the mosque which stands on its site now has. This is more than doubtful; but we know that a celebrated oak stood by the sanctuary at Shechem (Josh. xxiv. 26; Judg. ix. 6). There are in Scripture many memorable trees: e. g. Allon-bachuth (Gen. xxxv. 8), the tamarisk in Gibeah (1 Sam. xxii. 6), the terebinth in Shechem (Josh. xxiv. 26) under which the law was set up, the palm-tree of Deborah (Judg.



JEPHTHAH (JUDGES XI. 35-36). SIR J. E. MILLAIS. AFTER THE ORIGINAL PAINTING.

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iv. 5), the terebinth of enchantments (Judg. ix. 37), the terebinth of wanderers (Judg. iv. 11), and others (1 Sam. xiv. 2, x. 3, sometimes "plain" in A. V.). This observation of particular trees was among the heathen extended to a regular worship of them.

Guest. [Hospitality.]

H.

Hab'akkuk, the eighth in order of the minor prophets. Of the facts of the prophet's life we have no certain information. He probably delivered his prophecy about the 12th or 13th year of Josiah (B. C. 630 or 629). The prophet commences by announcing his office and important mission (i. 1). He bewails the corruption and social disorganization by which he is surrounded, and cries to Jehovah for help (i. 2-4). Next follows the reply of the Deity, threatening swift vengeance (i. 5-11). The prophet, transferring himself to the near future foreshadowed in the divine threatenings, sees the rapacity and boastful impiety of the Chaldean hosts, but, confident that God has only employed them as the instruments of correction, assumes (ii. 1) an attitude of hopeful expectancy, and waits to see the issue. He receives the divine command to write in an enduring form the vision of God's retributive justice, as revealed to his prophetic eye (ii. 2, 3). The doom of the Chaldeans is first foretold in general terms (ii. 4-6), and the announcement is followed by a series of denunciations pronounced upon them by the nations who had suffered from their oppression (ii. 6-20). The strophical arrangement of these "woes" is a remarkable feature of the prophecy. The whole concludes with the magnificent Psalm in chap. iii., a composition unrivalled for boldness of conception, sublimity of thought, and majesty of diction.

Ha'gar (flight), an Egyptian woman, the handmaid, or slave, of Sarah (Gen. xvi. 1), whom the latter gave as a concubine to Abraham, after he had dwelt ten years in the land of Canaan and had no children by Sarah (xvi. 2 and 3). That she was a bond-woman is stated both in the O. T. and in the N. T., in the latter as part of her typical character. It is recorded that "when she saw that she had conceived, her mistress was despised in her eyes" (4), and Sarah, with the anger, we may suppose, of a free woman rather than of a wife, reproached Abraham for the results of her own act. Hagar fled, turning her steps towards her native land through the great wilderness traversed by the Egyptian road. By the fountain in the way to Shur, the angel of the Lord found her, charged her to return and submit herself under the hands of her mistress, and delivered the remarkable prophecy respecting her unborn child recorded in ver. 10-12. On her return, she gave birth to Ishmael, and Abraham was then eighty-six years old. Mention is not again made of Hagar in the history of Abraham until the feast at the weaning of Isaac, when "Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, mocking;" and in exact sequence with the first flight of Hagar, we now read of her expulsion. The verisimilitude, oriental exactness, and simple beauty of this story are internal evidences attesting its truth, apart from all other evidence. The name of Hagar occurs elsewhere only when she takes a wife to Ishmael (xxi. 21); and in the genealogy (xxv. 12). St. Paul refers to her as the type of the old covenant, likening her to Mount Sinai, the Mount of the Law (Gal. iv. 22 seqq.).

Hag'gai, the tenth in order of the Minor Prophets, and first of those who prophesied after the Captivity. With regard to his tribe and parentage both history and tradition are alike silent.



Beards, Egyptian (top row); of Other Nations (bottom row).

Hair. The Hebrews were fully alive to the importance of the hair as an element of personal beauty, whether as seen in the "curled locks, black as a raven," of youth (Cant. v. 11), or in the "crown of glory" that encircled the head of old age (Prov. xvi. 31). Long hair was admired in the case of young men; it is especially noticed in the description of Absalom's person (2 Sam. xiv. 26). The care requisite to keep the hair in order in such cases must have been very great, and hence the practice of wearing long hair was unusual, and only resorted to as an act of religious observance. In times of affliction the hair was altogether cut off (Is. iii. 17, 24, xv. 2; Jer. vii. 29). Tearing the hair (Ezr. ix. 3) and letting it go dishevelled were similar tokens of grief. The usual and favorite color of the hair was black (Cant. v. 11), as is indicated in the com-

parisons to a "flock of goats" and the "tents of Kedar" (Cant. iv. 1, i. 5): a similar hue is probably intended by the purple of Cant. vii. 5. The approach of age was marked by a sprinkling (Hos. vii. 9) of gray hairs, which soon overspread the whole head (Gen. xlii. 38, xliv. 29; 1 K. ii. 6, 9; Prov. xvi. 31, xx. 29). Pure white hair was deemed characteristic of the Divine Majesty (Dan. vii. 9; Rev. i. 14). The chief beauty of the hair consisted in curls, whether of a natural or artificial character. With regard to the mode of dressing the hair, we have no very precise information; the terms used are of a general character, as of Jezebel (2 K. ix. 30), of Judith (x. 3). The terms used in the N. T. (1 Tim. ii. 9; 1 Pet. iii. 3) are also of a general character. The arrangement of Samson's hair into seven locks, or more properly braids (Judg. xvi. 13, 19) involves the practice of plaiting, which was also familiar to the Egyptians and Greeks. The locks were probably kept in their place by a fillet, as in Egypt. The Hebrews, like other nations of antiquity, anointed the hair profusely with ointments, which were generally compounded of various aromatic ingredients (Ruth iii. 3; 2 Sam. xiv. 2; Ps. xxiii. 5, xlv. 7, xcii. 10; Eccl. ix. 8; Is. iii. 24); more especially on occasion of festivities or hospitality (Matt. vi. 17, xxvi. 7; Luke vii. 46). It appears to have been the custom of the Jews in our Saviour's time to swear by the hair (Matt. v. 36), much as the Egyptian women still swear by the side-lock, and the men by their beards.

Hall, used of the court of the high-priest's house (Luke xxii. 55). In Matt. xxvii. 27, and Mark xv. 16, "hall" is synonymous with "praetorium," which in John xviii. 28 is in A. V. "judgment-hall."

Hallelujah. [Alleluia.]

Ham (hot; sunburnt). 1. The name of one of the three sons of Noah, apparently the second in age. It probably signifies "warm" or "hot." This meaning is confirmed by that of the Egyptian word Kem (Egypt), the Egyptian equivalent of Ham, which signifies "black," probably implying warmth as well as blackness. Of the history of Ham nothing is related except his irreverence to his father, and the curse which that patriarch pronounced. The sons of Ham are stated to have been "Cush and Mizraim and Phut and Canaan" (Gen. x. 6; comp. 1 Chr. i. 8). The name of Ham alone, of the three sons of Noah, is known to have been given to a country. Egypt is recognized as the "land of Ham" in the Bible (Ps. lxxviii. 51, cv. 23, cvi. 22). The three most illustrious Hamite nations—the Cushites, the Phoenicians, and the Egyptians—were greatly mixed with foreign peoples. There are some common characteristics, however, which appear to connect the different branches of the Hamite family, and to distinguish them from the children of Japheth and Shem. Their architecture has a solid grandeur that we look for in vain elsewhere.

Handicraft. (Acts xviii. 3, xix. 25; Rev. xviii. 22). In the present article brief notices only can be given of such handicraft trades as are mentioned in Scripture. 1. The preparation of iron for use either in war, in agriculture, or for domestic purposes, was doubtless one of the earliest applications of labor; and together with iron, working in brass, or rather copper alloyed with tin, bronze, is mentioned in the same passage as practised in antediluvian times (Gen. iv. 22). In the construction of the Tabernacle, copper, but no iron, appears to have been used, though the use of iron was at the same period well known to the



Carpenter's Shop at Nazareth.

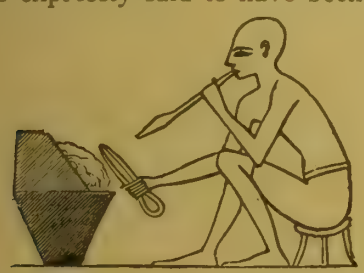
Jews, both from their own use of it and from their Egyptian education, whilst the Canaanite inhabitants of Palestine and Syria were in full possession of its use both for warlike and domestic purposes (Ex. xx. 25, xxv. 3, xxvii. 19; Num. xxxv. 16; Deut. iii. 11, iv. 20, viii. 9; Josh. viii. 31, xvii. 16, 18). After the establishment of the Jews in Canaan, the occupation of a smith became recognized as a distinct employment (1 Sam. xiii. 19). The smith's work and its results are often mentioned in Scripture (2 Sam. xii. 31; 1 K. vi. 7; 2 Chr. xxvi. 14; Is. xliv. 12, liv. 16). The worker in gold and silver must have found employment both among the Hebrews and the neighboring nations in very early times, as appears from the ornaments sent by Abraham to Rebekah (Gen. xxiv. 22, 53, xxxv. 4, xxxviii. 18; Deut. vii. 23). But whatever skill the Hebrews possessed it is quite clear that they must have



GENERAL VIEW OF JERICHO. FROM A PHOTOGRAPH.

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learned much from Egypt and its "iron furnaces," both in metal-work and in the arts of setting and polishing precious stones. Various processes of the goldsmith's work are illustrated by Egyptian monuments. After the conquest frequent notices are found both of moulded and wrought metal, including soldering, which last had long been known in Egypt; but the Phoenicians appear to have possessed greater skill than the Jews in these arts, at least in Solomon's time (Judg. viii. 24, 27, xvii. 4; 1 K. vii. 13, 45, 46; Is. xli. 7; Wisd. xv. 4; Ecclus. xxxviii. 28; Bar. vi. 50, 55, 57). 2. The work of the carpenter is often mentioned in Scripture (Gen. vi. 14; xxxvii.; Is. xliv. 12). In the palace built by David for himself the workmen employed were chiefly Phoenicians sent by Hiram (2 Sam. v. 11; 1 Chr. xiv. 1), as most probably were those, or at least the principal of those, who were employed by Solomon in his works (1 K. v. 6). But in the repairs of the Temple, executed under Joash king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought



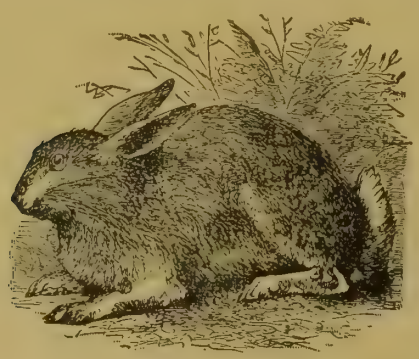
Egyptian Blow-pipe, and small Fireplace with Check to confine and reflect the heat.

by sea to Joppa by Zidonians (2 K. xii. 11; 2 Chr. xxiv. 12; Ezra iii. 7). That the Jewish carpenters must have been able to carve with some skill is evident from Is. xli. 7, xliv. 13. In the N. T. the occupation of a carpenter is mentioned in connection with Joseph the husband of the Virgin Mary, and ascribed to our Lord himself by way of reproach (Mark vi. 3; Matt. xiii. 55). 3. The masons employed by David and Solomon, at least the chief of them, were Phoenicians (1 K. v. 18; Ez. xxvii. 9). The large stones used in Solomon's Temple are said by Josephus to have been fitted together exactly without either mortar or clamps, but the foundation stones to have been fastened with lead. For ordinary building, mortar was used; sometimes, perhaps, bitumen, as was the case at Babylon (Gen. xi. 3). The lime, clay, and straw of which mortar is generally composed in the East, require it to be very carefully mixed and united so as to resist wet. The wall "daubed with untempered mortar" of Ezekiel (xiii. 10) was perhaps a sort of cob-wall of mud or clay without lime, which would give way under heavy rain. The use of whitewash on tombs is remarked by our Lord (Matt. xxiii. 27). Houses infected with leprosy were required by the Law to be re-plastered (Lev. xiv. 40-45). 4. Akin to the craft of the carpenter is that of ship and boat-building, which must have been exercised to some extent for the fishing-vessels on the lake of Gennesaret (Matt. viii. 23; ix. 1; John xxi. 3, 8). Soloman built, at Ezion-Geber, ships for his foreign trade, which were manned by Phoenician crews, an experiment which Jehosnaphat endeavored in vain to renew (1 K. ix. 26, 27, xxii. 48; 2 Chr. xx. 36, 37). 5. The perfumes used in the religious services, and in later times in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association (Ex. xxx. 25, 35; Neh. iii. 8; 2 Chr. xvi. 14; Eccl. vii. 1, x. 1; Ecclus. xxxviii. 8). 6. The arts of spinning and weaving both wool and linen were carried on in early times, as they are still usually among the Bedouins, by women. One of the excellences attributed to the good housewife is her skill and industry in these arts (Ex. xxxv. 25, 26; Lev. xix. 19; Deut. xxii. 11; 2 K. xxiii. 7; Ez. xvi. 16; Prov. xxxi. 13, 24). The loom with its beam (1 Sam. xvii. 7), pin (Judg. xvi. 14), and shuttle (Job vii. 6), was perhaps introduced later, but as early as David's time (1 Sam. xvii. 7). Together with weaving we read also of embroidery, in which gold and silver threads were interwoven with the body of the stuff, sometimes in figure patterns, or with precious stones set in the needle-work (Ex. xxvi. 1, xxviii. 4, xxxix. 6-13). 7. Besides these arts, those of dyeing and of dressing cloth were practised in Palestine, and those also of tanning and dressing leather (Josh. ii. 15-18; 2 K. i. 8; Matt. iii. 4; Acts ix. 43). Shoemakers, barbers, and tailors are mentioned in the Mishna (Pesach, iv. 6); the barber, or his occupation, by Ezekiel (v. 1; Lev. xiv. 8; Num. vi. 5), and the tailor, plasterers, glaziers, and glass vessels, painters, and goldworkers are mentioned in the Mishna (Chel. viii. 9, xxix. 3, 4, xxx. 1). Tent-makers are noticed in the Acts (xviii. 3), and frequent allusion is made to the trade of the potters. 8. Bakers are noticed in Scripture (Jer. xxxvii. 21; Hos. vii. 4); and the well-known valley Tyropoeon probably derived its name from the occupation of the cheese-makers, its inhabitans. Butchers, not Jewish, are spoken of 1 Cor. x. 25.

Handkerchief, Napkin, Apron. The two former of these terms, as used in the A. V. The sudarium is noticed in the N. T. as a wrapper to fold up money (Luke xix. 20)—as a cloth bound about the head of a corpse (John xi. 44, xx. 7)—and lastly as an article of dress that could be easily removed (Acts xix. 12), probably a handkerchief worn on the head like the keffish of the Bedouins.

Hanging, Hangings. (1.) The "hanging" was a curtain or "covering" to close an entrance; one was placed before the door of the Tabernacle (Ex. xxvi. 36, 37, xxxix. 38). (2.) The "hangings" were used for covering the walls of the court of the Tabernacle, just as tapestry was in modern times (Ex. xxvii. 9, xxxv. 17, xxxviii. 9; Num. iii. 26, iv. 26).

Hare occurs only in Lev. xi. 6 and Deut. xiv. 7, amongst the animals disallowed as food by the Mosaic law. It was erroneously thought by the ancient Jews to have chewed the cud. They were no doubt misled by the



Hare of Mount Sinai.

habit these animals have of moving the jaw about.

Ha'reth, The Forest of, in which David took refuge, after, at the instigation of the prophet Gad, he had quitted the "hold" or fastness of the cave of Adullam (1 Sam. xxii. 5).

Harlot. That this class of persons existed in the earliest states of society is clear from Gen. xxxviii. 15. Rahab (Josh. ii. 1) is said by the Chaldee paraph., to have been an innkeeper, but if there were such persons, considering what we know of Canaanitish morals (Lev. xviii. 27), we may conclude that they would, if women, have been of this class. The "harlots" are classed with "publicans," as those who lay under the ban of society in the N. T. (Matt. xxi. 32).

Harp. Heb, Kinnôr. The Kinnor was the national instrument of the Hebrews, and was well known throughout Asia. Moses assigns its invention to the antediluvian period (Gen. iv. 21). Josephus records that the kinnôr had ten strings, and that it was played on with the plectrum; but this is in contradiction to what is set forth in the 1st book of Samuel (xvi. 23, xviii. 10), that David played on the kinnor with his hand. Probably there was a



Egyptian Harp.

smaller and a larger kinnor, and these may have been played in different ways (1 Sam. x. 5).

Harrow. The word so rendered (2 Sam. xii. 31) 1 Chr. xx. 3, is probably a threshing-machine. The verb rendered "to harrow" (Is. xxviii. 24; Job xxxix. 10; Hos. x. 11) expresses apparently the breaking of the clods, and is so far analogous to our harrowing, but whether done by any such machine as we call a "harrow," is very doubtful.

Hart. The hart is reckoned among the clean animals (Deut. xii. 15, xiv. 5, xv. 22), and seems, from the passages quoted, as well



The Hart.

as from 1 K. iv. 23, to have been commonly killed for food. The Heb. masc. noun ayyal denotes, there can be doubt, some species of Cervidae (deer tribe), either the Dama vulgaris, fallow-deer, or the Cervus Barbarus, the Barbary deer.

Hawk, the translation of the Hebrew nets

(Lev. xi. 16; Deut. xiv. 15; Job xxxix. 26). The word is doubtless generic, as appears from the expression in Deut. and Lev. "after his kind," and includes various species of the Falconidae. With respect to the passage in Job (l. c.), which appears to allude to the migratory habits of hawks, it is curious to observe that of the ten or twelve lesser raptors of Palestine, nearly all are summer migrants. The kestrel remains all the year, but the others are as migrants from the south.

Hay (Heb. chatsir), the rendering of the A. V. in Prov. xxvii. 25, and Is. xv. 6, of the above-named Heb. term, which occurs frequently in the O. T., and denotes "grass" of any kind. Harmer, quoting from a MS. paper of Sir J. Chardin, states that hay is not made anywhere in the East, and that the "hay" of the A. V. is therefore an error of translation. It is quite probable that the modern Orientals do not make hay in our sense of the term; but it is certain that the ancients did mow their



Kestrel or Hawk.

grass, and probably made use of the dry material. See Ps. xxxvii. 2. We may remark that there is an express Hebrew term for "dry grass" or "hay," viz. chashash, which, in the only two places where the word occurs (Is. v. 24, xxxiii. 11) is rendered "chaff" in the A. V.

Haz'ael, (whom God sees) a king of Damascus, who reigned from about B. C. 886 to B. C. 840. He appears to have been previously a person in a high position at the court of Benhadad, and was sent by his master to Elisha, to inquire if he would recover from the malady under which he was suffering. Elisha's answer led to the murder of Benhadad by his ambitious servant, who forthwith mounted the throne (2 K. viii. 7-15). He was soon engaged in hostilities with Ahaziah king of Judah, and Jehoram king of Israel, for the possession of the city of Ramoth-Gilead (ibid. viii. 28). Towards the close of the reign of Jehu, Hazael led the Syrians against the Israelites (about B. C. 860), whom he "smote in all their coasts" (2 K. x. 32), thus accomplishing the prophecy of Elisha (ibid. viii. 12). At the close of his life, having taken Gath (ibid. xii. 17; comp. Am. vi. 2), he proceeded to attack Jerusalem (2 Chr. xxiv. 24), and was about to assault the city, when Joash bribed him to retire (2 K. xii. 18). Hazael appears to have died about the year B. C. 840 (ibid. xiii. 24), having reigned 46 years.

Hazel. The Hebrew term luz occurs only in Gen. xxx. 37. Authorities are divided between the hazel and the almond tree, as representing the luz. The latter is most probably correct.

Head-dress. The Hebrews do not appear to have regarded a covering for the head as an essential article of dress. The earliest notice we have of such a thing is in connection with the sacerdotal vestments (Ex. xxviii. 40). We may infer that it was not ordinarily worn in the mosaic age. Even in after times it seems to have been reserved especially for purposes of ornament; thus the Tsaniph is noticed as being worn by nobles (Job xxix. 14), ladies (Is. iii. 23), and kings (Is. lxii. 3), while the Peer was an article of holiday dress (Is. lxi. 3, A. V. "beauty;" Ez. xxiv. 17, 23), and was worn at weddings (Is. lxi. 10). The ordinary head-dress of the Bedouin consists of the Keffish, a square handkerchief, generally of red and yellow cotton, or cotton and silk, folded so that three of the corners hang down over the back and shoulders, leaving the face exposed, and bound round the head by a cord. It is not improbable that a similar covering was used by the Hebrews on certain occasions. The Assyrian head-dress is described in Ez. xxiii. 15, under the terms "exceeding in dyed attire." The word rendered "hats" in Dan. iii. 21, properly applies to a cloak.

Hearth. One way of baking much practised in the East is to place the dough on an iron plate, either laid on, or supporting on legs above the vessel sunk in the ground, which forms the oven. The cakes baked "on the hearth" (Gen. xviii. 6) were probably baked in the existing Bedouin manner, on hot stones covered with ashes. The "hearth" of king Jehoiakim's winter palace (Jer. xxxvi. 23) was possibly a pan or brazier of charcoal.

Heathen. [Gentiles.]

Heaven. There are four Hebrew words

thus rendered in the O. T., which we may briefly notice. 1. Raki'a (A. V. firmament). [Firmament.] 2. Shamayim. This is the word used in the expression "the heaven and the earth," or "the upper and lower regions" (Gen. i. 1). 3. Marom, used for heaven in Ps. xviii. 16; Jer. xxv. 30; Is. xxiv. 18. Properly speaking it means a mountain, as in Ps. cii. 19; Ez. xvii. 23. 4. Shechakim, "expanses" with reference to the extent of heaven (Deut. xxxiii. 26; Job. xxxv. 5). St. Paul's expression "third heaven" (2 Cor. xii. 2) has led to much conjecture. Grotius said that the Jews divided the heaven into three parts, viz., 1, the air or atmosphere, where clouds gather; 2, the firmament, in which the sun, moon, and stars are fixed; 3, the upper heaven, the abode of God and his angels.

He'brew. This word first occurs as given to Abraham by the Canaanites (Gen. xiv. 13) because he had crossed the Euphrates. The term Israelite was used by the Jews of themselves among themselves, the term Hebrew was the name by which they were known to foreigners. The latter was accepted by the Jews in their external relations; and after the general substitution of the word Jew, it still found a place in that marked and special feature of national contradistinction, the language. All the Books of the Old Testament are written in the Hebrew language, with the exception of the following passages—Dan. ii. 4-vii.; Ez. iv. 8-vi. 18, and vii. 12-26; Jer. x. 11—which are in Chaldee. Both Hebrew and Chaldee are sister dialects of a great family of languages, to which the name of Semitic is usually given, from the real or supposed descent of the people speaking them from the patriarch Shem.

Hebrews, Epistle to the. There has been a wide difference of opinion respecting the authorship of this Epistle. The superscription, the ordinary source of information, is wanting; but there is no reason to doubt that at first, everywhere, except in North Africa, St. Paul was regarded as an author. Clement of Alexandria ascribed to St. Luke the translation of the Epistle into Greek from a Hebrew original of St. Paul. Origen believed that the thoughts were St. Paul's, the language and composition St. Luke's or Clement's of Rome. Tertullian names Barnabas as the reputed author according to the North African tradition. Luther's conjecture that Apollos was the author has been adopted by many. The Epistle was probably addressed to the Jews in Jerusalem and Palestine. The argument of the Epistle is such as could be used with most effect to a church consisting exclusively of Jews by birth, personally familiar with and attached to the Temple-service. It was evidently written before the destruction of Jerusalem in A. D. 10. The whole argument, and specially the passages viii. 4 and sq., ix. 6 and sq., and xiii. 10 and sq., imply that the Temple was standing, and that its usual course of Divine service was carried on without interruption. The date which best agrees with the traditionary account of the authorship and destination of the Epistle is A. D. 63, about the end of St. Paul's imprisonment at Rome, or a year after Albinus succeeded Festyus as Procurator. With respect to the scope of the Epistle, it should be recollected that, while the numerous Christian churches scattered throughout Judaea (Acts ix. 31; Gal. i. 22) were continually exposed to the persecution from the Jews (1 Thess. ii. 14), there was in Jerusalem one additional weapon in the hands of the predominant oppressors of the Christians. The magnificent national Temple might be shut against the Hebrew Christian; and even if this affliction were not often laid upon him, yet there was a secret burden which he bore within him, the knowledge that the end of all the beauty and awfulness of Zion was rapidly approaching. What could take the place of the Temple, and that which was behind the veil, and the Levitical sacrifices, and the Holy City, when they should cease to exist? What compensation could Christianity offer him for the loss which was pressing the Hebrew Christian more and more? The writer of this Epistle meets the Hebrew Christians on their own ground. His answer is—"Your new faith gives you Christ, and, in Christ, all you seek, all your fathers sought. In Christ the Son of God you have an all-sufficient Mediator, nearer than angels to the Father, eminent above Moses as a benefactor, more sympathizing and more prevailing than the High-priest as an intercessor: His sabbath awaits you in heaven; to His covenant the old was intended to be subservient; His atonement is the eternal reality of which sacrifices are but the passing shadow; His city heavenly, not made with hands. Having Him, believe in Him with all your heart, with a faith in the unseen future, strong as that of the saints of old, patient under present, and prepared for coming woe, full of energy and hope, and holiness, and love." Such was the teaching of the Epistle to the Hebrews.

He'bron. A city of Judah (Josh. xv. 54); situated among the mountains (Josh. xx. 7), 20 Roman miles south of Jerusalem, and the same distance north of Beersheba. Hebron is

one of the most ancient cities in the world still existing; and in this respect it is the rival of Damascus. It was built, says a sacred writer, "seven years before Zoan in Egypt" (Num. xiii. 22); and was a well-known town when Abraham entered Canaan 3780 years ago (Gen. xiii. 18). Its original name was Kirjath-Arba (Judg. i. 10), "the city of Arba;" so called from Arba, the father of Anak, and progenitor of the giant Anakim (Josh. xxi. 14, xv. 13, 14). The chief interest of this city arises from its having been the scene of some of the most striking events in the lives of the patriarchs. Sarah died at Hebron; and Abraham then bought from Ephron the Hittite the field and cave of Machpelah, to serve as a family tomb (Gen. xxiii. 2-20). The cave is still there; and the massive walls of the Haram or mosque, within which it lies, form the most remarkable object in the whole city.



Hebron.

Abraham is called by Mohammedans el-Khulil, "the Friend," i. e. of God, and this is the modern name of Hebron. Hebron now contains about 5000 inhabitants, of whom some 50 families are Jews. It is picturesquely situated in a narrow valley, surrounded by rocky hills. About a mile from the town, up the valley, is one of the largest oak-trees in Palestine. This, say some, is the very tree beneath which Abraham pitched his tent, and it still bears the name.

Heifer. The Hebrew language has no expression that exactly corresponds to our heifer. The heifer or young cow was not commonly used for ploughing, but only for treading out the corn (Hos. x. 11; but see Judg. xiv. 18), when it ran about without any head-stall (Deut. xxv. 4); hence the expression an "unbroken heifer" (Hos. iv. 16; A. V. "backsliding"), to which Israel is compared.

Heir. The Hebrew institutions relative to inheritance were of a very simple character. Under the Patriarchal system the property was divided among the sons of the legitimate wives (Gen. xxi. 10, xxiv. 36, xxv. 5), a larger portion being assigned to one, generally the eldest, on whom devolved the duty of maintaining the females of the family. The sons of concubines were portioned off with presents (Gen. xxv. 6). At a later period the exclusion of the sons of concubines was rigidly enforced (Judg. xi. 1, ff). Daughters had no share in the patrimony (Gen. xxi. 14), but received a marriage portion. The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion (Deut. xxi. 17), the others equal shares; if there were no sons, it went to the daughters (Num. xxvii. 8), on the condition that they did not marry out of their own tribe (Num. xxxvi. 6, ff.; Tob. vi. 12, vii. 13), otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin (Num. xxvii. 9-11).

Hell. This is the word generally and unfortunately used by our translators to render the Hebrew Sheol. It would perhaps have been better to retain the Hebrew word Sheol, or else render it always by "the grave" or "the pit." It is deep (Job xi. 8) and dark (Job xi. 21, 22) in the centre of the earth (Num. xvi. 30; Deut. xxxii. 22), having within it depths on depths (Prov. ix. 18), and fastened with gates (Is. xxxviii. 10) and bars (Job. xvii. 16). In this cavernous realm are the souls of dead men, the Rephaim and ill spirits (Ps. lxxxvi. 13, lxxxix. 48; Prov. xxiii. 14; Ez. xxxi. 17, xxxii. 21). It is clear that in many passages of the O. T. Sheol can only mean "the grave," and is so rendered in the A. V. (see, for example, Gen. xxxvii. 35, xlii. 38; 1 Sam. ii. 6; Job xiv. 13). In other passages, however, it seems to involve a notion of punishment, and is therefore rendered in the A. V. by the word "Hell." But in many cases this translation misleads the reader. It is obvious, for instance, that Job xi. 8; Ps. cxxxix. 8; Am. ix. 2 (where "hell" is used as the antithesis of "heaven"), merely illustrate the Jewish notions of the locality of Shoel in the bowels of the earth. In the N. T. the word Hades, like Shoel, sometimes means merely "the grave" (Rev. xx. 13; Acts ii. 31; 1 Cor. xv. 55), or in general "the unseen world." It is in this sense that the creeds

say of our Lord, "He went down into hell," meaning the state of the dead in general, without any restriction of happiness or misery, a doctrine certainly, though only virtually, expressed in Scripture (Eph. iv. 9; Acts ii. 25-31). Elsewhere in the N. T. Hades is used of a place of torment (Luke xvi. 23; 2 Pet. ii. 4; Matt. xi. 23, &c. Consequently it has been the prevalent, almost the universal, notion that Hades is an intermediate state between death and resurrection, divided into two parts, one the abode of the blessed, and the other of the lost. In holding this view, main reliance is placed on the parable of Dives and Lazarus; but it is impossible to ground the proof of an important theological doctrine on a passage which confessedly abounds in Jewish metaphors. The word most frequently used in the N. T. for the place of future punishment is Gehenna or Gehenna of fire. [Gehenna.]

Helmet. [Arms.]

Hem of Garment. The importance which the later Jews, especially the Pharisees (Matt. xxiii. 5), attached to the hem or fringe of their garments was founded upon the regulation in Num. xv. 38, 39, which gave a symbolical meaning to it.

Hemlock. The Hebrew rosh is rendered "hemlock" in two passages (Hos. x. 4; Am. vi. 12), but elsewhere "gall." [Gall.]

Hen. The hen is nowhere noticed in the Bible except in Matt. xxiii. 37; Luke xiii. 34. That a bird so common in Palestine should receive such slight notice, is certainly singular.

Herald. The only notice of this officer in the O. T. occurs in Dan. iii. 4. The term "herald," might be substituted for "preacher" in 1 Tim. ii. 7; 2 Tim. i. 11; 2 Pet. ii. 5.

Herd, Herdsman. The herd was greatly regarded both in the patriarchal and Mosaic period. The ox was the most precious stock next to the horse and mule. The herd yielded the most esteemed sacrifice (Num. vii. 3; Ps. lxix. 31; Is. lxvi. 3); also flesh meat, and milk, chiefly converted, probably, into butter and cheese (Deut. xxx. ii. 14; 2 Sam. xvii. 29). The full-grown ox is hardly ever slaughtered in Syria; but, both for sacrificial and convivial purposes, the young animal was preferred (Ex. xxix. 1). The agricultural and general usefulness of the ox, in ploughing, threshing, and as a beast of burden (1 Chr. xii. 40; Is. xlvi. 1), made such a slaughtering seem wasteful. Herdsmen, &c., in Egypt were a low, perhaps the lowest caste; but of the abundance of cattle in Egypt, and of the care there bestowed on them, there is no doubt (Gen. xlvii. 6, 17; Ex. ix. 4, 20). So the plague of hail was sent to smite especially the cattle (Ps. lxxviii. 48), the first-born of which also were smitten (Ex. xii. 29). The Israelites departing stipulated for (Ex. x. 26) and took "much cattle" with them (xii. 38). Cattle formed thus one of the traditions of the Israelitish nation in its greatest period, and became almost a part of that greatness. The occupation of herdsman was honorable in early times (Gen. xlvii. 6; 1 Sam. xi. 5; 1 Chr. xxvii. 29, xxviii. 1). Saul himself resumed it in the interval of his cares as king; also Doeg was certainly high in his confidence (1 Sam. xxi. 7). Pharaoh made some of Joseph's brethren "rulers over his cattle." David's herd-master were among his chief officers of state. The prophet Amos at first followed this occupation (Am. i. 1, vii. 14).

He'rmon, a mountain on the northeastern border of Palestine (Deut. iii. 8, Josh. xii. 1), over against Lebanon (Josh. xi. 17), adjoining

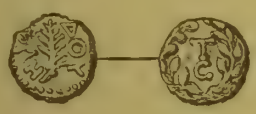


Mount Hermon.

the plateau of Basban (1 Chr. v. 23). It stands at the southern end, and is the culminating point of the anti-Libanus range; it towers high above the ancient border city of Dan and the fountains of the Jordan, and is the most conspicuous and beautiful mountain in Palestine or Syria. This mountain was the great landmark of the Israelites. It was associated with their northern border almost as intimately as the sea was with the western. Hermon has three summits, situated like the angles of a triangle, and about a quarter of a mile from each other. This may account for the expression in Ps. xlii. 7 (6), "I will remember thee from the land of the Jordan and the Hermons." In two passages of Scripture this mountain is called Baal-hermon (Judg. iii. 3; 1 Chr. v. 23), possibly because Baal was there worshipped. The height of Hermon has never been measured, though it has often been

estimated. It may safely be reckoned at 10,000 feet.

Herod (hero-like). This family, though of Idumaean origin, and thus aliens by race, were Jews in faith. I. Herod the Great was the second son of Antipater, an Idumaean, who was appointed Procurator of Judaea by Julius Cæsar, B. C. 47. At the time of his father's elevation, though only fifteen years old, he received the government of Galilee, and shortly afterwards that of Coele-Syria. When Antony came to Syria, B. C. 41, he appointed Herod and his elder brother Phasael



Coin of Herod Antipas.

tetrarchs of Judaea. Herod was forced to abandon Judaea next year by an invasion of the Parthians, who supported the claims of Antigonus, the representative of the Asmonaean dynasty, and fled to Rome (B. C. 40). At Rome he was well received by Anthony and Octavian, and was appointed by the senate king of Judaea to the exclusion of the Hasmonean line. In the course of a few years, by the help of the Romans, he took Jerusalem (B. C. 37), and completely established his authority throughout his dominions. The terrible acts of bloodshed which Herod perpetrated in his own family were accompanied by others among his subjects equally terrible, from the number who fell victims to them. According to the well-known story, he ordered the nobles whom he had called to him in his last moments to be executed immediately after his decease, that so at least his death might be attended by universal mourning. It was at the time of his fatal



Coin of Herod Agrippa I.

illness that he must have caused the slaughter of the infants at Bethlehem (Matt. ii. 16-18). He adorned Jerusalem with many splendid monuments of his taste and magnificence. The Temple, which he rebuilt with scrupulous care, was the greatest of those works. The restoration was begun B. C. 20, and the Temple itself was completed in a year and a half. But fresh additions were constantly made in succeeding years, so that it was said that the Temple was "built in forty and six years" (John ii. 20), a phrase which expresses the whole period from the commencement of Herod's work to the completion of the latest addition then made. II. Herod Antipas was the son of Herod the Great by Malthace, a Samaritan. He first married a daughter of Aretas, "king of Arabia Petraea," but after some time he made overtures of marriage to Herodias, the wife of his half-brother Herod Philip. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to the famous passage in Josephus, was attributed by many to the murder of John the Baptist, which had been committed by Antipas shortly before, under the influence of Herodias (Matt. xiv. 4, ff.; Mark vi. 17, ff.; Luke iii. 19). At a later time the ambition of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king (cf. Mark vi. 14); but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum, A. D. 39.



Coin of Titus and Herod Agrippa II.

Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion from our Lord's residence in Galilee to send Him for examination (Luke xxiii. 6, ff.) to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of Tiberias, which Antipas founded and named in honor of the emperor, was the most conspicuous monument of his long reign.

Hero'dians. In the account which is given by St. Matthew (xxii. 15, ff.) and St. Mark (xii. 13, ff.) of the last efforts made by different sections of the Jews to obtain from our Lord Himself the materials for His accusation, a party under the name of Herodians is represented as acting in concert with the Pharisees (Matt. xxii. 16; Mark xii. 13; comp. also iii. 6, viii. 15). There were probably many who saw in the power of the Herodian family the pledge of the preservation of their national existence in the face of Roman ambition. Two distinct classes might thus unite in supporting what was a domestic tyranny as contrasted with absolute dependence on Rome: those who saw in the Herods a pro-

tection against direct heathen rule, and those who were inclined to look with satisfaction upon such a compromise between the ancient faith and heathen civilization, as Herod the Great and his successors had endeavored to realize, as the true and highest consummation of Jewish hopes.

Hero'dias, daughter of Aristobulus, one of the sons of Mariamme and Herod the Great, and consequently sister of Agrippa I. She first married Herod Philip I.; then she eloped from him to marry Herod Antipas, her step-uncle, who had been long married to, and was still living with, the daughter of Aeneas or Aretas, king of Arabia. The consequences both of the crime, and of the reproof which it incurred, are well known. Aretas made war upon Herod for the injury done to his daughter, and routed him with the loss of his whole army. The head of John the Baptist was granted to the request of Herodias (Matt. xiv. 8-11; Mark vi. 24-28). According to Josephus the execution took place in a fortress called Machaerus, looking down upon the Dead Sea from the south. She accompanied Antipas into exile to Lugdunum.

Heron. The Hebrew anâphah appears as the name of an unclean bird in Lev. xi. 19, Deut. xiv. 18. It was probably a generic name for a well-known class of birds. The only point on which any two commentators seem to agree is, that it is not the heron. On etymological grounds, Gesenius considers the name applicable to some irritable bird, perhaps the goose.

Hezeki'ah I. (the might of Jehovah). Twelfth king of Judah, son of the apostate Ahaz and Abi (or Abijah), ascended the throne at the age of 25 B. C. 726. Hezekiah was one of the three most perfect kings of Judah (2 K. xviii. 5; Ecclus. xlix. 4). His first act was to purge, and repair, and reopen with splendid sacrifices and perfect ceremonial, the Temple. A still more decisive act was the destruction of a brazen serpent, said to have been the one used by Moses in the miraculous healing of the Israelites (Num. xxi. 9), which had become an object of adoration. When the kingdom of Israel had fallen, Hezekiah extended his pious endeavors to Ephraim and Manasseh; and by inviting the scattered inhabitants to a peculiar Passover, kindled their indignation also against the idolatrous practices which still continued among them. This Passover was, from the necessities of the case, celebrated at an unusual, though not illegal (Num. ix. 10, 11) time; and by an excess of Levitical zeal it was continued for the unprecedented period of fourteen days (2 Chr. xxix., xxx., xxxi). At the head of a repentant and united people, Hezekiah ventured to assume the aggressive against the Philistines; and in a series of victories not only rewon the cities which his father had lost (2 Chr. xxviii. 18), but even dispossessed them of their own cities, except Gaza (2 K. xviii. 8) and Gath. He refused to acknowledge the supremacy of Assyria (2 K. xviii. 7). Instant war was averted by the heroic and long-continued resistance of the Tyrians under their king Eluloeus, and Hezekiah used every available means to strengthen his position, and render his capital impregnable (2 K. xx. 20; 2 Chr. xxxii. 3-5, 30; Is. xxii. 8-11, xxxiii. 18). It was probably at this dangerous crisis that we find him sick and sending for Isaiah, who prophesies death as the result (2 K. xx. 1). God had compassion on his anguish, and heard his prayer. Isaiah was ordered to promise the king immediate recovery, and a fresh lease of life, ratifying the promise by a sign, and curing the boil by a plaster of figs. Various ambassadors came with letters and gifts to congratulate Hezekiah on his recovery (2 Chr. xxxii. 23), and among them an embassy from Merodach-Baladan (or Berodach, 2 K. xx. 12), the viceroy of Babylon. Community of interest made Hezekiah receive the overtures of Babylon with unconcealed gratification; and, perhaps, to enhance the opinion of his own importance as an ally, he displayed to the messengers the princely treasures which he and his predecessors had accumulated. If ostentation were his motive it received a terrible rebuke, and he was informed by Isaiah that from the then tottering and subordinate province of Babylon, and not from the mighty Assyria, would come the ruin and captivity of Judah (Is. xxxix. 5). Sargon was succeeded (B. C. 702) by his son Sennacherib, whose two invasions occupy the greater part of the Scripture records concerning the reign of Hezekiah. The first of these took place in the third year of Sennacherib (B. C. 702), and occupies only three verses (2 K. xviii. 13-16), though the route of the advancing Assyrians may be traced in Is. x. 5, xi. Respecting the commencement of the second invasion we have full details in 2 K. xviii. 17, sq.; 2 Chr. xxxii. 9, sq.; Is. xxxvi. Sennacherib sent against Jerusalem an army under two officers and his cupbearer the orator Rabshakeh, with a blasphemous and insulting summons to surrender. Hezekiah's ministers were thrown into anguish and dismay, but Isaiah hurled back threatening for threatening with unrivalled eloquence and force, promis-



TYPES OF JEWS IN JERUSALEM. FROM A PHOTOGRAPH.

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ing to disperse the enemy (2 K. xix. 6, 7). Accordingly "that night the Angel of the Lord went out and smote in the camp of the Assyrians 185,000 men." Hezekiah only lived to enjoy for about one year more his well-earned peace and glory. He slept with his fathers after a reign of twenty-nine years, in the 56th year of his age (B. C. 697). 2. Son of Neariah, one of the descendants of the royal family of Judah (1 Chr. iii. 23). 3. The same name, though rendered in the A. V. Hizkiah, is founded in Zeph. i. 1. 4. Ater-of-Hezekiah. [Ater.]

High Places. From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible (Is. lxv. 7; Jer. iii. 6; Ez. vi. 13, xviii. 6; Hos. iv. 13), and it is especially attributed to the Moabites (Is. xv. 2, xvi. 12; Jer. xlviii. 35). Even Abraham built an altar to the Lord on a mountain near Bethel (xii. 7, 8; cf. xxii. 2-4, xxxi. 54). Notwithstanding this it was implicitly forbidden by the law of Moses (Deut. xii. 11-14), which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry (Lev. xxvi. 30; Num. xxxiii. 52; Deut. xxxiii. 29). The command was a prospective one, and was not to come into force until such time as the tribes were settled in the promised land. Thus we find that both Gideon and Manoah built altars on high places by Divine command (Judg. vi. 25, 26, xiii. 16-23), and it is quite clear, from the tone of the book of Judges that the law on the subject was either totally forgotten or practically obsolete. It is more surprising to find this law absolutely ignored at a much later period, when there was no intelligible reason for its violation—as by Samuel at Mizpeh (1 Sam. vii. 10) and at Bethlehem (xvi. 5); by Saul at Gilgal (xiii. 9) and at Ajalon (? xiv. 35); by David (1 Chr. xxi. 26); by Elijah on Mount Carmel (1 K. xviii. 30); and by other prophets (1 Sam. x. 5). The explanations which are given are sufficiently unsatisfactory; but it is at any rate certain that the worship in high places was organized and all but universal throughout Judea, not only during (1 K. iii. 2-4), but even after the time of Solomon. At last Hezekiah set himself in good earnest to the suppression of this prevalent corruption (2 K. xviii. 4, 22), both in Judah and Israel (2 Chr. xxxi. 1), although, so rapid was the growth of the evil, that even his sweeping reformation required to be finally consummated by Josiah (2 K. xxiii.), and that too in Jerusalem and its immediate neighborhood (2 Chr. xxiv. 3). After the time of Josiah we find no further mention of these Jehovistic high places.

High-priest. 1. The first distinct separation of Aaron to the office of the priesthood, which previously belonged to the first-born, was that recorded Ex. xxviii. We find from the very first the following characteristic attributes of Aaron and the high-priests his successors, as distinguished from the other priests: (1) Aaron alone was anointed (Lev. viii. 12), whence one of the distinctive epithets of the high-priest was "the anointed priest" (Lev. iv. 3, 5, 16, xxi. 10; see Num. xxxv. 25). This appears also from Ex. xxix. 29, 30. The anointing of the sons of Aaron, i. e. the common priests, seems to have been confined to sprinkling their garments with the anointing oil (Ex. xxix. 21, xxviii. 41, &c.). The anointing of the high-priest is alluded to in Ps. cxxxiii. 2. (2) Aaron had peculiar functions. To him alone it appertained, and he alone was permitted, to enter the Holy of Holies, which he did once a year,



High Priest.

on the great day of atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burnt incense within the veil (Lev. xvi.). (3) The high-priest had a peculiar place in the law of the manslayer, and his taking sanctuary in the cities of refuge. The man-slayer might not leave the city of refuge during the lifetime of the existing high-priest who was anointed with the holy oil (Num. xxxv. 25, 28). It was also forbidden to the high-priest to follow a funeral, or rend his clothes for the dead, according to the precedent in Lev. x. 6. The Rabbins speak very frequently of one second in dignity to the high-priest, whom they call the Sagan, and who often acted in the high-priest's room. He is the same who in the O. T. is called "the second priest" (2 K. xxiii. 4, xxv. 18). Thus too it is explained of Annas and Caiaphas (Luke iii. 2), that Annas was Sagan.

Ananias is also thought by some to have been Sagan, acting for the high-priest (Acts xxiii. 2).—It does not appear by whose authority the high-priests were appointed to their office before there were kings of Israel. But as we find it invariably done by the civil power in later times, it is probable, that in the times preceding the monarchy, it was by the elders, or Sanhedrim. It should be added, that the usual age for entering upon the functions of the priesthood, according to 2 Chr. xxxi. 17, is considered to have been 20 years, though a priest or high-priest was not actually incapacitated if he had attained to puberty. Again, according to Lev. xxi., no one that had a blemish could officiate at the altar.

Hil'lel, a native of Pirathon in Mount Ephraim, father of Abdon, one of the judges of Israel (Judg. xii. 13, 15).

Hills. The structure and characteristics of the hills of Palestine will be most conveniently noticed in the general description of the features of the country. But it may not be unprofitable to call attention here to the various Hebrew terms for which the word "hill" has been employed in the Auth. Version. 1. Gibeah, from a root which seems to have the force of curvature or humpishness. A word involving this idea is peculiarly applicable to the rounded hills of Palestine. 2. But our translators have also employed the same English word for the very different term har, which has a much more extended sense than gibeah, meaning a whole district rather than an individual eminence, and to which our word "mountain" answers with tolerable accuracy. For instance, in Ex. xxiv. 4, the "hill" is the same which is elsewhere in the same chapter (12, 13, 18, &c.) and book consistently and accurately rendered "mount" and "mountain." "The country of the hills," in Deut. i. 7; Josh. ix. 1, x. 40, xi. 16, is the elevated district of Judah, Benjamin and Ephraim, which is correctly called "the mountain" in the earliest descriptions of Palestine (Num. xiii. 29), and in many subsequent passages. 3. On one occasion the word Ma'aleh, better "ascent," is rendered "hill" (1 Sam. ix. 11). 4. In the N. T. the word "hill" is employed to render the Greek word Bουνός; but on one occasion it is used for ogos, elsewhere "mountain," so as to obscure the connection between the two parts of the same narrative (Luke ix. 37).

Hind, the female of the common stag. It is frequently noticed in the poetical parts of Scripture as emblematic of activity (Gen. xlix. 21; 2 Sam. xxii. 34; Ps. xviii. 33; Hab. iii. 19), gentleness (Prov. v. 19), feminine modesty (Cant. ii. 7, iii. 5), earnest longing (Ps. xlii. 1), and maternal affection (Jer. xiv. 5). Its shyness and remoteness from the haunts of men are also alluded to (Job. xxxix. 1), and its timidity, causing it to cast its young at the sound of thunder (Ps. xxix. 9).

Hinge. Both ancient Egyptian and modern Oriental doors were and are hung by means of pivots turning in sockets both on the upper and lower sides (1 K. vii. 50). In Syria, and especially the Haurân, there are many ancient doors consisting of stone slabs with pivots carved out of the same piece, inserted in sockets above and below, and fixed during the building of the house. The allusion in Prov. xxvi. 14 is thus clearly explained.

Hin'nom, Valley of, otherwise called "the valley of the son" or "children of Hinnom," a deep and narrow ravine, with steep rocky sides to the S. and W. of Jerusalem, separating Mount Zion to the N. from the "Hill of Evil Counsel," and the sloping rocky plateau of the "plain of Rephaim" to the S. The earliest mention of the Valley of Hinnom is in Josh. xv. 8, xviii. 16, where the boundary-line between the tribes of Judah and Benjamin is described, as passing along the bed of the ravine. On the southern brow, overlooking the valley at its eastern extremity, Solomon erected high places for Molech (1 K. xi. 7), whose horrid rites were revived from time to time in the same vicinity by the later idolatrous kings. Ahaz and Manasseh made their children "pass through the fire" in this valley (2 K. xvi. 3; 2 Chr. xxviii. 3, xxxiii. 6), and the fiendish custom of infant sacrifice to the fire-gods seems to have been kept up in Tophet, at its S. E. extremity, for a considerable period (Jer. vii. 31; 2 K. xxx. 10). To put an end to these abominations the place was polluted by Josiah, who rendered it ceremonially unclean by spreading over it human bones, and other corruptions (2 K. xxiii. 10, 13, 14; 2 Chr. xxxiv. 4, 5), from which time it appears to have become the common cesspool of the city, into which its sewage was conducted, to be carried off by the waters of the Kidron, as well as a lay-stall, where all its solid filth was collected. From its ceremonial defilement, and from the detested and abominable fire of Molech, if not from the supposed ever-burning funeral piles, the later Jews applied the name of this valley Ge Hinnom, Gehenna, to denote the place of eternal torment. In this sense the word is used by our Lord (Matt. v. 29, x. 28, xxiii. 15; Mark ix. 43; Luke xii. 5).

Hit'tites, The, the nation descended from Cheth (A. V. "Heth"), the second son of Canaan. Abraham bought from the "Children

of Heth," the field and the cave of Machpelah, belonging to Ephron the Hittite. They were then settled at the town which was afterwards, under its new name of Hebron, to become one of the most famous cities of Palestine, then bearing the name of Kirjath-arba (Gen. xxiii. 19, xxv. 9). When the Israelites entered the Promised Land, we find the Hittites taking their part against the invader, in equal alliance with the other Canaanite tribes (Josh. ix. 1, xi. 3, &c.). Henceforward the notices of the Hittites are very few and faint. We meet with two individuals, both attached to the person of David. (1) "Ahimelech the Hittite" (1 Sam. xxvi. 6). (2) "Uriah the Hittite," one of "the thirty" of David's bodyguard (2 Sam. xxiii. 39; 1 Chr. xi. 41).

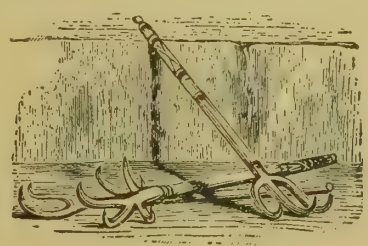
Hivites, The. In the genealogical tables of Genesis, "the Hivite" is named as one of the descendants—the sixth in order—of Canaan, the son of Ham (Gen. x. 17; 1 Chr. i. 15). We first encounter the actual people of the Hivites at the time of Jacob's return to Canaan. Shechem was then in their possession, Hamor the Hivite being the "prince of the land" (Gen. xxxiv. 2). We next meet with the Hivites during the conquest of Canaan (Josh. ix. 7, xi. 19). The main body of the Hivites were at this time living on the northern confines of western Palestine—"under Hermon, in the land of Mizpeh" (Josh. xi. 3)—"in Mount Lebanon, from Mount Baal-Hermon to the entering of Hamath" (Judg. iii. 3; comp. 2 Sam. xxiv. 7).

Holofer'nes, or, more correctly, Olofernes, was, according to the book of Judith, a general of Nebuchadnezzar, king of the Assyrians (Jud. ii. 4), who was slain by the Jewish heroine Judith during the siege of Bethulia.

Homer. [Measures.]

Honey. The Hebrew dêbash, in the first place, applies to the product of the bee, to which we exclusively give the name of honey. All travelers agree in describing Palestine as a land "flowing with milk and honey" (Ex. iii. 8); bees being abundant even in the remote parts of the wilderness, where they deposit their honey in the crevices of the rocks or in hollow trees. In some parts of northern Arabia the hills are so well stocked with bees, that no sooner are hives placed than they are occupied. In the second place the term dêbash applies to a decoction of the juice of the grape, which is still called dibs, and which forms an article of commerce in the East; it was this, and not ordinary bee-honey, which Jacob sent to Joseph (Gen. xliii. 11), and which the Tyrians purchased from Palestine (Ez. xxvii. 17). A third kind has been described by some writers as "vegetable" honey, by which is meant the exudations of certain trees and shrubs, found in the peninsula of Sinai, or the stunted oaks of Luristan and Mesopotamia. The honey which Jonathan ate in the wood (1 Sam. xiv. 25), and the "wild honey" which supported John the Baptist (Matt. iii. 4), have been referred to this species. But it was probably the honey of the wild bees.

Hook, Hooks. Various kinds of hooks are noticed in the Bible, of which the following are the most important: 1. Fishing hooks (Am. iv. 2; Job xli. 2; Is. xix. 8; Hab. i. 15). 2. Properly a ring (A. V. "thorn"), placed through the mouth of a large fish and attached by a cord to a stake for the purpose of keeping it alive in the water (Job xli. 2); the word meaning the cord is rendered "hook" in the A. V. 3. A ring, such as in our country is placed through the nose of a bull, and similarly used in the East for leading about lions (Ez. xix. 4, where the A. V. has "with chains").



Flesh-Hooks.

camels, and other animals. A similar method was adopted for leading prisoners, as in the case of Manasseh, who was led with rings (2 Chr. xxxiii. 11; A. V. "in the thorns"). An illustration of this practice is found in a bass-relief discovered at Khorsabad (Layard, ii. 376). 4. The hooks of the pillars of the Tabernacle. (Ex. xxvi. 32, 37, xxvii. 10, ff., xxxviii. 13, ff. 5. A vine-dresser's pruning-hook (Is. ii. 4, xviii. 5; Mic. iv. 3; Joel iii. 10). 6. A flesh-hook for getting up the joints of meat out of the boiling-pot (Ex. xxvii. 3; 1 Sam. ii. 13, 14). 7. Probably "hooks" used for the purpose of hanging up animals to flay them (Ez. xl. 43).

Hor, Mount. 1. The mountain on which Aaron died (Num. xx. 25, 27). The word Hor is probably an archaic form of Har, the usual Hebrew term for "mountain." It was "on the boundary line" (Num. xx. 23) or "at the edge" (xxxiii. 37) of the land of Edom. It was the halting-place of the people next after Kadesh (xx. 22, xxxiii. 37), and they quitted it for Zalmonah (xxxiii. 41) in the road to the Red Sea (xxi. 4). It was during the encampment at Kadesh that Aaron was gathered to his fathers. It is situated on the eastern side of

the great valley of the Arabah, the highest and most conspicuous of the whole range of the sandstone mountains of Edom, having close beneath it on its eastern side the mysterious city of Petra. The tradition has existed from the earliest date. It is now the Jebel Nebi-Harûn, "the mountain of the Prophet Aaron." Its height is 4800 feet above the Mediterranean, that is to say, about 1700 feet above the town of Petra, 4000 above the level of the Arabah, and more than 6000 above the Dead Sea. The mountain is marked far and near by its double top, which rises like a huge castellated building from a lower base, and is surmounted by a circular dome of the tomb of Aaron, a distinct white spot on the dark red surface of the mountain. The chief interest of Mount Hor consists in the prospect from its summit—the last view of Aaron—that view which was to him what Pisgah was to his brother. 2. A mountain, entirely distinct from the preceding, named in Num. xxxiv. 7, 8, only, as one of the marks of the northern boundary of the land which the children of Israel were about to conquer. This "Mount Hor" is the great chain of Lebanon itself.

Horn. The word "horn" is often used metaphorically to signify strength and honor. Of strength the horn of the unicorn was the most



Mount Hor.

frequent representative (Deut. xxxiii. 17, &c.), but not always; comp. 1 K. xxii. 11, where probably horns of iron, worn defiantly and symbolically on the head, are intended. Among the Druses upon Mount Lebanon the married women wear silver horns on their heads. In the sense of honor, the word horn stands for the abstract (my horn, Job xvi. 15; all the horns of Israel, Lam. ii. 3), and so for the supreme authority. It also stands for the concrete, whence it comes to mean king, kingdom (Dan. viii. 2, &c.; Zech. i. 18). Out of either or both of these two last metaphors sprang the idea of representing gods with horns.

Hornet. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12; Wisd. xii. 8). Some commentators regard the word as used in its literal sense, but it more probably expresses under a vivid image the consternation with which Jehovah would inspire



Horns worn as Head-ornaments.

the enemies of the Israelites, as declared in Deut. ii. 25, Josh. ii. 11.

Horse. The most striking feature in the Biblical notices of the horse is the exclusive application of it to warlike operations; in no instance is that useful animal employed for the purpose of ordinary locomotion or agriculture, if we except Is. xxviii. 28, where we learn that horses (A. V. "horsemen") were employed in threshing, not, however, in that case put in the gears, but simply driven about wildly over the strewed grain. The animated description of the horse in Job xxxix. 19-25 applies solely to the war-horse. The Hebrews in the patriarchal age, as a pastoral race, did not stand in need of the services of the horse, and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which only admitted of the use of chariots in certain localities (Judg. i. 19), and partly in consequence of the prohibition in Deut. xvii. 16, which would be held to apply at all periods. David first established a force of cavalry and chariots after the defeat of Hadadezer (2 Sam. viii. 4). But the great supply of horses was subsequently effected by Solomon through his connection with Egypt (1 K. iv. 26). Solomon also established a very active trade in horses, which were brought by dealers out of Egypt and resold at a profit to the Hittites, who lived between Palestine and the Euphrates (1 K. x.



THE BIRTHPLACE OF MARY MAGDALENE. FROM A PHOTOGRAPH.

28, 29). In the countries adjacent to Palestine, the use of the horse was much more frequent. It was introduced into Egypt probably by the Hyksos, as it is not represented on the monuments before the 18th dynasty. The Jewish kings sought the assistance of the Egyptians against the Assyrians in this respect (Is. xxxi. 1, xxxvi. 8; Ez. xvii. 15). But the cavalry of the Assyrians and other eastern nations was regarded as most formidable; the horses themselves were highly bred, as the Assyrian sculptures still testify, and fully merited the praise bestowed on them by Habakkuk (i. 8). With regard to the trappings and management of the horse we have little information; the bridle was placed over the horse's nose (Is. xxx. 28), and a bit or curb is also mentioned (2 K. xix. 28; Ps. xxxii. 9; Prov. xxvi. 3; Is. xxxvii. 29; in the A. V. it is incorrectly given "bridle," with the exception of Ps. xxxii.). The harness of the Assyrian horses was profusely decorated, the bits being gilt (1 Esdr. iii. 6), and the bridle adorned with tassels; on the neck was a collar terminating in a bell, as described by Zechariah (xiv. 20). Saddles were not used until a late period. The horses were not shod, and therefore hoofs as hard "as flint" (Is. v. 28) were regarded as a great merit. The chariot-horses were covered with embroidered trappings (Ez. xxvii. 20). Horses and chariots were used also in idolatrous processions, as noticed in regard to the sun (2 K. xxiii. 11).

Hosan'na ("Save, we pray"), the cry of the multitudes as they thronged in our Lord's triumphal procession into Jerusalem (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13). The Psalm from which it was taken, the 118th, was one with which they were familiar from being accustomed to recite the 25th and 26th verses at the Feast of Tabernacles. On that occasion the Hallel, consisting of Psalms cxiii.-cxviii., was chanted by one of the priests, and at certain intervals the multitudes joined in the responses, waving their branches of willow and palm, and shouting as they waved them, Hallelujah, or Hosanna, or "O Lord, I beseech thee, send now prosperity" (Ps. cxviii. 25).

Hose'a (salvation), son of Beeri, and first of the Minor Prophets. The title of the book gives for the beginning of Hosea's ministry the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B. C. 783. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (782-772), and to the reign of the succeeding kings. It seems almost certain that very few of his prophecies were written until after the death of Jeroboam (783), and probably the life, or rather the prophetic career, of Hosea extended from 784 to 725, a period of fifty-nine years. The prophecies of Hosea were delivered in the kingdom of Israel. The prophecies were probably collected by Hosea himself towards the end of his career.

Hospitality. Hospitality was regarded by most nations of the ancient world as one of the chief virtues. Among the Arabs we find the best illustrations of the old Bible narratives, and among them see traits that might beseem their ancestor Abraham. The laws respecting strangers (Lev. xix. 33, 34) and the poor (Lev. xxv. 14, seq.; Deut. xv. 7), and concerning redemption (Lev. xxv. 23, seqq.), &c., are framed in accordance with the spirit of hospitality; and the strength of the national feeling regarding it is shown in the incidental mentions of its practice. In the Law, compassion to strangers is constantly enforced by the words "for ye were strangers in the land of Egypt" (Lev. xix. 34). And before the Law, Abraham's entertainment of the angels (Gen. xviii. 1, seqq.) and Lot's (xix. 1), are in exact agreement with its precepts, and with modern usage (comp. Ex. ii. 20; Judg. xiii. 15, xix. 17, 20, 21). In the N. T. hospitality is yet more markedly enjoined; and in the more civilized state of society which then prevailed, its exercise became more a social virtue than a necessity of patriarchal life. The good Samaritan stands for all ages as an example of Christian hospitality, embodying the command to love one's neighbor as himself.

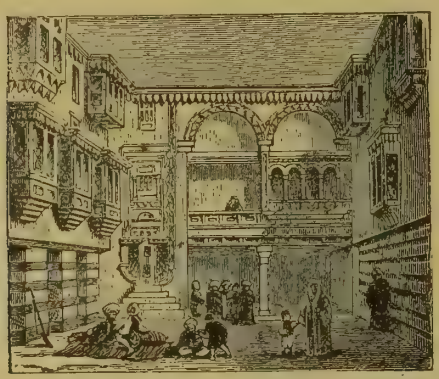
Hour. The ancient Hebrews were probably unacquainted with the division of the natural day into 24 parts; but they afterwards parcelled out the period between sunrise and sunset into a series of divisions distinguished by the sun's course. The early Jews appear to have divided the day into four parts (Neh. ix. 3), and the night into three watches (Judg. vii. 19), and even in the N. T. we find a trace of this division in Matt. xx. 1-5. The Greeks adopted the division of the day into 12 hours from the Babylonians. At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they too learnt it from the Babylonians during the captivity. In whatever way originated, it was known to the Egyptians at a very early period. They had 12 hours of the day and of the night. There are two kinds of hours, viz. (1.) the astronomical or equinoctial hour, i. e. the 24th part of a civil day, and (2.) the natural hour, i. e. the

12th part of the natural day, or of the time between sunrise and sunset. These are the hours meant in the N. T. (John xi. 9, &c.), and it must be remembered that they perpetually vary in length, so as to be very different at different times of the year. For the purposes of prayer the old division of the day into 4 portions was continued in the Temple service, as we see from Acts ii. 15, iii. 1, x. 9.



Upper Room.

House. The houses of the rural poor in Egypt, as well as in most parts of Syria, Arabia, and Persia, are for the most part mere huts of mud, or sunburnt bricks. In some parts of Palestine and Arabia stone is used, and in certain districts caves in the rock are used as dwellings (Amos v. 11). The houses are usually of one story only, viz., the ground floor, and often contain only one apartment. Sometimes a small court for the cattle is attached; and in some cases the cattle are



Court of an Eastern House.

housed in the same building, or the people live on a raised platform, and the cattle round them on the ground (1 Sam. xxviii. 24). The windows are small apertures high up in the walls, sometimes grated with wood. The roofs are commonly but not always flat, and are usually formed of a plaster of mud and straw laid upon boughs or rafters; and upon the flat roofs, tents or "booths" of boughs or rushes are often raised to be used as sleeping-places in summer. The difference between the poorest houses and those of the class next above them is greater than between these and the houses of the first rank. The prevailing plan of Eastern houses of this class presents, as was the case in ancient Egypt, a front of wall, whose blank and mean appearance is usually relieved only by the door and a few latticed and projecting windows. Within this is a court or courts with apartments opening into them. Over the door is a projecting window with a lattice more or less elaborately wrought, which, except in times of public celebrations, is usually closed (2 K. ix. 30). An awning is sometimes drawn over the court, and the floor strewed with carpets on festive occasions. The stairs to the upper apartments are in Syria usually in a corner of the court. Around part, if not the whole, of the court is a veranda, often nine or ten feet deep, over



Outer Staircase of an Eastern House.

which, when there is more than one floor, runs a second gallery of like depth with a balustrade. Bearing in mind that the reception room is raised above the level of the court, we may, in explaining the circumstances of the miracle of the paralytic (Mark ii. 3; Luke v. 18), suppose, 1, either that our Lord was standing under the veranda, and the people in front in the court. The bearers of the sick man ascended the stairs to the roof of the house, and taking off a portion of the boarded covering of the veranda, or removing the awning, in the former case let down the bed through the veranda roof, or in the latter, down by way of the roof, and deposited it before the Saviour. 2. Another explanation presents itself in considering the room where the company were assembled as the "upper room," and the roof opened for the bed to be the true roof of the house. 3. And one still more simple is found in regarding the house as one of the rude dwellings now to be seen near the

Sea of Galilee, a mere room 10 or 12 feet high, and as many or more square, with no opening except the door. The roof, used as a sleeping-place, is reached by a ladder from the outside, and the bearers of the paralytic, unable to approach the door, would thus have ascended the roof, and having uncovered it, let him down into the room where our Lord was. When there is no second floor, but more than one court, the women's apartments, hareem, harem, or haram, are usually in the second court; otherwise they form a separate building within the general enclosure, or are above on the first floor. When there is an upper story, the Ka'ah forms the most important apartment, and thus probably answers to the "upper room," which was often the "guest-chamber" (Luke xxii. 12; Acts i. 13, ix. 37, xx. 8). The windows of the upper rooms often project one or two feet, and form a kiosk or latticed chamber. Such may have been "the chamber in the wall" (2 K. iv. 10, 11). The "lattice," through which Ahaziah fell, perhaps belonged to an upper chamber of this kind (2 K. i. 2),



Eastern Battlemented House.

as also the "third loft," from which Eutychus fell (Acts xx. 9; comp. Jer. xxii. 13). There are usually no special bedrooms in Eastern houses. The outer doors are closed with a wooden lock, but in some cases the apartments are divided from each other by curtains only. There are no chimneys, but fire is made when required with charcoal in a chafing-dish; or a fire of wood might be kindled in the open court of the house (Luke xxii. 55). Some houses in Cairo have an apartment, open in front to the court, with two or more arches, and a railing; and a pillar to support the wall above. It was in a chamber of this kind, probably one of the largest size to be found in a palace, that our Lord was being arraigned before the high-priest, at the time when the denial of Him by St. Peter took place. He "turned and looked" on Peter as he stood by the fire in the court (Luke xxii. 56, 61; John xviii. 24), whilst He himself was in the "hall of judgment." In no point do Oriental domestic habits differ more from European than in the use of the roof. Its flat surface is made useful for various household purposes, as drying corn, hanging up linen, and preparing figs and raisins. The roofs are used as places of recreation in the evening, and often as sleeping-places at night (2 Sam. xi. 2, xvi. 22; Dan. iv. 29; 1 Sam. ix. 25, 26; Job xxvii. 18; Prov. xxi. 9). They were also used as places for devotion, and even idolatrous worship (Jer. xxxii. 29, xix. 13; 2 K. xxiii. 12; Zeph. i. 5; Acts x. 9). At the time of the Feast of Tabernacles booths were erected by the Jews on the tops of their houses. Protection of the roof by parapets was enjoined by the law (Deut. xxii. 8). Special apartments were devoted in larger houses to winter and summer uses (Jer. xxxvi. 22; Am. iii. 15). The ivory house of Ahab was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's pulling down the house by means of the pillars, may be explained by the fact of the company being assembled on tiers of balconies above each other, supported by central pillars on the basement; when these were pulled down the whole of the upper floors would fall also (Judg. xvi. 26).

Hunting. Hunting, as a matter of necessity, whether for the extermination of dangerous beasts, or for procuring sustenance, betokens a rude and semi-civilized state; as an amusement, it betokens an advanced state. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting. The manner of catching animals was either by digging a pitfall, or secondly by a trap, which was set under ground (Job xviii. 10), in the run of the animal (Prov. xxii. 5), and caught it by the leg (Job. xviii. 9); or lastly by the use of the net, of which there were various kinds, as for the gazelle (Is. li. 20, A. V. "wild bull") and other animals of that class.

Hur. 1. A man who is mentioned with Moses and Aaron on the occasion of the battle with Amalek at Rephidim (Ex. xvii. 10), when with Aaron he stayed up the hands of Moses (12). He is mentioned again in xxiv. 14, as being, with Aaron, left in charge of the people by Moses during his ascent of Sinai. The Jewish tradition is that he was the husband of

Miriam. 2. The "son of Hur"—Ben-Hur—was commissariat officer for Solomon in Mount Ephraim (1 K. iv. 8).

Husband. [Marriage.]

Husks. The word rendered in the A. V. "husks" (Luke xv. 16) describes really the fruit of a particular kind of tree. This tree is very commonly met with in Syria and Egypt; it produces pods, shaped like a horn, varying in length from 6 to 10 inches, and about a finger's breadth, or rather more.

Hyaena. Authorities are at variance as to whether the term tzâbû'a in Jer. xii. 9 means a "hyaena," as the LXX. has it, or a "speckled bird," as in the A. V. The only other instance in which it occurs is as a proper name, Zeboim (1 Sam. xiii., "the valley of hyaenas," Aquila; Neh. xi. 34). The hyaena was common in ancient as in modern Egypt, and is constantly depicted upon monuments; it must therefore have been well known to the Jews.

Hymn. Among the later Jews the word hymn was more or less vague in its application, and capable of being used as occasion should arise. To Christians the Hymn has always been something different from the Psalm; a different conception in thought, a different type in composition. There is some dispute about the hymn sung by our Lord and his Apostles on the occasion of the Last Sup-



Husks of Swine.

per; but even supposing it to have been the Hallel, or Paschal Hymn, consisting of Pss. cxiii.-cxviii., it is obvious that the word hymn is in this case applied not to an individual psalm, but to a number of psalms chanted successively, and all together forming a kind of devotional exercise which is not unaptly called a hymn. In the jail at Philippi, Paul and Silas "sang hymns" (A. V. "praises") unto God, and so loud was their song that their fellow-prisoners heard them. This must have been what we mean by singing, and not merely recitation. It was in fact a veritable singing of hymns. And it is remarkable that the noun hymn is only used in reference to the services of the Greeks, and in the same passages is clearly distinguished from the psalm (Eph. v. 19, Col. iii. 16), "psalms," and hymns, and spiritual songs."

Hyssop. (Heb. êzôb.) The êzôb was used to sprinkle the doorposts of the Israelites in Egypt with the blood of the paschal lamb (Ex.



Hyæna.

xii. 22); it was employed in the purification of lepers and leprous houses (Lev. xiv. 4, 51), and in the sacrifice of the red heifer (Num. xix. 6). In consequence of its detergent qualities, or from its being associated with the purificatory services, the Psalmist makes use of the expression, "purge me with êzôb" (Ps. li. 7). It is described in 1 K. iv. 33 as growing on or near walls. Bochart decides in favor of marjoram, or some plant like it, and to this conclusion, it must be admitted, all ancient tradition points.

I.

Idol, Image. No less than twenty-one different Hebrew words have been rendered in the A. V. either by idol or image, including a class of abstract terms, which, with a deep moral significance, express the degradation associated with it, and stand out as a protest of the language against the enormities of idolatry. Such are, 1. Aven, rendered elsewhere "nought," "vanity," "iniquity," "wickedness," "sorrow," &c., and once only "idol" (Is. lxvi. 3). 2. Elîl is thought by some to have a sense akin to that of "falsehood." In strong contrast with Jehovah it appears in Ps. xc. 5,

xcvii. 7. 3. Émâh, "horror," or "terror," and hence an object of horror or terror (Jer. l. 38), in reference either to the hideousness of the idols or to the gross character of their worship. 4. Bôsheth, "shame," or "shameful thing" (A. V. Jer. xi. 13; Hos. ix. 10), applied to Baal or Baal-Peor, as characterizing the obscenity of his worship, &c. Among the earliest objects



Egyptian Idols.

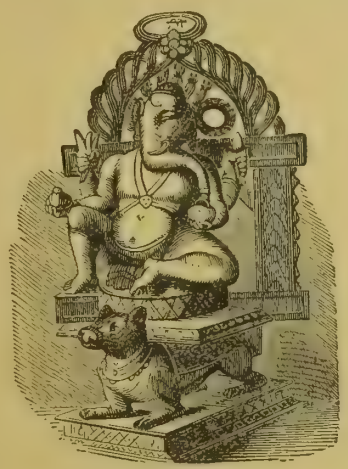
of worship, regarded as symbols of deity, were, the meteoric stones which the ancients believed to have been the images of the gods sent down from heaven. From these they transferred their regard to rough unhewn blocks, to stone columns or pillars of wood, in which the divinity worshipped was supposed to dwell, and which were consecrated, like the sacred stone at Delphi, by being anointed with oil, and crowned with wool on solemn days. Such customs are remarkable illustrations of the solemn consecration by Jacob of the stone at Bethel, as showing the religious reverence with which these memorials were regarded. Of



The Idol Juggernaut.

the forms assumed by the idolatrous images we have not many traces in the Bible. Dagon, the fish-god of the Philistines, was a human figure terminating in a fish; and that the Syrian deities were represented in later times in a symbolical human shape we know for certainty. The Hebrews imitated their neighbors in this respect as in others (Is. xliv. 13; Wisd. xiii. 13). When the process of adorning the image was completed, it was placed in a temple or shrine appointed for it (Epist. Jer. 12, 19; Wisd. xiii. 15; 1 Cor. viii. 10). From these temples the idols were sometimes carried in procession (Epist. Jer. 4, 26) on festival days. Their priests were maintained from the idol treasury, and feasted upon the meats which were appointed for the idols' use (Bel and the Dragon, 3, 13).

Idolatry, strictly speaking, denotes the worship of deity in a visible form, whether the images to which homage is paid are symbolical representations of the true God or of the false divinities which have been made the objects of worship in His stead. The first undoubted allusion to idolatry or idolatrous customs in



The Hindoo Idol Pulliar.

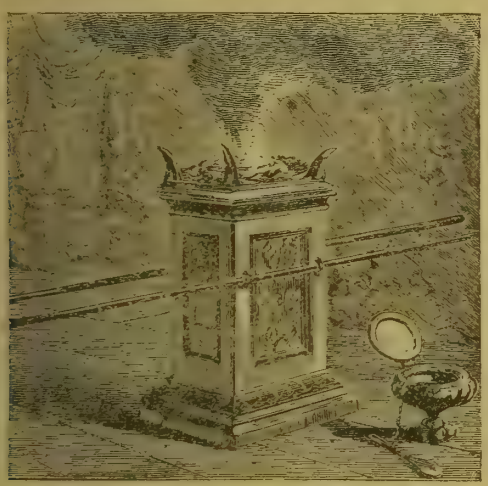
the Bible is in the account of Rachel's stealing her father's teraphim (Gen. xxxi. 19), a relic of the worship of other gods, whom the ancestors of the Israelites served "on the other side of the river, in old time" (Josh. xxiv. 2). These he consulted as oracles (Gen. xxx. 27, A. V. "learned by experience"), though without entirely losing sight of the God of Abraham and the God of Nahor, to whom he appealed when occasion offered (Gen. xxxi. 53), while he was ready, in the presence of Jacob, to acknowledge the benefits conferred upon him by Jehovah (Gen. xxx. 27). Such, indeed, was the character of most of the idolatrous worship of the Israelites. Like the Cuthean colonists in Samaria, who "feared Jehovah and served their own gods" (2 K. xvii. 33), they blended in a strange manner a theoretical belief in the true God with the external reverence which they were led to pay to the idols of the nations by whom they were surrounded. Dur-

ing their long residence in Egypt, the country of symbolism, they defiled themselves with the idols of the land, and it was long before the taint was removed (Josh. xxiv. 14; Ez. xx. 7). To these gods Moses, as the herald of Jehovah, flung down the gauntlet of defiance, and the plagues of Egypt smote their symbols (Num. xxxiii. 4). Yet, with the memory of their deliverance fresh in their minds, their leader absent, the Israelites clamored for some visible shape in which they might worship the God who had brought them out of Egypt (Ex. xxxii.). Aaron lent himself to the popular cry, and chose as the symbol of deity one with which they had long been familiar—the calf—embodiment of Apis, and emblem of the productive power of nature. For a while the erection of the tabernacle, and the establishment of the worship which accompanied it, satisfied that craving for an outward sign which the Israelites constantly exhibited. Under Samuel's administration a fast was held, and purificatory rites performed, to mark the public renunciation of idolatry (1 Sam. vii. 3-6). But in the reign of Solomon all this was forgotten. Each of his many foreign wives brought with her the gods of her own nation; and the gods of Ammon, Moab, and Zidon were openly worshipped. Rehoboam, the son of an Ammonite mother, perpetuated the worst features of Solomon's idolatry (1 K. xiv. 22-24); and in his reign was made the great schism in the national religion; when Jeroboam, fresh from his recollections of the Apis worship of Egypt, erected golden calves at Bethel and at Dan, and by this crafty state-policy severed forever the kingdoms of Judah and Israel (1 K. xii. 26-33). The successors of Jeroboam followed in his steps, till Ahab, who married a Zidonian princess, at her instigation (1 K. xxi. 25) built a temple and altar to Baal, and revived all the abominations of the Amorites (1 K. xxi. 26). Compared with the worship of Baal, the worship of the calves was a venial offence, probably because it was morally less detestable and also less anti-national (1 K. xii. 28; 2 K. x. 28-31). Henceforth Baal-worship became so completely identified with the northern kingdom that it is described as walking in the way or statutes of the kings of Israel (2 K. xvi. 3, xvii. 8), as distinguished from the sin of Jeroboam. The conquest of the ten tribes by Shalmaneser was for them the last scene of the drama of abominations which had been enacted uninterruptedly for upwards of 250 years. The first act of Hezekiah on ascending the throne was the restoration and purification of the temple, which had been dismantled and closed during the latter part of his father's life (2 Chr. xxviii. 24, xxix. 3). The iconoclastic spirit was not confined to Judah and Benjamin, but spread throughout Ephraim and Manasseh (2 Chr. xxxi. 1), and to all external appearance idolatry was extirpated. But the reform extended little below the surface (Is. xxix. 13). With the death of Josiah ended the last effort to revive among the people a purer ritual, if not a purer faith. The lamp of David, which had long shed but a struggling ray, flickered for a while and then went out in the darkness of Babylonian captivity. But foreign exile was powerless to eradicate the deep inbred tendency to idolatry. One of the first difficulties with which Ezra had to contend was the haste with which his countrymen took them foreign wives of the people of the land, and followed them in all their abominations (Ezr. ix.). The conquests of Alexander in Asia caused Greek influence to be extensively felt, and Greek idolatry to be first tolerated, and then practised, by the Jews (1 Macc. i. 43-50, 54). The attempt of Antiochus to establish this form of worship was vigorously resisted by Mattathias (1 Macc. ii. 23-26). The erection of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the captivity, while another cause has been discovered in the hatred for images acquired by the Jews in their intercourse with the Persians. If one main object of the Hebrew polity was to teach the unity of God, the extermination of idolatry was but a subordinate end. Jehovah, the God of the Israelites, was the civil head of the State. He was the theocratic king of the people, who had delivered them from bondage, and to whom they had taken a willing oath of allegiance. Idolatry, therefore, to an Israelite was a state offence (1 Sam. xv. 23), a political crime of the gravest character, high treason against the majesty of his king. But it was much more than all this. While the idolatry of foreign nations is stigmatized merely as an abomination in the sight of God, which called for his vengeance, the sin of the Israelites is regarded as of more glaring enormity and greater moral guilt. In the figurative language of the prophets, the relation between Jehovah and his people is represented as a marriage bond (Is. liv. 5; Jer. iii. 14), and the worship of false gods with all its accompaniments (Lev. xx. 56) becomes then the greatest of social wrongs (Hos. ii.; Jer. iii., &c.). The first and second commandments are directed against idolatry of every form.

Imman'uel, that is, God with us, the symbolical name given by the prophet Isaiah to the child who was announced to Ahaz and

the people of Judah, as the sign which God would give of their deliverance from their enemies (Is. vii. 14). It is applied by the Apostle Matthew to the Messiah, born of the Virgin (Matt. i. 23). It would therefore appear that the immediate reference of the prophet was to some contemporary occurrence, but that his words received their true and full accomplishment in the birth of the Messiah.

Incense. The incense employed in the service of the tabernacle was compounded of the perfumes stacte, onycha, galbanum, and pure frankincense. All incense which was not made of these ingredients was forbidden to be offered (Ex. xxx. 9). Aaron, as high-priest, was originally appointed to offer incense, but in the daily service of the second temple the office devolved upon the inferior priests, from



Altar of Incense.

among whom one was chosen by lot (Luke i. 9), each morning and evening. The times of offering incense were specified in the instructions first given to Moses (Ex. xxx. 7, 8). The morning incense was offered when the lamps were trimmed in the Holy place, and before the sacrifice, when the watchman set for the purpose announced the break of day. When the lamps were lighted "between the evenings," after the evening sacrifice and before the drink-offerings were offered, incense was again burnt on the golden altar, which "belonged to the oracle" (1 K. vi. 22), and stood before the veil which separated the Holy place from the Holy of Holies, the throne of God (Rev. viii. 4). When the priest entered the Holy place with the incense, all the people were removed from the temple, and from between the porch and the altar (cf. Luke i. 10). Profound silence was observed among the congregation who were praying without (cf. Rev. viii. 1), and at a signal from the prefect the priest cast the incense on the fire, and bowing reverently towards the Holy of Holies retired slowly backwards, not prolonging his prayer that he might not alarm the congregation, or cause them to fear that he had been struck dead for offering unworthily (Lev. xvi. 13; Luke i. 21). On the day of atonement the service was different. The offering of incense has formed a part of the religious ceremonies of most ancient nations. It was an element in the idolatrous worship of the Isrealites (Jer. xi. 12, 17, xlviii. 35; 2 Chr. xxxiv. 25). Looking upon incense in connection with the other ceremonial observances of the Mosaic ritual, it would rather seem to be symbolical, not of prayer itself, but of that which makes prayer acceptable, the intercession of Christ. In Rev. viii. 3, 4, the incense is spoken of as something distinct from, though offered with the prayers of all the saints (cf. Luke i. 10); and in Rev. v. 8 it is the golden vials, and not the odors or incense, which are said to be the prayers of saints.

India. The name of India does not occur in the Bible before the book of Esther, where it is noticed as the limit of the territories of Ahasuerus in the east, as Ethiopia was in the west (i. 1; viii. 9). The India of the book of Esther is not the peninsula of Hindostan, but the country surrounding the Indus, the Punjâb, and perhaps Scinde. In 1 Macc. viii. 8, India is reckoned among the countries which Eumenes, king of Pergamus, received out of the former possessions of Antiochus the Great. A more authentic notice of the country occurs in 1 Macc. xi. 37. But though the name of India occurs so seldom, the people and productions of that country must have been tolerably well known to the Jews. There is undoubted evidence that an active trade was carried on between India and Western Asia. The trade opened by Solomon with Ophir through the Red Sea consisted chiefly of Indian articles. The connection thus established with India led to the opinion that the Indians were included under the ethnological title of Cush (Gen. x. 6).

Inheritance. [Heir.]

Ink, Inkhorn. [Writing.]

Inn. The Hebrew word (mâlôn) thus rendered literally signifies "a lodging-place for the night." Inns, in our sense of the term, were, as they still are, unknown in the East, where hospitality is religiously practised. The khans, or caravanserais, are the representatives of European inns, and these were established but gradually. It is doubtful whether there is

any allusion to them in the Old Testament. The halting-place of a caravan was selected originally on account of its proximity to water or pasture, by which the travellers pitched their tents, and passed the night. Such was undoubtedly the "inn" at which occurred the incident in the life of Moses, narrated in Ex. iv. 24 (comp. Gen. xlii. 27). On the more frequented routes, remote from towns (Jer. ix. 2), caravanserais were in course of time erected, often at the expense of the wealthy. The following description of one of those on the road from Bagdad to Babylon will suffice for all: "It is a large and substantial square building, in the distance resembling a fortress, being surrounded with a lofty wall, and flanked by round towers to defend the inmates in case of attack. Passing through a strong gateway, the guest enters a large court, the sides of which are divided into numerous arched compartments, open in front, for the accommodation of separate parties, and for the reception of goods. In the centre is a spacious raised platform, used for sleeping upon at night, or for the devotions of the faithful during the day. Between the outer wall and the compartments are wide vaulted arcades, extending round the entire building, where the beasts of burden are placed. Upon the roof of the arcades is an excellent terrace, and over the gateway an elevated tower containing two rooms—one of which is open at the sides, permitting the occupants to enjoy every breath of air that passes across the heated plain. The terrace is tolerably clean; but the court and stabling below are ankle-deep in chopped straw and filth." (Loftus, Chaldea, p. 13.)

Iron is mentioned with brass as the earliest of known metals (Gen. iv. 22). As it is rarely found in its native state, but generally in combination with oxygen, the knowledge of the art of forging iron, which is attributed to Tubal Cain, argues an acquaintance with the difficulties which attend the smelting of this metal. The natural wealth of the soil of Canaan is indicated by describing it as "a land whose stones are iron" (Deut. viii. 9). The book of Job contains passages which indicate that iron was a metal well known. Of the manner of procuring it, we learn that "iron is taken from dust" (xxviii. 2). The "furnace of iron" (Deut. iv. 28; 1 K. viii. 51) is a figure which vividly expresses hard bondage as represented by the severe labor which attended the operation of smelting. Sheet-iron was used for cooking utensils (Ez. iv. 3; cf. Lev. vii. 9). That it was plentiful in the time of David appears from 1 Chr. xxii. 3. The market of Tyre was supplied with bright or polished iron by the merchants of Dan and Javan (Ez. xxvii. 19). The Chalybes of the Pontus were celebrated as workers in iron in very ancient times. The produce of their labor is supposed to be alluded to in Jer. xv. 12, as being of superior quality. It was for a long time supposed that the Egyptians were ignorant of the use of iron, and that the allusions in the Pentateuch were anachronisms, as no traces of it have been found in their monuments; but in the sepulchres at Thebes butchers are represented as sharpening their knives on a round bar of metal attached to their aprons, which from its blue color is presumed to be steel. One iron mine only has been discovered in Egypt, which was worked by the ancients. It is at Hammami, between the Nile and the Red Sea; the iron found by Mr. Burton was in the form of specular and red ore. That no articles of iron should have been found is readily accounted for by the fact that it is easily destroyed by moisture and exposure to the air. Specimens of Assyrian iron-work overlaid with bronze were discovered by Mr. Layard, and are now in the British Museum. Iron weapons of various kinds were found at Nimroud, but fell to pieces on exposure to the air. There is considerable doubt whether the ancients were acquainted with cast-iron. The rendering given by the LXX. of Job xl. 18 seems to imply that some method nearly like that of casting was known, and is supported by a passage in Diodorus (v. 13). In Ecclus. xxxviii. 28 we have a picture of the interior of an iron-smith's (Is. xliv. 12) workshop.

I'saac (laughter), the son whom Sarah, in accordance with the Divine promise, bore to Abraham, in the hundredth year of his age, at Gerar (B. C. 1897). In his infancy he became the object of Ishmael's jealousy; and in his youth the victim, in intention, of Abraham's great sacrificial act of faith. When forty years old he married Rebekah his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From this abode by the well Lahai-roi, in the South Country, Isaac was driven by a famine to Gerar. Here he acquired great wealth by his flocks, but was repeatedly dispossessed by the Philistines of the wells which he sank at convenient stations. At Beersheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king Abimelech, with whom he made a covenant of peace. After the deceit by which Jacob acquired his father's blessing, Isaac sent his son to seek a wife in



THE FRONT OF THE HOLY SEPULCHRE, JERUSALEM. FROM A PHOTOGRAPH.

UNIVERSITY OF ILLINOIS

Padanaram; and all that we know of him during the last forty-three years of his life is, that he saw that son, with a large and prosperous family, return to him at Hebron (xxxv. 27) before he died there at the age of 180 years. He was buried by his two sons in the cave of Machpelah. In the N. T. reference is made to the offering of Isaac (Heb. xi. 17; and James ii. 21) and to his blessing his sons (Heb. xi. 20). In reference to the offering up of Isaac by Abraham, the primary doctrines taught are those of sacrifice and substitution, as the means appointed by God for taking away sin; and, as co-ordinate with these, the need of the obedience of faith, on the part of man, to receive the benefit (Heb. xi. 17). A confusion is often made between Isaac and the victim actually offered. Isaac himself is generally viewed as a type of the Son of God, offered for the sins of men; but Isaac, himself one of the sinful race for whom atonement was to be made,—Isaac, who did not actually suffer death,—was no fit type of Him who "was slain, the just for the unjust." But the animal, not of the human race, which God provided and Abraham offered, was in the whole history of sacrifice the recognized type of "the Lamb of God, that taketh away the sins of the world." Isaac is the type of humanity itself, devoted to death for sin, and submitting to the sentence.

Isa'iah, the prophet, son of Amoz. The Hebrew name, our shortened form of which occurs with other persons [see Jesaiah, Jeshaiah], signifies Salvation of Jahu (a shortened form of Jehovah). He prophesied concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah (Is. i. 1). Isaiah must have been an old man at the close of Hezekiah's reign. The ordinary chronology gives 758 B. C. for the date of Jotham's accession, and 698 for that of Hezekiah's death. This gives us a period of sixty years. And since his ministry commenced before Uzziah's death (how long we know not), supposing him to have been no more than twenty years old when he began to prophesy, he would have been eighty or ninety at Manasseh's accession. Rabbinical tradition says that Isaiah was sawn asunder in a trunk of a tree by order of Manasseh, to which it is supposed that reference is made in Hebrews xi. 37. I. Chs. i.-v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham. Ch. i. is very general in its contents. Chs. ii.-iv. are one prophesying,—the leading thought of which is, that the present prosperity of Judah should be destroyed for her sins, to make room for the real glory of piety and virtue; while ch. v. forms a distinct discourse, whose main purport is that Israel, God's vineyard, shall be brought to desolation. Ch. vi. describes an ecstatic vision that fell upon the prophet in the year of Uzziah's death. Ch. vi., vii., delivered in the reign of Ahaz, when he was threatened by the forces of Pekah, king of Israel, and Rezin, king of Syria. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate. Ch. viii.-ix. 7. As the Assyrian empire began more and more to threaten the Hebrew commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear. The king was bent upon an alliance with Assyria. This Isaiah steadfastly opposes. —Ch. ix. 8-x. 4 is a prophecy delivered at this time against the kingdom of Israel (ix. 8-x. 4). Ch. x. 5-xii. 6 is one of the most highly wrought passages in the whole book, and was probably one single prophecy. It stands wholly disconnected with the preceding in the circumstances which it presupposes; and to what period to assign it is not easy to determine. Ch. xiii.-xxiii. contain chiefly a collection of utterances, each of which is styled a "burden." (a.) The first (xiii. 1-xiv. 27) is against Babylon. The ode of triumph (xiv. 3-23) in this burden is among the most poetical passages in all literature. (b.) The short and pregnant "burden" against Philistia (xiv. 29-32), in the year that Ahaz died, was occasioned by the revolt of the Philistines from Judah, and their successful inroad recorded in 2 Chr. xxviii. 18. (c.) The "burden of Moab" (xv., xvi.) is remarkable for the elegiac strain in which the prophet bewails the disasters of Moab, and for the dramatic character of xvi. 1-6. (d.) Ch. xvii., xviii. This prophecy is headed "the burden of Damascus;" and yet after ver. 3 the attention is withdrawn from Damascus and turned to Israel, and then to Ethiopia. (e.) In the "burden of Egypt" (xix.) the prophet prophesies the utter helplessness of Egypt under God's judgments, probably to counteract the tendency which led both Judah and Israel to look towards Egypt for succor against Assyria. (f.) In the midst of these "burdens" stands a passage which presents Isaiah in a new aspect, an aspect in which he appears in this instance only. The more emphatically to enforce the warning already conveyed in the "burden of Egypt," Isaiah was commanded to appear in the streets and temple of Jerusalem stripped of his sackcloth mantle, and wearing his vest only, with

his feet also bare. (g.) In "the burden of the desert of the sea," a poetical designation of Babylonia (xxi. 1-10), the images in which the fall of Babylon is indicated are sketched with Aeschylean grandeur. (h.) "The burden of Dumah," and "of Arabia" (xxi. 11-17), relate apparently to some Assyrian invasion. (i.) In "the burden of the valley of vision" (xxii. 1-14) it is doubtless Jerusalem that is thus designated. The scene presented is that of Jerusalem during an invasion. (k.) The passage in xxii. 15-25 is singular in Isaiah as a prophesying against an individual. Shebna was one of the king's highest functionaries, and seems to have been leader of a party opposed to Jehovah (ver. 25). (l.) The last "burden" is against Tyre (xxiii.). Her utter destruction is not predicted by Isaiah as it afterwards was by Ezekiel. Ch. xxiv.-xxvii. form one prophecy, essentially connected with the preceding ten "burdens" (xiii.-xxiii.), of which it is in effect a general summary. In xxv., after commemorating the destruction of all oppressors, the prophet gives us in vers. 6-9 a most glowing description of Messianic blessings. In xxvi., vers. 12-18 describe the new happy state of God's people as God's work wholly. In xxvii. 1, "Leviathan the fleeing serpent and Leviathan the twisting serpent, and the dragon in the sea," are perhaps Nineveh and Babylon—two phases of the same Asshur—and Egypt (comp. ver. 13); all, however, symbolizing adverse powers of evil. Ch. xxiii.-xxxv. predicts the Assyrian invasion. The prophet protests against the policy of courting the help of Egypt against Assyria (xxx. 1-17, xxxi. 1-3). Ch. xxxvii.-xxxix. At length the season so often, though no doubt obscurely foretold, arrived. The Assyrian was near, with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centered upon Isaiah; the highest functionaries of the state—Shebna too—wait upon him in the name of their sovereign. The short answer which Jehovah gave through him was, that the Assyrian king should hear intelligence which should send him back to his own land, there to perish. How the deliverance was to be effected, Isaiah was not commissioned to tell; but the very next night (2 K. xix. 35) brought the appalling fulfilment. II. The last 27 chapters form a separate prophecy, and are supposed by many critics to have been written in the time of the Babylonian captivity, and are therefore ascribed to a "later Isaiah." It is evident that the point of time and situation from which the prophet here speaks is that of the captivity in Babylon (comp. e. g. lxiv. 10, 11); but this may be adopted on a principle which appears to characterize "vision," viz., that the prophet sees the future as if present. This second part falls into three sections, each, as it happens, consisting of nine chapters; the two first end with the refrain, "There is no peace, saith Jehovah (or "my God"), to the wicked;" and the third with the same thought amplified. (1.) The first section (xl.-xlviii.) has for its main topic the comforting assurance of the deliverance from Babylon by Koresh (Cyrus) who is even named twice (xli. 2, 3, 25, xliv. 28, xlv. 1-4, 13, xlvi. 11, xlviii. 14, 15). It is characteristic of sacred prophecy in general that the "vision" of a great deliverance leads the seer to glance at the great deliverance to come through Jesus Christ. This principle of association prevails in the second part taken as a whole; but in the first section, taken apart, it appears as yet imperfectly. (2.) The second section (xlix.-lvii.) is distinguished from the first by several features. The person of Cyrus as well as his name, and the specification of Babylon, disappear altogether. Return from exile is indeed spoken of repeatedly and at length (xlix. 9-26, li. 9, lii. 12, lv. 12, 13, lvii. 14); but in such general terms as admit of being applied to the spiritual and Messianic, as well as to the literal restoration. (3.) In the third section (lviii.-lxvi.), as Cyrus nowhere appears, so neither does "Jehovah's servant" occur so frequently to view as in the second. The only delineation of the latter is in lxi. 1-3 and in lxiii. 1-6, 9. He no longer appears as suffering, but only as saving and avenging Zion. The section is mainly occupied with various practical exhortations founded upon the views of the future already set forth.

Iscar'iot. [Judas Iscariot.]

Ish'mael (whom god hears). The son of Abraham by Hagar the Egyptian, his concubine; born when Abraham was fourscore and six years old (Gen. xvi. 15, 16). Ishmael was the first-born of his father. He was born in Abraham's house, when he dwelt in the plain of Mamre; and on the institution of the covenant of circumcision, was circumcised, he being then thirteen years old (xvii. 25). With the institution of the covenant, God renewed his promise respecting Ishmael. He does not again appear in the narrative until the weaning of Isaac. The latter was born when Abraham was a hundred years old (xxi. 5), and as the weaning, according to Eastern usage, probably took place when the child was between two and three years old, Ishmael himself must have been then between fifteen and sixteen years of age. At the great feast made in celebration of the weaning, "Sarah saw the

son of Hagar the Egyptian, which she had borne unto Abraham, mocking," and urged Abraham to cast out him and his mother. The patriarch, comforted by God's renewed promise that of Ishmael He would make a nation, sent them both away, and they departed and wandered in the wilderness of Beersheba. It is doubtful whether the wanderers halted by the well, or at once continued their way to the "wilderness of Paran," where, we are told in the next verse to that just quoted, he dwelt, and where "his mother took him a wife out of the land of Egypt" (Gen. xxi. 9-21). This wife of Ishmael was the mother of his twelve sons, and daughter. Of the later life of Ishmael we know little. He was present with Isaac at the burial of Abraham. He died at the age of 137 years (xxv. 17, 18). The sons of Ishmael peopled the north and west of the Arabian peninsula, and eventually formed the chief element of the Arab nation. Their language, which is generally acknowledged to have been the Arabic commonly so called, has been adopted with insignificant exceptions throughout Arabia. The term Ishmaelite occurs on three occasions: Gen. xxxvii. 25, 27, 28; xxxix. 1; Judg. viii. 24; Ps. lxxxiii. 6.

Ishmaelite. [Ishmael.]

Isle. The radical sense of the Hebrew word seems to be "habitable places," as opposed to water, and in this sense it occurs in Is. xlii. 15. Hence it means secondarily any maritime district, whether belonging to a continent or to an island: thus it is used of the shore of the Mediterranean (Is. xx. 6, xxiii. 2, 6), and of the coasts of Elishah (Ez. xxvii. 7), i. e. of Greece and Asia Minor.

Is'rael. 1. The name given (Gen. xxxii. 28) to Jacob after his wrestling with the Angel (Hos. xii. 4) at Peniel. Gesenius interprets Israel "soldier of God." 2. It became the national name of the twelve tribes collectively. They are so called in Ex. iii. 16 and afterwards. 3. It is used in a narrower sense, excluding Judah, in 1 Sam. xi. 8; 2 Sam. xx. 1; 1 K. xii. 16. Thenceforth it was assumed and accepted as the name of the Northern Kingdom. 4. After the Babylonian captivity, the returned exiles resumed the name Israel as the designation of their nation. The name Israel is also used to denote laymen, as distinguished from Priests, Levites, and other ministers (Ezr. vi. 16, ix. 1, x. 25; Neh. xi. 3, &c.).

Israel, Kingdom of. 1. The prophet Ahijah of Shiloh, who was commissioned in the latter days of Solomon to announce the division of the kingdom, left one tribe (Judah) to the house of David, and assigned ten to Jeroboam (1 K. xi. 31, 35). These were probably Joseph (=Ephraim and Manasseh), Issachar, Zebulun, Asher, Naphtali, Benjamin, Dan, Simeon, Gad, and Reuben; Levi being intentionally omitted. Eventually the greater part of Benjamin and probably the whole of Simeon and Dan, were included as if by common consent in the kingdom of Judah. With respect to the conquests of David, Moab appears to have been attached to the kingdom of Israel (2 K. iii. 4; so much of Syria as remained subject to Solomon (see 1 K. xi. 24) would probably be claimed by his successor in the northern kingdom; and Ammon, though connected with Rehoboam as his mother's native land (2 Chr. xii. 13), and though afterwards tributary to Judah (2 Chr. xxvii. 5), was at one time allied (2 Chr. xxi. 1), we know not how closely or how early, with Moab. The sea-coast between Accho and Japho remained in the possession of Israel. 2. The population of the kingdom is not expressly stated; and in drawing any inference from the numbers of fighting men, we must bear in mind that the numbers in the Hebrew text are strongly suspected to have been subjected to extensive, perhaps systematic, corruption. Jeroboam brought into the field an army of 800,000 men (2 Chr. xiii. 3). If in B. C. 957 there were actually under arms 800,000 men of that age in Israel, the whole population may perhaps have amounted to at least three millions and a half. 3. Shechem was the first capital of the new kingdom (1 K. xii. 25), venerable for its traditions, and beautiful in its situation. Subsequently Tirzah became the royal residence, if not the capital, of Jeroboam (1 K. xiv. 17) and of his successors (xv. 33, xvi. 8, 17, 12). Samaria, uniting in itself the qualities of beauty and fertility, and a commanding position, was chosen by Omri (1 K. xvi. 24), and remained the capital of the kingdom until it had given the last proof of its strength by sustaining for three years the onset of the hosts of Assyria. Jezreel was probably only a royal residence of some of the Israelitish kings. 4. The kingdom of Israel lasted 254 years, from B. C. 975 to B. C. 721, about two-thirds of the duration of its more compact neighbor Judah. The detailed history of the kingdom will be found under the names of its nineteen kings. A summary view may be taken in four periods: (a) B. C. 975-929. Jeroboam had not sufficient force of character in himself to make a lasting impression on his people. A king, but not a founder of a dynasty, he aimed at nothing beyond securing his present elevation. The army soon learned its power to dictate to the isolated monarch and disunited people. Baasha, in the midst of the army at Gibbethon,

slew the son and successor of Jeroboam; Zimri, a captain of chariots, slew the son and successor of Baasha; Omri, the captain of the host, was chosen to punish Zimri; and after a civil war of four years he prevailed over Tibni, the choice of half the people. (b) B. C. 929-884. For forty-five years Israel was governed by the house of Omri. That sagacious king pitched on the strong hill of Samaria as the site of his capital. The princes of his house cultivated an alliance with the kings of Judah, which was cemented by the marriage of Jehoram and Athaliah. The adoption of Baal-worship led to a reaction in the nation, to the moral triumph of the prophets in the person of Elijah, and to the extinction of the house of Ahab in obedience to the bidding of Elisha. (c) B. C. 884-772. Unparalleled triumphs, but deeper humiliation, awaited the kingdom of Israel under the dynasty of Jehu. Hazael, the ablest king of Damascus, reduced Jehoahaz to the condition of a vassal, and triumphed for a time over both the disunited Hebrew kingdoms. Almost the first sign of the restoration of their strength was a war between them; and Jehoash, the grandson of Jehu, entered Jerusalem as the conqueror of Amaziah. Jehoash also turned the tide of war against the Syrians; and Jeroboam II., the most powerful of all the kings of Israel, captured Damascus, and recovered the whole ancient frontier from Hamath to the Dead Sea. This short-lived greatness expired with the last king of Jehu's line. (d) B. C. 772-721. Military violence, it would seem, broke off the hereditary succession after the obscure and probably convulsed reign of Zachariah. An unsuccessful usurper, Shallum, is followed by the cruel Menahem, who, being unable to make head against the first attack of Assyria under Pul, became the agent of that monarch for the oppressive taxation of his subjects. Yet his power at home was sufficient to insure for his son and successor Pekahiah a ten years' reign, cut short by a bold usurper, Pekah. Abandoning the northern and trans-Jordanic regions to the encroaching power of Assyria under Tiglath-Pileser, he was very near subjugating Judah, with the help of Damascus, now the coequal ally of Israel. But Assyria interposing summarily put an end to the independence of Damascus, and perhaps was the indirect cause of the assassination of the baffled Pekah. The irresolute Hoshea, the next and last usurper, became tributary to his invader, Shalmaneser, betrayed the Assyrian to the rival monarchy of Egypt, and was punished by the loss of his liberty, and by the capture, after a three years' siege, of his strong capital, Samaria. Some gleanings of the ten tribes yet remained in the land after so many years of religious decline, moral debasement, national degradation, anarchy, bloodshed, and deportation. Even these were gathered up by the conqueror, and carried to Assyria, never again, as a distinct people, to occupy their portion of that goodly and pleasant land which their forefathers won under Joshua from the heathen.

Is'raelite. In 2 Sam. xvii. 25, Ithra, the father of Amasa, is called "an Israelite," while in 1 Chr. ii. 17 he appears as "Jether the Ishmaelite." The latter is undoubtedly the true reading.

Italian Band. [Army.]

It'aly. This word is used in the N. T. (Acts xviii. 2, xxvii. 1; Heb. xiii. 24), in the usual sense of the period, i. e. in its true geographical sense, as denoting the whole natural peninsula between the Alps and the Straits of Messina.

Ivory. The word shên literally signifies the "tooth" of any animal, and hence more especially denotes the substance of the projecting tusks of elephants. It is remarkable that no word in Biblical Hebrew denotes an elephant, unless the latter portion of the compound shenhabbîm be supposed to have this meaning. Gesenius derives it from the Sanscrit ibhas, "an elephant." The skilled workmen of Hiram, king of Tyre, fashioned the great ivory throne of Solomon, and overlaid it with pure gold (1 K. x. 18; 2 Chr. ix. 17). The ivory thus employed was supplied by the caravans of Dedan (Is. xxi. 13; Ez. xxvii. 15), or was brought with apes and peacocks by the navy of Tarshish (1 K. x. 22). The "ivory house" of Ahab (1 K. xxii. 39) was probably a palace, the walls of which were panelled with ivory, like the palace of Menelaus, described by Homer (Odys. iv. 73). Beds inlaid or veneered with ivory were in use among the Hebrews (Am. vi. 4).

J.

Jab'bok, a stream which intersects the mountain-range of Gilead (comp. Josh. xii. 2 and 5), and falls into the Jordan about midway between the sea of Galilee and the Dead Sea. It was anciently the border of the children of Ammon (Num. xxi. 24; Deut. ii. 37, iii. 16). It was on the south bank of the Jabbok the interview too place between Jacob and Esau (Gen. xxxii. 22); and this river afterwards became, towards its western part, the boundary between the kingdoms of Sihon and Og (Josh. xii. 2, 5). Its modern name is Wady Zurka.

Jacinth, a precious stone, forming one of the

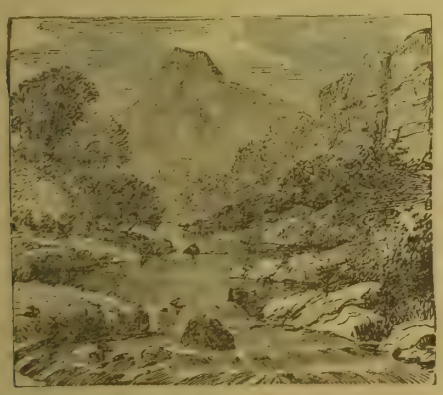


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foundations of the walls of the new Jerusalem (Rev. xxi. 20). It seems to be identical with the Hebrew leshem (A. V. "ligure," Ex. xxviii. 19). The jacinth or hyacinth is a red variety of zircon, which is found in square prisms, of a white, gray, red, reddish-brown, yellow, or pale-green color. The expression in Rev. ix. 17, "of jacinth," applied to the breastplate, is descriptive simply of a hyacinthine, i. e. dark-purple color.

Ja'cob (supplanted), the second son of Isaac and Rebekah. He was born with Esau, when Isaac was 59 and Abraham 159 years old, probably at the well Lahai-roi. His history is related in the latter half of the book of Genesis. He bought the birthright from his brother Esau; and afterwards, at his mother's instigation, acquired the blessing intended for Esau, by practising a well-known deceit on Isaac. Hitherto the two sons shared the wanderings of Isaac in the South Country; but now Jacob, in his 78th year, was sent from the family home, to avoid his brother, and to seek a wife among his kindred in Padan-aram. As he passed through Bethel, God appeared to him. After the lapse of 21 years he returned from Padan-aram with two wives, two concubines, eleven sons, and a daughter, and large property. He escaped from the angry pursuit of Laban, from a meeting with Esau, and from the vengeance of the Canaanites provoked by the murder of Shechem; and in each of those three emergencies he was aided and strengthened by the interposition of God, and in sign of the grace won by a night of wrestling with God his name was changed at Jabbok into Israel. Deborah and Rachel died before he reached Hebron; and it was at Hebron, in the 122d year of his age, that he and Esau buried their father Isaac. Joseph, the favorite son of Jacob, was sold into Egypt eleven years before the death of Isaac; and Jacob had probably exceeded his 130th year when he went thither, being encouraged in a divine vision as he passed for the last time through Beersheba. He was presented to Pharaoh, and dwelt for seventeen years in Rameses and Goshen. After giving his solemn blessing to Ephraim and Manasseh, and his own sons one by one, and charging the ten to complete their reconciliation with Joseph, he died in his 147th year. His body was embalmed, carried with great care and pomp into the land of Canaan, and deposited with his fathers, and his wife Leah, in the cave of Machpelah.—The example of Jacob is quoted by the first and the last of the minor prophets. Hosea, in the latter days of the kingdom, seeks (xii. 3, 4, 12) to convert the descendants of Jacob from their state of alienation from God, by recalling to their memory the repeated acts of God's favor shown to their ancestor. And Malachi (i. 2) strengthens the desponding hearts of the returned exiles by assuring them that the love which God bestowed upon Jacob was not withheld from them. Besides the frequent mention of his name in conjunction with those of the other two patriarchs, there are distinct references to events in the life of Jacob in four books of the N. T. In Rom. ix. 11-13, St. Paul adduces the history of Jacob's birth to prove that the favor of God is independent of the order of natural descent. In Heb. xii. 16, and xi. 21, the transfer of the birthright and Jacob's dying benediction are referred to. His vision at Bethel, and his possession of land at Shechem are cited in St. John i. 51, and iv. 5, 12. And St. Stephen, in his speech (Acts vii. 12, 16), mentions the famine which was the means of restoring Jacob to his lost son in Egypt, and the burial of the patriarch in Shechem.



Jabbok (Wady Zurka).



Jacob's Well at Shechem.

Ja'el, the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning

his chariot the more easily to avoid notice, fled unattended, and in an opposite direction from that taken by his army, to the tent of the Kenite chieftainess. He accepted Jael's invitation to enter, and she flung a mantle over him as he lay wearily on the floor. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying with the semblance of officious zeal the sacred bond of Eastern hospitality. At last, with a feeling of perfect security, the weary general resigned himself to the deep sleep of misery and fatigue. Then it was that Jael took in her left hand one of the great wooden pins which fastened down the cords of the tent, and in her right hand the mallet used to drive it into the ground, and with one terrible blow dashed it through Sisera's temples deep into the earth (Judg. v. 27). She then waited to meet the pursuing Barak, and led him into her tent that she might in his presence claim the glory of the deed! Many have supposed that by this act she fulfilled the saying of Deborah, that God would sell Sisera into the hand of a woman (Judg. iv. 9); and hence they have supposed that Jael was actuated by some divine and hidden influence. But the Bible gives no hint of such an inspiration.

James (the Greek form of Jacob). 1. James the son of Zebedee, one of the Twelve Apostles. We first hear of him in A. D. 27, when Zebedee, a fisherman (Mark i. 20), was out on the Sea of Galilee with his two sons, James and John, and some boatmen. He was engaged in his customary occupation of fishing, and near him was another boat belonging to Simon and Andrew, with whom he and his sons were in partnership. Finding themselves unsuccessful, the occupants of both boats came ashore, and began to wash their nets. At this time the new Teacher appeared upon the beach. At His call they left all, and became, once and forever, His disciples, hereafter to catch men. For a full year we lose sight of St. James. He is then, in the spring of 28, called to the apostleship with his eleven brethren (Matt. x. 2; Mark iii. 14; Luke vi. 13; Acts i. 13). In the list of the Apostles given us by St. Mark, and in the book of Acts, his name occurs next to that of Simon Peter: in the Gospels of St. Matthew and St. Luke it comes third. It is worthy of notice that with one exception (Luke ix. 28), the name of James is put before that of John, and that John is twice described as "the brother of James" (Mark v. 37; Matt. xvii. 1). This would appear to imply that at this time James, either from age or character, took a higher position than his brother. It would seem to have been at the time of the appointment of the twelve Apostles that the name of Boanerges was given to the sons of Zebedee.—The "Sons of Thunder" had a burning and impetuous spirit, which twice exhibits itself in its unchastened form (Luke ix. 54; Mark x. 37). The first occasion on which this natural character manifests itself in St. James and his brother is at the commencement of our Lord's last journey to Jerusalem in the year 30. He was passing through Samaria, and "sent messengers before his face" into a certain village, "to make ready for him" (Luke ix. 52), i. e. in all probability to announce him as the Messiah. The Samaritans, with their old jealousy strong upon them, refused to receive him; and in their exasperation James and John entreated their Master to follow the example of Elijah, and call down fire to consume them. At the end of the same journey a similar spirit appears again (Mark x. 35). On the night before the Crucifixion he was present at the Agony in the Garden. On the day of the Ascension he is mentioned as persevering with the rest of the Apostles and disciples in prayer (Acts i. 13). Shortly before the day of the Passover, in the year 44, he was put to death by Herod Agrippa I.

James the Less, son of Alphaeus or Clopas, and brother of our Lord (see above), was called to the Apostolate, together with his younger brother Jude, in the spring of the year 28. It is not likely (though far from impossible) that James and Jude took part with their brothers and sisters, and the Virgin Mary, in trying "to lay hold on" Jesus in the autumn of the same year (Mark iii. 21); and it is likely, though not certain, that it is of the other brothers and sisters, without these two, that St. John says, "Neither did His brethren believe on Him" (John vii. 5), in the autumn of A. D. 29. We hear no more of James till after the Crucifixion and the Resurrection. At some time in the forty days that intervened between the Resurrection and the Ascension the Lord appeared to him. This is not related by the Evangelists, but it is mentioned by St. Paul (1 Cor. xv. 7). Again we lose sight of James for ten years, and when he appears once more it is in a far higher position than any that he has yet held. In the year 37 occurred the conversion of Saul. Three years after his conversion he paid his first visit to Jerusalem, but the Christians recollected what they had suffered at his hands, and feared to have anything to do with him. Barnabas, at this time of far higher reputation than himself, took him by the hand, and introduced him to Peter and

James (Acts ix. 27; Gal. i. 18, 19), and by their authority he was admitted into the society of the Christians, and allowed to associate freely with them during the fifteen days of his stay. Here we find James on a level with Peter, and with him deciding on the admission of St. Paul into fellowship with the Church at Jerusalem; and from henceforth we always find him equal, or in his own department superior, to the very chiefest Apostles, Peter, John, and Paul. For by this time he had been appointed to preside over the infant Church in its most important centre, in a position equivalent to that of Bishop. This pre-eminence is evident throughout the after history of the Apostles, whether we read it in the Acts, in the Epistles, or in Ecclesiastical writers (Acts xii. 17, xv. 13, 19, xxi. 18; Gal. ii. 9). According to tradition, James was thrown down from the Temple by the Scribes and Pharisees; he was then stoned and his brains dashed out by a fuller's club.

James, The General Epistle of. The author of this Epistle was in all probability James the son of Alphaeus, and our Lord's brother. It was written from Jerusalem, which St. James does not seem to have ever left. Its main object is not to teach doctrine, but to improve morality. St. James is the moral teacher of the N. T. He wrote for the Jewish Christians whether in Jerusalem or abroad, to warn them against the sins to which as Jews they were most liable, and to console and exhort them under the sufferings to which as Christians they were most exposed. It has been maintained that the passage ii. 14-26 is a formal opposition to St. Paul's doctrine of Justification by Faith; but if we consider the meaning of the two Apostles, we see at once that there is no contradiction either intended or possible St. Paul was opposing the Judaizing party, which claimed to earn acceptance by good works, whether the works of the Mosaic law, or works of piety done by themselves. In opposition to these, St. Paul lays down the great truth that acceptance cannot be earned by man at all, but is the free gift of God to the Christian man, for the sake of the merits of Jesus Christ, appropriated by each individual, and made his own by the instrumentality of faith. St. James, on the other hand, was opposing the old Jewish tenet that to be a child of Abraham was all in all; that godliness was not necessary, so that the belief was correct.

Jasper, a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate (Ex. xxviii. 20, xxxix. 13), and the first of the twelve used in the foundations of the new Jerusalem (Rev. xxi. 19). The characteristics of the stone, as far as they are specified in Scripture (Rev. xxi. 11), are, that it was "most precious," and "like crystal:" we may also infer from Rev. iv. 3, that it was a stone of brilliant and transparent light. The stone which we name "jasper" does not accord with this description. There can be no doubt that the diamond would more adequately answer to the description in the book of Revelation.

Javelin. [Arms.]

Jeb'usites, The, were descended from the third son of Canaan (Gen. x. 16; 1 Chr. i. 14). The actual people first appear in the invaluable report of the spies (Num. xiii. 29). When Jabin organized his rising against Joshua he sent amongst others "to the Amorite, the Hittite, the Perizzite, and the Jebusite in the mountain" (Josh. xi. 3). A mountain-tribe they were, and a mountain-tribe they remained. "Jebas, which is Jerusalem," lost its king in the slaughter of Bethhoron (Josh. x. 1, 5, 26; comp. xii. 10), was sacked and burned by the men of Judah (Judg. i. 21), and its citadel finally scaled and occupied by David (2 Sam. v. 6). After this they emerge from the darkness but once, in the person of Araunah the Jebusite, "Araunah the king," who appears before us in true kingly dignity in his well-known transaction with David (2 Sam. xxiv. 23; 1 Chr. xix. 23).

Jeho'ram (whom God has exalted). 1. Son of Ahab king of Israel, who succeeded his brother Ahaziah, B. C. 896, and died B. C. 884. The alliance between the kingdoms of Israel and Judah, commenced by his father and Jehoshaphat, was very close throughout the reign. We first find him associated with Jehoshaphat and the king of Edom, at that time a tributary of the kingdom of Judah, in a war against the Moabites. The three armies were in the utmost danger of perishing for want of water. The piety of Jehoshaphat suggested an inquiry of some prophet of Jehovah, and Elisha, at that time and since the latter part of Ahab's reign Elijah's attendant (2 K. iii. 11; 1 K. xix. 19-21), was found with the host. From him Jehoram received a severe rebuke, and was bid to inquire of the prophets of his father and mother, the prophets of Baal. Nevertheless for Jehoshaphat's sake Elisha inquired of Jehovah, and received the promise of an abundant supply of water, and of a great victory over the Moabites; a promise which was immediately fulfilled. The Moabites were put to the rout. A little later, when war broke out between Syria and Israel, we find Elisha befriending Jehoram. What happened after this to change the relations between the king

and the prophet we can only conjecture. But it seems probable that when the Syrian inroads ceased, and he felt less dependent upon the aid of the prophet, he relapsed into idolatry, and was rebuked by Elisha, and threatened with a return of the calamities from which he had escaped. The providential interposition by which both Elisha's life was saved and the city delivered, is narrated 2 K. vii., and Jehoram appears to have returned to friendly feeling towards Elisha (2 K. viii. 4). It was very soon after the above events that Elisha went to Damascus, and predicted the revolt of Hazael, and his accession to the throne of Syria in the room of Ben-hadad. Jehoram seems to have thought the revolution in Syria, which immediately followed Elisha's prediction, a good opportunity to pursue his father's favorite project of recovering Ramoth-Gilead from the Syrians. He accordingly made an alliance with his nephew Ahaziah, who had just succeeded Joram on the throne of Judah, and the two kings proceeded to occupy Ramoth-Gilead by force. The expedition was an unfortunate one. Jehoram was wounded in battle, and obliged to return to Jezreel to be healed of his wounds (2 K. viii. 29, ix. 14, 15), leaving his army under Jehu to hold Ramoth-Gilead against Hazael. Jehu, however, and the army under his command, revolted from their allegiance to Jehoram (2 K. ix.), and hastily marching to Jezreel, surprised Jehoram, wounded and defenceless as he was. Jehoram, going out to meet him, fell pierced by an arrow from Jehu's bow on the very plot of ground which Ahab had wrested from Naboth the Jezreelite; thus fulfilling to the letter the prophecy of Elijah (1 K. xxi. 21, 29). With the life of Jehoram ended the dynasty of Omri.

Jehosh'aphat (whom Jehovah judges). 1. King of Judah, son of Asa, succeeded to the throne B. C. 914, when he was 35 years old, and reigned 25 years. His history is to be found among the events recorded in 1 K. xv. 24; 2 K. viii. 16, or in a continuous narrative in 2 Chr. xvii. 1-xxi. 3. He was contemporary with Ahab, Ahaziah, and Jehoram. At first he strengthened himself against Israel by fortifying and garrisoning the cities of Judah and the Ephraimite conquests of Asia. But soon afterwards the two Hebrew kings, perhaps appreciating their common danger from Damascus and the tribes on their eastern frontier, formed an alliance. Jehoshaphat's eldest son Jehoram married Athaliah, the daughter of Ahab and Jezebel. In his own kingdom Jehoshaphat ever showed himself a zealous follower of the commandments of God: he tried, it would seem not quite successfully, to put down the high places and groves in which the people of Judah burnt incense. Riches and honors increased around him. He received tribute from the Philistines and Arabians; and kept up a large standing army in Jerusalem. It was probably about the 16th year of his reign (B. C. 898) when he went to Samaria to visit Ahab, and to become his ally in the great battle of Ramoth-Gilead. From thence Jehoshaphat returned to Jerusalem in peace; and went himself through the people "from Beersheba to Mount Ephraim," reclaiming them to the law of God. Turning his attention to foreign commerce, he built at Ezion-geber, with the help of Ahaziah, a navy designed to go to Tarshish; but it was wrecked at Ezion-geber. Before the close of his reign he was engaged in two additional wars. He was miracuously delivered from a threatened attack of the people of Ammon, Moab, and Seir.



Valley of Jehoshaphat.
Tomb of Absalom. Tomb of St. James. Tomb of Zechariah.

After this, perhaps, must be dated the war which Jehoshaphat, in conjunction with Jehoram king of Israel and the king of Edom, carried on against the rebellious king of Moab (2 K. iii.). In his declining years the administration of affairs was placed (probably B. C. 891) in the hands of his son Jehoram.

Jehosh'aphat, Valley of, a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen (Joel iii. 2), and would there sit and judge them for their misdeeds to Israel (iii. 12). The prophet seems to have glanced back at that triumphant day when king Jehoshaphat, the greatest king the nation had seen since Solomon, led out his people to a valley in the wilderness of Tekoah, and was there blessed with such a victory over the hordes of his enemies as was without

a parallel in the national records (2 Chr. xx.). The scene of "Jehovah's judgment" has been localized, and the name has come down to us attached to that deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name was first applied to this spot is not known. There is no trace of it in the Bible or in Josephus. In both the only name used for this gorge is Kidron (N. T. Cedron). We first encounter its new title in the middle of the 4th century in the Onomasticon of Eusebius and Jerome, and in the Commentary of the latter Father on Joel. Since that time the name has been recognized and adopted by travelers of all ages and faiths. Both Moslems and Jews believe that the last judgment is to take place there.

Jehovah. The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv. 16, from which it was inferred that the mere utterance of the name constituted a capital offence. According to Jewish tradition, it was pronounced but once a year by the high-priest on the day of Atonement when he entered the Holy of Holies; but on this point there is some doubt. On the authority of Maimonides we learn that it ceased with Simeon the Just. But even after the destruction of the second Temple instances are met with of individuals who were in possession of the mysterious secret. That the Hebrews learned the word from the Egyptians is a theory which has found some advocates. There can be but little doubt that the process in reality was reversed, and that in this case the Hebrews were, not the borrowers, but the lenders. We have indisputable evidence that it existed among them, whatever may have been its origin, many centuries before it is found in other records; of the contrary we have no evidence whatever. One argument for the Egyptian origin of Jehovah may be noticed. It is found in the circumstance that Pharaoh changed the name of Eliakim to Jehoiakim (2 K. xxiii. 34), which it is asserted is not in accordance with the practice of conquerors towards the conquered, unless the Egyptian king imposed upon the king of Judah the name of one of his own gods. But the same reasoning would prove that the origin of the word was Babylonian, for the king of Babylon changed the name of Mattaniah to Zedekiah (2 K. xxiv. 17). But many, abandoning as untenable the theory of an Egyptian origin, have sought to trace the name among the Phoenicians and Canaanitish tribes. From the occurrence of Jehovah as a compound in the proper names of many who were not Hebrews, Hamaker contends that it must have been known among heathen people. But such knowledge, if it existed, was no more than might have been obtained by their necessary contact with the Hebrews. The names of Uriah the Hittite, of Araunah or Aranjah the Jebusite, of Tobiah the Ammonite, and of the Canaanitish town Bizjothjah, may be all explained without having recourse to Hamaker's hypothesis. Most of the authorities on the opposite side have taken for the basis of their explanations, and the different methods of punctuation which they propose, the passage in Ex. iii. 14, to which we must naturally look for a solution of the question. When Moses received his commission to be the deliverer of Israel, the Almighty, who appeared in the burning bush, communicated to him the name which he should give as the credentials of his mission: "And God said unto Moses, I am that I am; and he said, Thus shalt thou say unto the children of Israel, I am hath sent me unto you." That this passage is intended to indicate the etymology of Jehovah, as understood by the Hebrews, no one has ventured to doubt. While Elohim exhibits God displayed in his power as the creator and governor of the physical universe, the name Jehovah designates his nature as He stands in relation to man, as the only almighty, true, personal, holy Being, a spirit, and "the father of spirits" (Num. xvi. 22; comp. John iv. 24), who revealed himself to his people, made a covenant with them, and became their lawgiver, and to whom all honor and worship are due.

Jehu (the living). The founder of the fifth dynasty of the kingdom of Israel, son of Jehoshaphat (2 K. ix. 2). His first appearance in history is when he heard the warning of Elijah against the murderer of Naboth (2 K. ix. 25). In the reigns of Ahaziah and Jehoram, he had risen to importance. He was, under the last-named king, captain of the host in the siege of Ramoth-Gilead. Whilst in the midst of the officers of the besieging army a youth suddenly entered, of wild appearance (2 K. ix. 11), and uncovered a vial of the sacred oil which he had brought with him, poured it over Jehu's head, and after announcing to him the message from Elisha, that he was ap-

pointed to be king of Israel and destroyer of the house of Ahab, rushed out of the house and disappeared. In a moment the enthusiasm of the army took fire, and ordained him king. He then cut off all communication between Ramoth-Gilead and Jezreel. From the tower of Jezreel a watchman saw the cloud of dust (A. V. "Company") and announced his coming (2 K. ix. 17). It was not till he had almost reached the city, and was identified by the watchman, that alarm was taken. Jehu seized his opportunity, and shot Jehoram through the heart (ix. 24). Jehu himself advanced to the gates of Jezreel and fulfilled the divine warning on Jezebel as already on Jehoram. He then entered on a work of extermination hitherto unparalleled in the history of the Jewish monarchy. All the descendants of Ahab that remained in Jezreel, together



The Black Obelisk Inscribed with the Names of Jehu and Hazael.

with the officers of the court, and hierarchy of Astarte, were swept away. His next step was to secure Samaria. There was to be a new inauguration of the worship of Baal. A solemn assembly, sacred vestments, innumerable victims, were ready. The vast temple at Samaria raised by Ahab (1 K. xvi. 32) was crowded from end to end. The chief sacrifice was offered, as if in the excess of his zeal, by Jehu himself. As soon as it was ascertained that all, and none but, the idolaters were there, the signal was given to eighty trusted guards, and a sweeping massacre removed at one blow the whole heathen population of the kingdom of Israel. This is the last public act recorded of Jehu. The remaining twenty-seven years of his long reign are passed over in a few words, in which two points only are material: —He did not destroy the calf-worship of Jeroboam:—The trans-Jordanic tribes suffered much from the ravages of Hazeal (2 K. x. 29-33). He was buried in state in Samaria, and was succeeded by his son Jehoahaz (2 K. x. 35). His name is the first of the Israelite kings which appears in the Assyrian monuments.

Jeph'thah (whom God sets free), a judge, about B. C. 1143-1137. His history is contained in Judg. xi. 1-xii. 8. He was a Gileadite, the son of Gilead and a concubine. Driven by the legitimate sons from his father's inheritance, he went to Tob, and became the head of a company of freebooters in a debatable land probably belonging to Ammon (2 Sam. x. 6). His fame as a bold and successful captain was carried back to his native Gilead; and when the time was ripe for throwing off the yoke of Ammon, Jephthah consented to become their captain, on the condition (solemnly ratified before the Lord in Mizpeh) that in the event of his success against Ammon he should still remain as their acknowledged head. He collected warriors throughout Gilead and Manasseh, the provinces which acknowledged his authority; and then he vowed his vow unto the Lord. The Ammonites were routed with great slaughter. But as the conqueror returned to Mizpeh there came out to meet him a procession of damsels with dances and timbrels, and among them—the first person from his own house—his daughter and only child. "Alas! my daughter, thou hast brought me very low," was the greeting of the heart-stricken father. But the high-minded maiden is ready for any personal suffering in the hour of her father's triumph. Only she asks for a respite of two months to withdraw to her native mountains, and in their recesses to weep with her virgin-friends over the early disappointment of her life. When that time was ended she returned to her father, and "he did unto her his vow." But Jephthah had not long leisure, even if he were disposed, for the indulgence of domestic grief. The proud tribe of Ephraim challenged his right to go to war, as he had done without their concurrence, against Ammon. He first defeated them, then intercepted the fugitives at the fords of Jordan, and there put forty-two thousand to the sword. He judged Israel six years and died. It is generally conjectured that his jurisdiction was limited to the trans-Jordanic region. That the daughter of Jephthah was really offered up to God in sacrifice, is a conclusion which it seems impossible to avoid.

Jeremi'ah (whom Jehovah has appointed) was "the son of Hilkiah of the priests that

were in Anathoth" (Jer. i. 1), and was a child in the reign of Josiah, B. C. 638-608 (i. 6). In his youth he was called to the prophetic office, but we have hardly any mention of him during the eighteen years between his call and Josiah's death, or during the short reign of Jehoahaz. Under Jehoiakim, B. C. 607-597, he opposed the Egyptian party, then dominant in Jerusalem, and maintained that the only way of safety lay in accepting the supremacy of the Chaldeans. He was accordingly accused of treachery, and men claiming to be prophets had their "word of Jehovah" to set against his (xiv. 13, xxiii. 7). As the danger from the Chaldeans became more threatening, the persecution against Jeremiah grew hotter (xviii.). The people sought his life; his voice rose up in the prayer that God would deliver and avenge him. That thought he soon reproduced in act as well as word. Standing in the valley of Ben-Hinnom, he broke the earthen vessel he carried in his hands, and prophesied to the people that the whole city should be defiled with the dead, as that valley had been, within their memory, by Josiah (xix. 10-13). The boldness of the speech and act drew upon him immediate punishment. The years that followed brought no change for the better. Famine and drought were added to the miseries of the people (xiv. 1), but false prophets still deceived them with assurances of plenty; and Jeremiah was looked on with dislike, as "a prophet of evil," and "every one cursed" him (xv. 10). He was set, however, "as a fenced brazen wall" (xv. 20), and went on with his work, reproving king and nobles and people. The danger which Jeremiah had so long foretold at last came near. First Jehoiakim, and afterwards his successor Jehoiachin, were carried into exile (2 K. xxiv.); but Zedekiah (B. C. 597-586), who was appointed by Nebuchadnezzar, does not exhibit the same obstinate resistance. The approach of an Egyptian army, and the consequent departure of the Chaldeans, made the position of Jeremiah full of danger; and he sought to effect his escape, but he was seized and thrown into a dungeon (xxxvii. 16). The return of the Chaldean army filled both king and people with dismay (xxxii. 1); and the risk now was, that they would pass from their presumptuous confidence to the opposite extreme, and sink down in despair, with no faith in God and no hope for the future. The prophet was taught how to meet that danger also. In his prison, while the Chaldeans were ravaging the country, he bought, with all requisite formalities, the field at Anathoth which his kinsman Hanameel wished to get rid of (xxxii. 6-9). His faith in the promises of God did not fail him. At last the blow came. The city was taken, the Temple burnt. The king and his princes shared the fate of Jehoiachin. The prophet gave utterance to his sorrow in the Lamentations. After the capture of Jerusalem, B. C. 586, the Chaldean party in Judah had now the prospect of better things. We find a special charge given to Nebuzaradan (xxxix. 11), to protect the person of Jeremiah; and, after being carried as far as Ramah with the crowd of captives (xl. 1), he was set free, and Gedeliah made governor over the cities of Judah. The feeling of the Chaldeans towards him was shown yet more strongly in the offer made him by Nebuzaradan (xl. 4, 6). For a short time there was an interval of peace (xl. 9-12), soon broken, however, by the murder of Gedaliah by Ishmael and his associates. The prophet escaped from the massacre; and the people, under Johanan, who had taken the command on the death of Gedaliah, turned to him for counsel. His warnings and assurances were in vain, and did but draw on him and Baruch the old charge of treachery (xliii. 3). The people followed their own counsel, and in order to escape the vengeance of Nebuchadnezzar for the murder of Gedaliah, they determined to take refuge in Egypt. They carried with them Jeremiah and his faithful friend and amanuensis Baruch. In Egypt, in the city of Tahpanhes, we have the last clear glimpses of the Prophet's life. His words are sharper and stronger than ever. He does not shrink, even there, from speaking of the Chaldean king once more as "the servant of Jehovah" (xliii. 10). After this all is uncertain, but he probably died in Egypt. [Lamentations of Jeremiah.]

Jer'icho (place of fragrance), a city of high antiquity, situated in a plain traversed by the Jordan, and exactly over against where that river was crossed by the Israelites under Joshua (Josh. iii. 16). It had a king. Its walls were so considerable that houses were built upon them (ii. 15), and its gates were shut, as throughout the East still, "when it was dark" (v. 5). The spoil that was found in it betokened its affluence. Jericho is first mentioned as the city to which the two spies were sent by Joshua from Shittim; they were lodged in the house of Rahab the harlot upon the wall, and departed, having first promised to save her and all that were found in her house from destruction (ii. 1-21). As it had been left by Joshua it was bestowed by him upon the tribe of Benjamin (Josh. xviii. 21), and from this time a long interval elapses before Jericho appears again upon the scene. The solemn

manner in which its second foundation under Hiel the Bethelite is recorded (1 K. xvi. 34) implies that up to that time its site had been uninhabited. Once rebuilt, Jericho rose again slowly into consequence. In its immediate vicinity the sons of the prophets sought retirement from the world; Elisha "healed the spring of the waters;" and over against it, beyond Jordan, Elijah "went up by a whirlwind into heaven" (2 K. ii. 1-22). In its plains Zedekiah fell into the hands of the Chaldeans (2 K. xxv. 5; Jer. xxxix. 5). In the return under Zerubbabel the "children of Jericho," 345 in number, are comprised (Ez. iii. 34; Neh. vii. 36). Under Herod the Great it again became an important place. He built a fort there, which he called "Cyprus" in honor of his mother, a tower which he called in honor of his brother Phasaëlis; and a number of new palaces, which he named after his friends. He even founded a new town, higher up the plain, which he called, like the tower, Phasaëlis. If he did not make Jericho his habitual residence, he at least retired thither to die, and it was in the amphitheatre of Jericho that the news of his death was announced to the assembled soldiers and people by Salome. Soon afterwards the palace was burnt, and the town plundered by one Simon, slave to Herod; but Archelaus rebuilt the former sumptuously, and founded a new town on the plain, that bore his own name; and, most important of all, diverted water from a village called Neaera, to irrigate



Jericho.

the plain which he had planted with palms. Thus Jericho was once more "a city of palms" when our Lord visited it. Here He restored sight to the blind (Matt. xx. 30; Mark x. 46; Luke xviii. 35). Here the descendant of Rahab did not disdain the hospitality of Zacchaeus the publican. Finally, between Jerusalem and Jericho was laid the scene of his story of the good Samaritan. The city was destroyed by Vespasian. The site of ancient (the first) Jericho is placed by Dr. Robinson in the immediate neighborhood of the fountain of Elisha; and that of the second (the city of the N. T. and of Josephus) at the opening of



Fountain of Elisha at Jericho.

the Wady Kelt (Cherith), half an hour from the fountain.

Jerobo'am (whose people are many). The first king of the divided kingdom of Israel (B. C. 975-954), was the son of an Ephraimite of the name of Nebat. He was employed by Solomon in the fortifications of Millo underneath the citadel of Zion, and was raised to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim (1 K. xi. 28). He made the most of his position, and at last was perceived by Solomon to be aiming at the monarchy. He was leaving Jerusalem, when he encountered Ahijah, "the prophet," who gave Jeroboam the assurance that on condition of his obedience to His laws, God would establish for him a kingdom and dynasty equal to that of David (1 K. xi. 29-40). The attempts of Solomon to cut short Jeroboam's designs occasioned his flight into Egypt. There he remained during the rest of Solomon's reign. On Solomon's death, he demanded Shishak's permission to return. The Egyptian king seems, in his reluctance, to have offered any gift which Jeroboam chose, as a reason for his remaining, and the consequence was the marriage with Ano, the elder sister of the Egyptian queen, Tahpenes, and of another princess who had married the Edomite chief Hadad. A year elapsed, and a son, Abijah (or Abijam), was born. Then Jeroboam again requested permission to depart, which was granted; and on his return to Shechem took place the conference with Rehoboam, and the final revolt [Rehoboam]; which ended in the elevation of Jeroboam to the



THE MADONNA AND CHILD. RAFFAELO SANZIO (RAPHAEL OF URBINO). AFTER THE PAINTING IN THE ROYAL GALLERY, DRESDEN.

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throne of the northern kingdom. From this moment one fatal error undermined his dynasty and tarnished his name as the first king of Israel. He feared that the yearly pilgrimages to Jerusalem would undo all the work which he effected, and he took the bold step of rendering it asunder. He caused a golden figure of Mnevis, the sacred calf of Heliopolis, to be set up, with the address, "Behold thy God which brought thee up out of the land of Egypt." It was while dedicating the altar at Bethel that a prophet from Judah suddenly appeared, who denounced the altar, and foretold its desecration by Josiah, and violent overthrow. The king, stretching out his hand to arrest the prophet, felt it withered and paralyzed, and only at the prophet's prayer saw it restored, and acknowledged his divine mission. Jeroboam was at constant war with the house of Judah, but the only act distinctly recorded is a battle with Abijah, son of Rehoboam, in which he was defeated. The calamity was severely felt; he never recovered the blow, and soon after died, in the 22d year of his reign (2 Chr. xiii. 20), and was buried in his ancestral sepulchre (1 K. xiv. 20).

Jeru'salem (the habitation of peace). Jerusalem stands in latitude 31° 46′ 35″ North, and longitude 35° 18′ 30″ East of Greenwich. It is 32 miles distant from the sea, and 18 from the Jordan; 20 from Hebron, and 36 from Samaria. "In several respects," says Dean Stanley, "its situation is singular among the cities of Palestine. Its elevation is remarkable; occasioned not from its being on the summit of one of the numerous hills of Judaea, like most of the towns and villages, but because it is on the edge of one of the highest table-lands of the country. Hebron indeed is higher still by some hundred feet, and from the south, accordingly (even from Bethlehem), the approach to Jerusalem is by a slight descent. But from any other side the ascent is perpetual; and to the traveller approaching the city from the E. or W. it must always have presented the appearance beyond any other capital of the then known world—we may say beyond any important city that has ever existed on the earth—of a mountain city; breathing, as compared with the sultry plains of Jordan, a mountain air; enthroned, as compared with Jericho or Damascus, Gaza or Tyre, on a mountain fastness." The elevation of Jerusalem is a subject of constant reference and exultation by the Jewish writers. Their fervid poetry abounds with allusions to its height, to the ascent thither of the tribes from all parts of the country. It was the habitation of Jehovah, from which "He looked upon all the inhabitants of the world" (Ps. xxxiii. 14): its kings were "higher than the kings of the earth" (Ps. lxxxix. 27). Jerusalem, if not actually in the centre of Palestine, was yet virtually so. "It was on the ridge, the broadest and most strongly marked ridge of the backbone of the complicated hills which extend through the whole country from the Plain of Esdraelon to the Desert. It was the watershed between the streams, or rather the torrent beds, which find their way eastward to the Jordan, and those which pass westward to the Mediterranean. There appear to have



been but two main approaches to the city. 1. From the Jordan valley by Jericho and the Mount of Olives. This was the route commonly taken from the north and east of the country—as from Galilee by our Lord (Luke xvii. 11, xviii. 35, xix. 1, 29, 45, &c.), from Damascus by Pompey, to Mahanaim by David (2 Sam. xv., xvi.). It was also the route from places in the central districts of the country, as Samaria (2 Chr. xxviii. 15). The latter part of the approach, over the Mount of Olives, as generally followed at the present day, is identical with what it was, at least in one memorable instance, in the time of Christ. 2. From the great maritime plain of Philistia and Sharon. This road led by the two Beth-

horons up to the high ground at Gibeon, whence it turned south, and came to Jerusalem by Ramah and Gibeah, and over the ridge north of the city. To convey an idea of the position of Jerusalem, we may say roughly, that the city occupies the southern termination of a table-land, which is cut off from the country round it on its west, south, and east sides, by ravines more than usually deep and precipitous. These ravines leave the level of the table-land, the one on the west and the other on the north-east of the city, and fall rapidly until they form a junction below its south-east corner. The eastern one—the Valley of the Kedron, commonly called the Valley of Jehoshaphat, runs nearly straight from north to south. But the western one—the Valley of Hinnom—runs south for a time, and then takes a sudden bend to the east until it meets the Valley of Jehoshaphat, after which the two rush off as one to the Dead Sea. How sudden is their descent may be gathered from the fact, that the level at the point of junction —about a mile and a quarter from the starting-point of each—is more than 600 feet below that of the upper plateau from which they commenced their descent. Thus, while on the north there is no material difference between the general level of the country outside the walls, and that of the highest parts of the city; on the other three sides, so steep is the fall of the ravines, so trench-like their character, and so close do they keep to the promontory, at whose feet they run, as to leave on the beholder almost the impression of the ditch at



Interior of the Greek Church of the Holy Sepulchre.

the foot of a fortress, rather than of valleys formed by nature. The first or old wall began on the north at the tower called Hippicus, the ruins now called Kasr Jalud at the N. W. angle of the present city, and, extending to the Xystus, joined the council house, and ended at

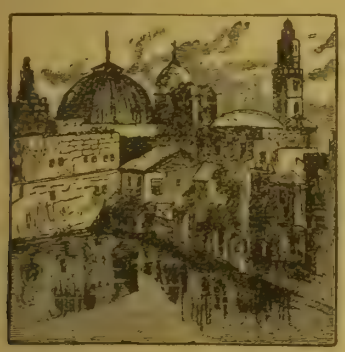
the west cloister of the Temple. Its southern direction is described as passing the gate of the Essenes (probably the modern Jaffa gate), and, bending above the fountain of Siloam, it reached Ophel, and was joined to the eastern cloister of the Temple. The second wall began at the gate Gennath, in the old wall, probably



Church of the Holy Sepulchre, Jerusalem.

near the Hippicus, and passed round the northern quarter of the city, enclosing the great valley of the Tyropoeon, which leads up to the Damascus gate; and then, proceeding southward, joined the fortress Antonia. The direction of this second wall was identical with that of the modern wall; and some part at least of the northern portion of the western part of the Haram area is probably built on its site. The third wall was built by King Herod Agrippa, and was intended to enclose the suburbs which had grown out on the northern sides of the city, which before this had been left exposed. It began at the Hippicus, and reached as far as the tower Psephinus, till it came opposite the monument of Queen Helena of Adiabene; it then passed by the sepulchral monuments of the kings—a well-known locality—and turning south at the monument of the Fuller, joined the old wall at the valley called the valley of Kedron. After describing these walls, Josephus adds that the whole circumference of the city was 33 stadia, or nearly four English miles, which is as near as may be the extent indicated by the localities. He then adds that the number of towers in the old wall was 60, the middle wall 40, and the new wall 99. Streets, Houses, &c.—Of the nature of these in the ancient city we have only the most scattered notices. Streets, properly so called, there were (Jer. v. 1, xi. 13, &c.), but the name of only one, "the bakers' street" (Jer. xxxvii. 21), is preserved to us. To the houses we have even less clew; but there is no reason to suppose that in either houses or streets the

ancient Jerusalem differed very materially from the modern. No doubt the ancient city did not exhibit that air of mouldering dilapidation which is now so prominent there. The whole of the slopes south of the Haram area (the ancient Ophel), and the modern Zion, and the west side of the valley of Jehoshaphat, present the appearance of gigantic mounds of rubbish. In this point at least the ancient city stood in favorable contrast with the modern, but in many others the resemblance must have been strong. Population.—Taking the area of the city enclosed by the two old walls at 750,000 yards and that enclosed by the wall of Agrippa at 1,500,000, we have 2,250,000 yards for the whole. Taking the population of the old city at the probable number of one person to 50 yards we have 15,000, and at the extreme limit of 30 yards we should have 25,000 inhabitants for the old city. And at 100 yards to each individual in the new city about 15,000 more; so that the population of Jerusalem, in



Pool of Hezekiah, Inside the Jaffa Gate.

its days of greatest prosperity, may have amounted to from 30,000 to 45,000 souls, but could hardly ever have reached 50,000; and assuming that in times of festival one half were added to this amount, which is an extreme estimate, there may have been 60,000 or 70,000 in the city when Titus came up against it. Environs of the City.—The various spots in the neighborhood of the city are described under their own names, and to them the reader is accordingly referred. The Annals of the City. In considering the annals of the city of Jerusalem, nothing strikes one so forcibly as the number and severity of the sieges which it underwent. We catch our earliest glimpse of it in the brief notice of the 1st chapter of Judges, which describes how the "children of Judah smote it with the edge of the sword, and set the city on fire;" and almost the latest mention of it in the New Testament is contained in the solemn warnings in which Christ foretold how Jerusalem should be "compassed with armies" (Luke xxi. 20), and the "abomination of desolation" be seen standing in the Holy Place (Matt. xxiv. 15). In the fifteen centuries which elapsed between those two points the city was besieged no fewer than



Zion.

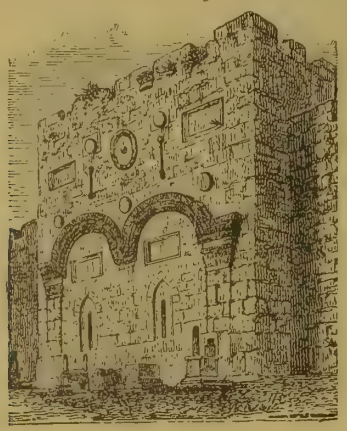
seventeen times; twice it was razed to the ground; and on two other occasions its walls were levelled. In this respect it stands without a parallel in any city, ancient or modern. The first siege appears to have taken place almost immediately after the death of Joshua (cir. 1400 B. C.). Judah and Simeon "fought against it and took it, and smote it with the edge of the sword, and set the city on fire" (Judg. i. 8). To this brief notice Josephus makes a material addition. He tells us that



Jaffa Gate and David's Tower, Jerusalem.

the part which was taken at last, and in which the slaughter was made, was the lower city; but that the upper city was so strong, that they relinquished the attempt and moved off to Hebron. As long as the upper city remained in the hands of the Jebusites they prac-

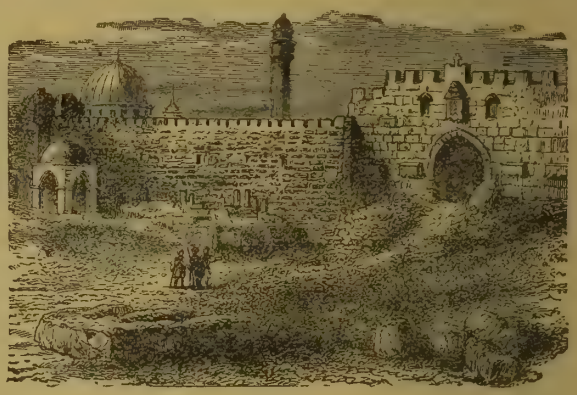
tically had possession of the whole, and a Jebusite city in fact it remained for a long period after this. The Benjamites followed the men of Judah to Jerusalem, but with no better result (Judg. i. 21). And this lasted during the whole period of the Judges, the reign of Saul, and the reign of David at Hebron. David advanced against the place at the head of a formidable army. No doubt he ap-



The Golden Gate of Jerusalem.

proached the city from the south. As before, the lower city was immediately taken—and as before, the citadel held out. The undaunted Jebusites, believing in the impregnability of their fortress, manned the battlements "with lame and blind." But they little understood the temper of the king or of those he commanded. David's anger was thoroughly roused by the insult, and he at once proclaimed to his host that the first man who would scale the rocky side of the fortress and kill a Jebusite should be made chief captain of the host. A crowd of warriors rushed forward to the attempt, but Joab's superior agility gained him the day, and the citadel, the fastness of Zion, was taken (1046 B. C.). It is the first time that that memorable name appears in history. The fortress, which now became the capital of the kingdom, received the name of "the city of David;" and David fortified its whole circuit round about from Millo, while Joab repaired the rest of the city. (2 Sam. v. 6-9; 1 Chr. xi. 4-8.) Until the time of Solomon we hear of no additions to the city. His three great works were the Temple, with its east wall and cloister, his own Palace, and the Wall of Jerusalem. One of the first acts of the new king was to make the walls larger. But on the completion of the Temple he again turned his attention to the walls, and both increased their height and constructed very large towers along them. Another work of

his in Jerusalem was the repair or fortification of Millo (1 K. ix. 15, 24). The city was taken by the Philistines and Arabians in the reign of Jehoram (B. C. 886), and by the Israelites in the reign of Amaziah (B. C. 826). It was thrice taken by Nebuchadnezzar, in the years B. C. 607, 597, and 586, in the last of which it was utterly destroyed. Its restoration commenced under Cyrus (B. C. 538), and was completed under Artaxerxes I., who issued commissions for this purpose to Ezra (B. C. 457) and Nehemiah (B. C. 445). In B. C. 332 it was captured by Alexander the Great. Under the Ptolemies and the Seleucidae the town was prosperous, until Antiochus Epiphanes sacked it (B. C. 170). In consequence of his tyranny, the Jews rose under the Maccabees, and Jerusalem became again independent, and retained its position until its capture by the Romans under Pompey (B. C. 63). The Temple was subsequently plundered by Crassus (B. C. 54), and the city by the Parthians (B. C. 40). Herod took up his residence there as soon as he was appointed sovereign, and restored the Temple with great magnificence. On the death of Herod it became the residence of the Roman procurators, who occupied the fortress of Antonia. The greatest siege that it sustained, however, was at the hands of the Romans under Titus, when it held out nearly five months, and when the town was completely destroyed (A. D. 70). Hadrian restored it as a Roman colony (A. D. 135), and among



St. Stephen's Gate, Jerusalem.

other buildings erected a temple of Jupiter Capitolinus on the site of the Temple. He gave to it the name of Aelia Capitolma, thus combining his own family name with that of the Capitoline Jupiter. The emperor Constantine established the Christian character by the erection of a church on the supposed site of the holy sepulchre (A. D. 336). Of the buildings which Constantine or his mother,



THE SAVIOUR. TIZIANO VECELLIO (TITIAN). AFTER THE PAINTING IN THE PITTI PALACE, FLORENCE.

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Helena, erected, Mr. Fergusson maintains that two of them now remain,—the one the Anastasis, a circular building erected over the tomb itself; the other the "Golden Gateway," which was the propylea described by Eusebius as leading to the atrium of the basilica. Justinian added several churches and hospitals (about A. D. 532). It was taken by the Persians under Chosroes II. in A. D. 614. After a struggle of fourteen years the imperial arms were again victorious, and in 628 Heraclius entered Jerusalem on foot. The dominion of the Christians in the Holy City was now rapidly drawing to a close. In A. D. 637 the patriarch Sophronius surrendered to the Khalif Omar in person. With the fall of the Abassides



Street in Jerusalem.

the Holy City passed into the hands of the Fatimite dynasty, under whom the sufferings of the Christians in Jerusalem reached their height. About the year 1084 it was bestowed upon Ortok, chief of a Turkman horde under his command. From this time till 1091 Ortok was emir of the city, and on his death it was held as a kind of fief by his sons Ilghazy and Sukmân, whose severity to the Christians became the proximate cause of the Crusades. It was taken by the Crusaders in 1099, and for eighty-eight years Jerusalem remained in the hands of the Christians. In 1187 it was retaken by Saladin after a siege of several weeks. In 1277 Jerusalem was nominally annexed to the kingdom of Sicily. In 1517 it passed under the sway of the Ottoman Sultan Selim I., whose successor Suliman built the present walls of the city in 1542. Mohammed Aly, the Pasha of Egypt, took possession of it in 1832;



Coin to Commemorate the Capture of Judea, A. D. 72

and in 1840, after the bombardment of Acre, it was again restored to the Sultan.

Jes'se (wealthy), the father of David, was the son of Obed, who again was the fruit of the union of Boaz and the Moabitess Ruth. Nor was Ruth's the only foreign blood that ran in his veins; for his great-grandmother was no less a person than Rahab the Canaanite, of Jericho (Matt. i. 5). Jesse's genealogy is twice given in full in the O. T., viz. Ruth iv. 18-22, and 1 Chr. ii. 5-12. He is commonly designated as "Jesse the Bethlehemite" (1 Sam. xvi. 1, 18).



The Way of the Cross, Jerusalem.

So he is called by his son David, then fresh from home (xvii. 58); but his full title is "the Ephrathite of Bethlehem Judah" (xvii. 12). He is an "old man" when we first meet with him (1 Sam. xvii. 12), with eight sons (xvi. 10, xvii. 12), residing at Bethlehem (xvi. 4, 5). Jesse's wealth seems to have consisted of a flock of

sheep and goats, which were under the care of David (xvi. 11, xvii. 34, 35). When David's rupture with Saul had finally driven him from the court, and he was in the cave of Adullam, "his brethren and all his father's house" joined him (xxii. 1). Anxious for their safety, he took his father and his mother into the country of Moab, and deposited them with the king, and there they disappear from our view in the records of Scripture.

Jes'uites, The. A family of the tribe of Asher (Num. xxvi. 44).

Je'sus. 1. The Greek form of the name Joshua or Jeshua, a contraction of Jehoshua, that is, "help of Jehovah" or "Saviour" (Num. xiii. 16). 2. Joshua, son of Nun (vii. 45; Heb. iv. 8). [Jehoshua.]

Je'sus Christ. I. Name. The name Jesus signifies Saviour. The name of Christ signifies Anointed. Priests were anointed among the Jews, as their inauguration to their office (1 Chr. xvi. 22; Ps. cv. 15), and kings also (2 Macc. i. 24; Ecclus. xlvi. 19). In the New Testament the name Christ is used as equivalent to Messiah (John i. 41), the name given to the long-promised Prophet and King whom the Jews had been taught by their prophets to expect (Acts xix. 4; Matt. xi. 3). The use of this name, as applied to the Lord, has always a reference to the promises of the Prophets. The name of Jesus is the proper name of our Lord, and that of Christ is added to identify Him with the promised Messiah. II. Birth and Early Life. According to the received chronology, which is in fact that of Dionysius Exiguus in the 6th century, the Birth of Christ occurred in the year of Rome 754 (A. D. 1); but from other considerations it is probable that the Nativity took place some time before the month of April, 750 (A. D. 4), and if it happened only a few months before Herod's death, then its date would be four years earlier than the Dionysian reckoning. The salutation addressed by the Angel to Mary His mother, "Hail! thou that art highly favored," was the prelude to a new act of divine creation. Mary received the announcement of a miracle, the full import of which she could not have understood, with the submission of one who knew that the message came from God; and the Angel departed from her. The prophet Micah had foretold (v. 2) that the future king should be born in Bethlehem of Judaea, the place where the house of David had its origin; but Mary dwelt in Nazareth. Augustus, however, had ordered a general census of the Roman empire. From the well-known passage of St. Luke (ii. 2) it appears that the taxing was not completed till the time of Quirinus (Cyrenius), some years later; and how far it was carried now, cannot be determined: all that we learn is, that it brought Joseph, who was of the house of David, from his home to Bethlehem, where the Lord was born. As there was no room in the inn, a manger was the cradle in which Christ the Lord was laid. But signs were not wanting of the greatness of the event that seemed so unimportant. Lowly shepherds were the witnesses of the wonder that accompanied the lowly Saviour's birth; an angel proclaimed to them "good tidings of great joy;" and then the exceeding joy that was in heaven amongst the angels about this mystery of love broke through the silence of night with the words, "Glory to God in the highest, and on earth peace, good will toward men" (Luke ii. 8-20). The child Jesus is circumcised in due time, is brought to the Temple, and the mother makes the offering for her purification. Simeon and Anna, taught from God that the object of their earnest longings was before them, prophesied of His divine work: the one rejoicing that his eyes had seen the salvation of God, and the other speaking of Him "to all that looked for redemption in Jerusalem" (Luke ii. 28-38). Thus recognized amongst His own people, the Saviour was not without witness amongst the heathen. "Wise men from the East"—that is, Persian magi of the Zend religion, in which the idea of a Zoziosh or Redeemer was clearly known—guided miraculously by a star or meteor created for the purpose, came and sought out the Saviour to pay him homage. A little child made the great Herod quake upon his throne. When he knew that the magi were come to hail their king and Lord, and did not stop at his palace, but passed on to a humbler roof, and when he found that they would not return to betray this child to him, he put to death all the children in Bethlehem that were under two years old. Joseph, warned by a dream, flees to Egypt with the young child, beyond the reach of Herod's arm. After the death of Herod, in less than a year, Jesus returned with his parents to their own land, and went to Nazareth, where they abode. Except as to one event, the Evangelists are silent upon the succeeding years of our Lord's life down to the commencement of His ministry. When He was twelve years old He was found in the Temple, hearing the doctors and asking them questions (Luke ii. 40-52). We are shown this one fact that we may know that at the time when the Jews considered childhood to be passing into youth, Jesus was already aware of His mission, and consciously preparing for it, although years passed before its actual commencement.

Thirty years had elapsed from the birth of our Lord to the opening of His ministry. In that time great changes had come over the chosen people. Herod the Great had united under him almost all the original kingdom of David; after the death of that prince it was dismembered forever. It was in the fifteenth year of Tiberius the Emperor, reckoning from his joint rule with Augustus (Jan. U. C. 765, A. D. 12), and not from his sole rule (Aug. U. C. 767, A. D. 14), that John the Baptist began to teach. He was the last representative of the prophets of the old covenant; and his work was twofold—to enforce repentance and the terrors of the old law, and to revive the almost forgotten expectation of the Messiah (Matt. iii. 1-10; Mark i. 1-8; Luke iii. 1-18). The career of John seems to have been very short. Jesus came to Jordan with the rest to receive baptism at John's hands: first, in order that the sacrament by which all were hereafter to be admitted into His kingdom might not want His example to justify its use (Matt. iii. 15); next, that John might have an assurance that his course as the herald of Christ was now completed by his appearance (John i. 33); and last, that some public token might be given that He was indeed the Anointed of God (Heb. v. 5). Immediately after this inauguration of His ministry Jesus was led up of the Spirit into the wilderness to be tempted of the devil (Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13). The three temptations are addressed to the three forms in which the disease of sin makes its appearance on the soul—to the solace of sense, and the love of praise, and the desire of gain (1 John ii. 16). III. The Lord's Ministry. Before entering upon the history of our Lord's ministry, there are two points that demand a few remarks: (i.) the scene of the ministry; (ii.) its duration. (i.) The scene of the ministry.—As to the scene of the ministry of Christ, no less than as to its duration, the three Evangelists seem at first sight to be at variance with the fourth. Matthew, Mark, and Luke record only our Lord's doings in Galilee; if we put aside a few days before the Passion, we find that they never mention His visiting Jerusalem. John, on the other hand, whilst he records some acts in Galilee, devotes the chief part of his Gospel to the transactions in Judaea. But when the supplemental character of John's Gospel is borne in mind there is little difficulty in explaining this. The three Evangelists do not profess to give a chronology of the ministry, but rather a picture of it: notes of time are not frequent in their narrative. And as they chiefly confined themselves to Galilee, where the Redeemer's chief acts were done, they might naturally omit to mention the feasts, which, being passed by our Lord at Jerusalem, added nothing to the materials for His Galilean ministry. (ii.) Duration of the ministry.—It is impossible to determine exactly from the Gospels the number of years during which the Redeemer exercised His ministry before the Passion: but the doubt lies between two and three. 1. First year of the ministry was U. C. 780 A. D. 27), and the Baptism of our Lord took place either in the beginning of that year or the end of the year preceding. Our Lord has now passed through the ordeal of temptation, and His ministry is begun. At Bethabara, to which He returns, disciples begin to be drawn towards Him; Andrew and another, probably John, the sole narrator of the fact, see Jesus, and hear the Baptist's testimony concerning Him. Andrew brings Simon Peter to see Him also; and he receives from the Lord the name of Cephas. Then Philip and Nathanael are brought into contact with our Lord. The two disciples last named saw Him as He was about to set out for Galilee, on the third day of His sojourn at Bethabara. The third day after this interview Jesus is at Cana in Galilee, and works His first miracle, by making the water wine (John i. 29, 35, 43; ii. 1). He now betakes Himself to Capernaum, and after a sojourn there of "not many days," sets out for Jerusalem to the Passover, which was to be the beginning of His ministry in Judaea (John ii. 12, 13). The cleansing of the Temple is associated by St. John with this first Passover (ii. 12-22), and a similar cleansing is assigned to the last Passover by the other Evangelists. These two cannot be confounded without throwing discredit on the historical character of one narrative or the other; the notes of time are too precise. The expulsion of the traders was not likely to produce a permanent effect, and at the end of three years Jesus found the tumult and the traffic defiling the court of the Temple as they had done when He visited it before. After a sojourn at Jerusalem of uncertain duration, Jesus went to the Jordan with His disciples; and they there baptized in His name. The Baptist was now at Aenon near Salim; and the jealousy of his disciples against Jesus drew from John an avowal of his position, which is remarkable for its humility (John iii. 27-30). How long this sojourn in Judaea lasted is uncertain. In the way to Galilee Jesus passed by the shortest route, through Samaria. In the time of our Lord the Samaritans were hated by the Jews even more than if they had been Gentiles. Yet even in Samaria

were souls to be saved; and Jesus would not shake off even that dust from His feet. He came in His journey to Sichem, which the Jews in mockery had changed to Sychar. Wearied and athirst He sat on the side of Jacob's well. A woman from the neighboring town came to draw from the well, and was astonished that a Jew should address her as a neighbor, with a request for water. The conversation that ensued might be taken for an example of the mode in which Christ leads to Himself the souls of men. In this remarkable dialogue are many things to ponder over. The living water which Christ would give; the announcement of a change in the worship of Jew and Samaritan; lastly, the confession that He who speaks is truly the Messiah, are all noteworthy. Jesus now returned to Galilee, and came to Nazareth, His own city. In the Synagogue He expounded to the people a passage from Isaiah (lxi. 1), telling them that its fulfilment was now at hand in His person. The same truth that had filled the Samaritans with gratitude, wrought up to fury the men of Nazareth, who would have destroyed Him if He had not escaped out of their hands (Luke iv. 16-30). He came now to Capernaum. On his way hither, when He had reached Cana, He healed the son of one of the courtiers of Herod Antipas (John iv. 46-54), who "himself believed, and his whole house." This was the second Galilean miracle. At Capernaum He wrought many miracles for them that needed. Here two disciples who had known him before, namely, Simon Peter and Andrew, were called from their fishing to become "fishers of men" (Matt. iv. 19), and the two sons of Zebedee received the same summons. After healing on the Sabbath a demoniac in the Synagogue, He returned the same day to Simon's house, and healed the mother-in-law of Simon, who was sick of a fever. At sunset, the multitude, now fully aroused by what they had heard, brought their sick to Simon's door to get them healed. He did not refuse His succor, and healed them all (Mark i. 29-34). He now, after showering down on Capernaum so many cures, turned His thoughts to the rest of Galilee, where other "lost sheep" were scattered: "Let us go into the next towns that I may preach there also, for therefore came I forth" (Mark i. 38). The journey through Galilee, on which He now entered, must have been a general circuit of that country. 2. Second year of the ministry.—Jesus went up to Jerusalem to "a feast of the Jews," which was probably the Passover. At the pool Bethesda (= house of mercy), which was near the sheep-gate (Neh. iii. 1) on the north-east side of the Temple, Jesus saw many infirm persons waiting their turn for the healing virtues of the water (John v. 1-18). Among them was a man who had an infirmity thirty-eight years: Jesus made him whole by a word, bidding him take up his bed and walk. The miracle was done on the Sabbath; and the Jews, who acted against Jesus, rebuked the man for carrying his bed. It was a labor, and as such forbidden (Jer. xvii. 21). In our Lord's justification of Himself, "My Father worketh hitherto, and I work" (John v. 17), there is an unequivocal claim to the divine nature. In placing the ordination or calling of the Twelve Apostles just before the Sermon on the Mount, we are under the guidance of St. Luke (vi. 13, 17). But this more solemn separation for their work by no means marks the time of their first approach to Jesus. That which takes place here is the appointment of twelve disciples to be a distinct body, under the name of Apostles. They are not sent forth to preach until later in the same year. The number twelve must have reference to the number of the Jewish tribes: it is a number selected on account of its symbolical meaning, for the work confided to them might have been wrought by more or fewer. The Sermon on the Mount, although it is meant for all the disciples, seems to have a special reference to the chosen Twelve (Matt. v. 11). About this time it was that John the Baptist, long a prisoner with little hope of release, sent his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" In all the Gospels there is no more touching incident. The great privilege of John's life was that he was appointed to recognize and bear witness to the Messiah (John i. 31). After languishing a year in a dungeon, after learning that even yet Jesus had made no steps towards the establishment of His kingdom of the Jews, and that His following consisted of only twelve poor Galileans, doubts began to cloud over his spirit. Was the kingdom of Messiah as near as he had thought? Was Jesus not the Messiah, but some forerunner of that Deliverer, as he himself had been? There is no unbelief; he does not suppose that Jesus has deceived; when the doubts arise, it is to Jesus that he submits them. But it was not without great depression and perplexity that he put the question, "Art thou He that should come?" The scope of the answer given lies in its recalling John to the grounds of his former confidence. Now commences the second circuit of Galilee (Luke viii. 1-3), to which belong the parables in Matt. xiii.; the visit of our Lord's mother and brethren (Luke viii. 19-21), and the account of His reception



THE FINDING OF THE SAVIOUR IN THE TEMPLE. WILLIAM HOLMAN HUNT. AFTER THE PICTURE IN THE BIRMINGHAM GALLERY.

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at Nazareth (Mark vi. 1-6). During this time the twelve have journeyed with Him. But now a third circuit in Galilee is recorded, which probably occurred during the last three months of this year (Matt. ix. 35, 38); and during this circuit, after reminding them how great is the harvest and how pressing the need of laborers, He carries the training of the disciples one step further by sending them forth by themselves to teach (Matt. x., xi.). They went forth two and two; and our Lord continued His own circuit (Matt. xi. 1), with what companions does not appear. After a journey of perhaps two months' duration the twelve returned to Jesus, and gave an account of their ministry. The third Passover was now drawing near; but the Lord did not go up to it. He wished to commune with His Apostles privately upon their work, and, we may suppose, to add to the instruction they had already received from Him (Mark vi. 30, 31). He therefore went with them from the neighborhood of Capernaum to a mountain on the eastern shore of the Sea of Tiberias, near Bethsaida Julias, not far from the head of the sea. Great multitudes pursued them; and here the Lord, moved to compassion by the hunger and weariness of the people, wrought for them one of His most remarkable miracles. Out of five barley loaves and two small fishes, He produced food for five thousand men besides women and children. After the miracle the disciples crossed the sea, and Jesus retired alone to a mountain to commune with the Father. They were toiling at the oar, for the wind was contrary, when, as the night drew towards morning, they saw Jesus walking to them on the sea, having passed the whole night on the mountain. They were amazed and terrified. He came into the ship and the wind ceased. When they reached the shore of Gennesaret the whole people showed their faith in Him as a Healer of disease (Mark vi. 53-56); and He performed very many miracles on them. Yet on the next day the great discourse just alluded to was uttered, and "from that time many of His disciples went back, and walked no more with Him" (John vi. 66).

3. Third year of the ministry.—Hearing perhaps that Jesus was not coming to the feast, Scribes and Pharisees from Jerusalem went down to see Him at Capernaum (Matt. xv. 1). Leaving the neighborhood of Capernaum our Lord now travels to the north-west of Galilee, to the region of Tyre and Sidon. It does not appear that He retired into this heathen country for the purpose of ministering; more probably it was a retreat from the machinations of the Jews (Matt. xv. 21-28; Mark vii. 24-30). Returning thence He passed round by the north of the Sea of Galilee to the region of Decapolis on its eastern side (Mark vii. 31-37). In this district he performed many miracles, and especially the restoration of a deaf man who had an impediment in his speech, remarkable for the seeming effort with which He wrought it. To these succeeded the feeding of the four thousand with the seven loaves (Matt. xv. 32). He now crossed the Lake of Magdala, where the Pharisees and Sadducees asked and were refused a "sign." After they had departed Jesus crossed the lake with his disciples. At Bethsaida Julias, He restored sight to a blind man; and here, as in a former case, the form and preparation which He adopted are to be remarked (Mark viii. 22-26). The ministry in Galilee is now drawing to its close. Through the length and breadth of that country Jesus has proclaimed the kingdom of Christ, and has shown by mighty works that He is the Christ that was to come. Many thousands had actually been benefited by the miracles; and yet of all these there were only twelve that really clave to Him, and one of them was Judas the traitor. Jesus teaches that, in comparison with the higher life, the life of the soul, the life of the body is valueless (Matt. xvi. 21-28; Mark viii. 31-38; Luke ix. 22-27). The Transfiguration, which took place just a week after this conversation, is to be understood in connection with it. The minds of the twelve were greatly disturbed at what they had heard. Now, if ever, they needed support for their perplexed spirits, and this their loving Master failed not to give them. He takes with Him three chosen disciples, Peter, John, and James, who formed as it were a smaller circle nearer to Jesus than the rest, into a high mountain apart by themselves. There are no means of determining the position of the mountain. The three disciples were taken up with Him, who should afterwards be the three witnesses of His agony in the garden of Gethsemane: those who saw His glory in the holy mount would be sustained by the remembrance of it when they beheld His lowest humiliation. Once more did Jesus foretell His sufferings on their way back to Capernaum (Mark ix. 30-32). Third year, from the Feast of Tabernacles.—The Feast of Tabernacles was now approaching. His brethren set out for the feast without Him, and He abode in Galilee for a few days longer (John vii. 2-10). Afterwards He set out, taking the more direct but less frequented route by Samaria. St. Luke alone records, in connection with this journey, the sending

forth of the seventy disciples. This event is to be regarded in a different light from that of the twelve. The seventy had received no special education from our Lord, and their commission was of a temporary kind. The number has reference to the Gentiles, as twelve had to the Jews; and the scene of the work, Samaria, reminds us that this is a movement directed towards the stranger. After healing the ten lepers in Samaria, He came about the midst of the feast to Jerusalem. The Pharisees and rulers sought to take Him; some of the people, however, believed in Him, but concealed their opinion for fear of the rulers. To this division of opinion we may attribute the failure of the repeated attempts on the part of the Sanhedrim to take One who was openly teaching in the Temple (John vii. 11-53: see esp. ver. 30, 32, 44, 45, 46). The officers were partly afraid to seize in the presence of the people the favorite Teacher, and partly were themselves awed and attracted by Him. The history of the woman taken in adultery belongs to this time. To this place belongs the account, given by John alone, of the healing of one who was born blind, and the consequences of it (John ix. 1-41, x. 1-21). The well-known parable of the good shepherd is an answer to the calumny of the Pharisees, that He was an impostor and breaker of the law: "This man is not of God, because he keepeth not the Sabbath-day" (ix. 16). Some of the most striking parables, preserved only by Luke, belong to this period. The parables of the good Samaritan, the prodigal son, the unjust steward, the rich man and Lazarus, and the Pharisee and publican, all peculiar to this Gospel, belong to the present section. The instructive account of Mary and Martha and the miracle of the ten lepers belong to this portion of the narrative. Besides these, scattered sayings that occur in St. Matthew are here repeated in a new connection. The account of the bringing of young children to Jesus unites again the three Evangelists (Matt. xix. 13-15; Mark x. 13-16; Luke xviii. 15-17). On the way to Jerusalem through Peraea, to the Feast of Dedication, Jesus again puts before the minds of the twelve what they are never now to forget—the sufferings that await Him. They "understood none of these things," for they could not reconcile this foreboding of suffering with the signs and announcements of the coming of His kingdom (Matt. xx. 17-19; Mark x. 32-34; Luke xviii. 31-34). Jesus once more recalls the principle that the child-like disposition is that which He approves (Matt. xx. 20-28; Mark x. 35-45). The healing of the two blind men at Jericho is chiefly remarkable among the miracles from the difficulty which has arisen in harmonizing the accounts. Matthew speaks of two blind men, and of the occasion as the departure from Jericho; Mark of one, whom he names, and of their arrival at Jericho; and Luke agrees with him. This point has received much discussion; but the view of Lightfoot finds favor with many eminent expositors, that there were two blind men, and both were healed under similar circumstances, except that Bartimaeus was on one side of the city, and was healed by Jesus as he entered, and the other was healed on the other side as they departed (Matt. xx. 29-34; Mark x. 46-52; Luke xviii. 35-43). The calling of Zacchaeus has more than a mere personal interest. He was a publican, one of a class hated and despised by the Jews. But he was one who sought to serve God. From such did Jesus wish to call His disciples, whether they were publicans or not (Luke xix. 1-10). We have reached now the Feast of Dedication; but, as has been said, the exact place of the events in St. Luke about this part of the ministry has not been conclusively determined. After being present at the feast, Jesus returned to Bethabara beyond Jordan, where John had formerly baptized, and abode there. How long He remained here does not appear. It was probably for some weeks. The sore need of a family in Bethany, who were what men call the intimate friends of our Lord, called Him thence. Lazarus was sick, and his sisters sent word of it to Jesus, whose power they well knew. It was not till Lazarus had been four days in the grave that the Saviour appeared on the scene. But with the power of God He breaks the fetters of brass in which Lazarus was held by death, and at His word the man on whom corruption had already begun to do its work, came forth alive and whole (John xi. 1-45). A miracle so public, for Bethany was close to Jerusalem, and the family of Lazarus well known to many people in the mother-city, could not escape the notice of the Sanhedrim. A meeting of this Council was called without loss of time, and the matter discussed. We now approach the final stage of the history, and every word and act tend towards the great act of suffering. Each day is marked by its own events or instructions. Our Lord entered into Bethany on Friday the 8th of Nisan, the eve of the Sabbath, and remained over the Sabbath.—Saturday, the 9th of Nisan (April 1st). As He was at supper in the house of one Simon, surnamed "the leper," a relation of Lazarus, who was at table with Him, Mary, full of gratitude for the wonderful raising of her brother from the dead, took a vessel containing a quantity of pure oint-

ment of spikenard, and anointed the feet of Jesus, and wiped His feet with her hair, and anointed his head likewise.—Passion Week. Sunday the 10th day of Nisan (April 2d). When He arrives at the Mount of Olives He commands two of His disciples to go into the village near at hand, where they would find an ass and a colt tied with her. With these beasts, impressed as for the service of a king, He was to enter into Jerusalem. The disciples spread upon the ass their ragged cloaks for Him to sit on. And the multitudes cried aloud before Him in the words of the 118th Psalm, "Hosanna, Save now! blessed is He that cometh in the name of the Lord." All the city was moved. Blind and lame came to the Temple when He arrived there and were healed. After working miracles in the Temple He returned to Bethany. The 10th of Nisan was the day for the separation of the paschal lamb (Ex. xii. 3). Jesus, the Lamb of God, entered Jerusalem and the Temple on this day, and although none but He knew that He was the Paschal Lamb, the coincidence is not undesigned (Matt. xxi. 1-11, 14-17; Mark xi. 1-11; Luke xix. 29-44; John xii. 12-19).—Monday the 11th of Nisan (April 3d). The next day Jesus returned to Jerusalem, again to take advantage of the mood of the people to instruct them. On the way He approached one of the many fig-trees which grew in that quarter, and found that it was full of foliage, but without fruit. He said, "No man eat fruit of thee hereafter forever!" and the fig-tree withered away (Matt. xxi. 18, 19; Mark xi. 12-14). Proceeding now to the Temple, He cleared its court of the crowd of traders that gathered there (Matt. xxi. 12, 13; Mark xi. 15-19; Luke xix. 45-48). In the evening he returned again to Bethany.—Tuesday the 12th of Nisan (April 4th). On this the third day of Passion week Jesus went into Jerusalem as before, and visited the Temple. The Sanhedrim came to Him to call Him to account for the clearing of the Temple. "By what authority doest thou these things?" The Lord answered this question by another. They refused to answer, and Jesus refused in like manner to answer them. To this time belong the parables of the two sons (Matt. xxi. 23-32; Mark xi. 27-33; Luke xx. 1-8), of the wicked husbandman, and of the wedding garment (Matt. xxi. 33-46, xxii. 1-14; Mark xii. 1-12; Luke xx. 9-19). Another great discourse belongs to this day, which, more than any other, presents Jesus as the great Prophet of His people. On leaving the Temple His disciples drew attention to the beauty of its structure, its "goodly stones and gifts," their remarks probably arising from the threats of destruction which had so lately been uttered by Jesus. Their Master answered that not one stone of the noble pile should be left upon another. When they reached the Mount of Olives, the disciples, or rather the first four (Mark), speaking for the rest, asked Him when this destruction should be accomplished. To understand the answer it must be borne in mind that Jesus warned them that He was not giving them an historical account such as would enable them to anticipate the events. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Exact data of time are to be purposely withheld from them. The conclusion which Jesus drew from his own awful warning was, that they were not to attempt to fix the date of his return. The lesson of the parable of the Ten Virgins is the same (Matt. xxiv. 44, xxv. 13). And the parable of the Talents, here repeated in a modified form, teaches how precious to souls are the uses of time (xxv. 14-30). In concluding this momentous discourse, our Lord puts aside the destruction of Jerusalem, and displays to our eyes the picture of the final judgment (Matt. xxv. 31-46). With these weighty words ends the third day.—Wednesday the 13th of Nisan (April 5th). This day was passed in retirement with the Apostles. Satan had put it into the mind of one of them to betray Him; and Judas Iscariot made a covenant to betray Him to the chief priests for thirty pieces of silver (Matt. xxvi. 14-16; Mark xiv. 10, 11; Luke xxii. 1-6).—Thursday the 14th of Nisan (April 6th). On "the first day of unleavened bread," the disciples asked their Master where they were to eat the Passover. He directed Peter and John to go into Jerusalem, and to follow a man whom they should see bearing a pitcher of water, and to demand of him, in their Master's name, the use of the guest-chamber in his house for this purpose. All happened as Jesus had told them, and in the evening they assembled to celebrate, for the last time, the paschal meal. It was customary to drink at the paschal supper four cups of wine mixed with water; and this answered to the first of them. There now arose a contention among the disciples which of them should be the greatest; perhaps in connection with the places which they had taken at this feast (Luke). After a solemn warning against pride and ambition Jesus performed an act which, as one of the last of His life, must ever have been remembered by the witnesses as a great lesson of humility. He rose from the table, poured water into a basin, girded himself with a towel, and proceeded to wash the disciples' feet (John). After all had been

washed, the Saviour explained to them the meaning of what He had done. "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Matt. xxvi. 17-20; Mark xiv. 12-17; Luke xxii. 7-30; John xiii. 1-20). From this act of love it does not seem that even the traitor Judas was excluded. But his treason was thoroughly known; and now Jesus denounces it. One of them should betray Him. The traitor having gone straight to his wicked object, the end of the Saviour's ministry seemed already at hand. He gave them the new commandment, to love one another, as though it were a last bequest to them (Matt. xxvi. 21-25; Mark xiv. 18-21; Luke xxii. 21-23; John xiii. 21-35). Towards the close of the meal Jesus instituted the sacrament of the Lord's Supper (Matt. xxvi. 26-29; Mark xiv. 22-25; Luke xxii. 19, 20; 1 Cor. xi. 23-25). The denial of Peter is now foretold, and to no one would such an announcement be more incredible than to Peter himself (Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 31-38; John xiii. 36-38). That great final discourse, which John alone has recorded, is now delivered. Although in the middle of it there is a mention of departure (John xiv. 31), this perhaps only implies that they prepared to go; and then the whole discourse was delivered in the house before they proceeded to Gethsemane (John xiv.-xvii.).—Friday the 15th of Nisan (April 7th), including part of the eve of it. "When they had sung a hymn," they went out into the Mount of Olives. Jesus takes only his three proved companions, Peter, James, and John, and passes with them farther into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me," and then leaving even the three He goes further, and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive—"He began to be sore amazed, and to be very heavy" (xiv. 33). The disciples have sunk to sleep. It was in search of consolation that He came back to them. The disciple who had been so ready to ask, "Why cannot I follow thee now?" must hear another question, that rebukes his former confidence—"Couldest not thou watch one hour?" A second time He departs and wrestles in prayer with the Father. A second time He returns and finds them sleeping. The same scene is repeated yet a third time; and then all is concluded. Henceforth they may sleep and take their rest; never more shall they be asked to watch one hour with Jesus, for His ministry in the flesh is at an end. This scene is in complete contrast to the Transfiguration (Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 39-46; John xviii. 1). Judas now appeared to complete his work. In the doubtful light of torches, a kiss from him was the sign to the officers whom they should take. Peter, whose name is first given in John's Gospel, drew a sword and smote a servant of the high-priest and cut off his ear; but his Lord refused such succor, and healed the wounded man. All the disciples forsook Him and fled (Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 2-12). There is some difficulty in arranging the events that immediately follow, so as to embrace all the four accounts. On the capture of Jesus he was first taken to the house of Annas, the father-in-law of Caiaphas the high-priest. The house of the high-priest consisted probably, like other Eastern houses, of an open central court with chambers round it. Into this court a gate admitted them, at which a woman stood to open. As Peter passed in, the portress took note of him; and afterwards, at the fire which had been lighted, asked him, "Art not thou also one of this man's disciples?" (John). All the zeal and boldness of Peter seem to have deserted him. He had come as in secret; he is determined so to remain, and he denies his Master! Feeling now the danger of his situation, he went out into the porch, and there some one, or, looking at all the accounts, probably several persons, asked him the question a second time, and he denied more strongly. About an hour after, when he had returned into the court, the same question was put to him a third time, with the same result. Then the cock crew; and Jesus, who was within sight, probably in some open room communicating with the court, "turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said unto him, Before the cock crow, thou shalt deny Me thrice. And Peter went out and wept bitterly" (Matt. xxvi. 57, 58, 69-75; Mark xiv. 53, 54, 66-72; Luke xxii. 54-62; John xviii. 13, 18, 24-27). The first interrogatory to which our Lord was subject (John xviii. 19-24) was addressed to Him by Caiaphas, probably before the Sanhedrim had time to assemble. At the dawn of day the Sanherdrim, summoned by the high-priest in the course of the night, assembled and brought their band of false witnesses, whom they must have had ready before. These gave their testimony, but even before this unjust tribunal it could not stand, it was so full of contradic-



THE MARKET PLACE, BETHLEHEM. FROM A PHOTOGRAPH.

tions. At last two false witnesses came, and their testimony was very like the truth. Even these two fell into contradictions. The high-priest now with a solemn adjuration asks Him whether He is the Christ the Son of God. He answers that He is, and foretells His return in glory and power at the last day. This is enough for their purpose. They pronounce him guilty of a crime for which death should be the punishment (John xviii. 19-24; Luke xxii. 63-71; Matt. xxvi. 59-68; Mark xiv. 55-65). Although they had pronounced Jesus to be guilty of death, the Sanhedrim possessed no power to carry out such a sentence. As soon as it was day they took Him to Pilate, the Roman procurator. Pilate, hearing that Jesus was an offender under their law, was about to give them leave to treat Him accordingly; and this would have made it quite safe to execute Him. From the first Jesus found favor in the eyes of Pilate, and he pronounced that he found no fault in Him. Not so easily were the Jews to be cheated of their prey. They heaped up accusations against Him as a disturber of the public peace (Luke xxiii. 5). Pilate was no match for their vehemence. Finding that Jesus was a Galilean, he sent Him to Herod to be dealt with; but Herod, after cruel mockery and persecution, sent Him back to Pilate. After the examination by Herod, and the return of Jesus, Pilate proposed to release Him, as it was usual on the feast-day to release a prisoner to the Jews out of grace. Pilate knew well that the priests and rulers would object to this; but it was a covert appeal to the people. The multitude, persuaded by the priests, preferred another prisoner, called Barabbas. Now came the scouraging, and the blows and insults of the soldiers, who, uttering truth when they were only reviling, crowned Him and addressed Him as King of the Jews. According to John, Pilate now made one more effort for His release. He still sought to release Jesus: but the last argument, which had been in the minds of both sides all along, was now openly applied to him: "If thou let this man go, thou art not Caesar's friend." This decided the question. He delivered Jesus to be crucified (Matt. xxvii. 15-30; Mark xv. 6-19; Luke xxiii. 17-25; John xviii. 39, 40, xix. 1-16). John mentions that this occurred about the sixth hour, reckoning probably from midnight. In Mark, the Jewish reckoning from six in the morning is followed. One Person alone has been calm amidst the excitements of that night of horrors. On Him is now laid the weight of His cross, or at least of the transverse beam of it; and, with this pressing Him down, they proceed out of the city to Golgotha or Calvary, a place the site of which is now uncertain. As He began to droop, His persecutors, unwilling to defile themselves with the accursed burden, lay hold of Simon of Cyrene and compel him to carry the cross after Jesus. After offering Him wine and myrrh, they crucified Him between two thieves. Nothing was wanting to His humiliation; a thief had been preferred before Him, and two thieves share His punishment. Pilate set over Him in three languages the inscription, "Jesus, the King of the Jews." The chief priests took exception to this, that it did not denounce Him as falsely calling Himself by that name, but Pilate refused to alter it. One of the two thieves underwent a change of heart even on the cross: he reviled at first (Matt.); and then, at the sight of the constancy of Jesus, repented (Luke) (Matt. xxvii.; Mark xv.; Luke xxiii.; John xix.). In the depths of His Bodily suffering, Jesus calmly commended to John (?), who stood near, the care of Mary, his mother. "Behold thy son! behold thy mother." From the sixth hour to the ninth there was darkness over the whole land. At the ninth hour (3 p. m.) Jesus uttered with a loud voice the opening words of the 22d Psalm, all the inspired words of which referred to the suffering Messiah. One of those present dipped a sponge in the common sour wine of the soldiers and put it on a reed to moisten the sufferer's lips. Again he cried with a loud voice, "It is finished" (John), "Father, into thy hands I commend my spirit" (Luke), and gave up the ghost (Matt. xxvii. 31-56; Mark xv. 20-41; Luke xxiii. 33-49; John xix. 17-30). On the death of Jesus the veil which covered the most Holy Place of the Temple, the place of the more especial presence of Jehovah, was rent in twain. There was a great earthquake. Many who were dead rose from their graves, although they returned to the dust again after this great token of Christ's quickening power had been given to many (Matt.). The Jews, very zealous for the Sabbath in the midst of their murderous work, begged Pilate that he would put an end to the punishment by breaking the legs of the criminals that they might be taken down and buried before the Sabbath, for which they were preparing (Deut. xxi. 23; Joseph, B. J. iv. 5, § 2). Those who were to execute this duty found that Jesus was dead and the thieves still living. The death of the Lord before the others was, no doubt, partly the consequence of the previous mental suffering which He had undergone, and partly because His will to die lessened the natural re-

sistance of the frame to dissolution. Joseph of Armathea, a member of the Council, but a secret disciple of Jesus, came to Pilate to beg the body of Jesus, that he might bury it. Nicodemus assisted in this work of love, and they anointed the body and laid it in Joseph's new tomb (Matt. xxvii. 50-61; Mark xv. 37-47; Luke xxiii. 46-56; John xix. 30-42).—Saturday the 16th of Nisan (April 8th). The chief priests and Pharisees, with Pilate's permission, set a watch over the tomb, "lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead." (Matt. xxvii. 62-66).—Sunday the 17th of Nisan (April 9th). The Sabbath ended at six on the evening of Nisan 16th. Early the next morning the resurrection of Jesus took place. The exact hour of the resurrection is not mentioned by any of the Evangelists. Of the great mystery itself, the resumption of life by Him who was truly dead, we see but little. The women, who had stood by the cross of Jesus, had prepared spices on the evening before, perhaps to complete the embalming of our Lord's body, already performed in haste by Joseph and Nicodemus. They came very early on the first day of the week to the Sepulchre. When they arrive they find the stone rolled away, and Jesus no longer in the Sepulchre. He had arisen from the dead. Mary Magdalene at this point goes back in haste; and at once, believing that the body has been removed by men, tells Peter and John that the Lord has been taken away. The other women, however, go into the Sepulchre, and they see an angel (Matt. Mark). The two angels, mentioned by St. Luke, are probably two separate appearances to different members of the group; for he alone mentions an indefinite number of women. They now leave the Sepulchre, and go in haste to make known the news to the Apostles. As they were going, "Jesus met them, saying, All hail." The eleven do not believe the account when they receive it. In the meantime Peter and John came to the Sepulchre. They ran, in their eagerness, and John arrived first and looked in; Peter afterwards came up, and it is characteristic that the awe which had prevented the other disciple from going in appears to have been unfelt by Peter, who entered at once, and found the grave-clothes lying, but not Him who had worn them. This fact must have suggested that the removal was not the work of human hands. They then returned, wondering at what they had seen. Mary Magdalene, however, remained weeping at the tomb, and she too saw the two angels in the tomb, though Peter and John did not. They address her, and she answers, still, however, without any suspicion that the Lord is risen. As she turns away she sees Jesus, but in the tumult of her feelings does not even recognize Him at His first address. But He calls her by name, and then she joyfully recognizes her Master. The third appearance of our Lord was to Peter (Luke, Paul); the fourth to the two disciples going to Emmaus in the evening (Mark, Luke); the fifth in the same evening to the eleven as they sat at meat (Mark, Luke, John). All of these occurred on the first day of the week, the very day of the Resurrection. Exactly a week after, He appeared to the Apostles, and gave Thomas a convincing proof of His resurrection (Jonn); this was the sixth appearance. The seventh was in Galilee, where seven of the Apostles were assembled, some of them probably about to return to their old trade of fishing (John). The eighth was to the eleven (Matt.), and probably to five hundred brethren assembled with them (Paul) on a mountain in Galilee. The ninth was to James (Paul); and the last to the Apostles at Jerusalem just before the Ascension (Acts).

Je'thro was priest or prince of Midian, both offices probably being combined in one person. Moses spent the forty years of his exile from Egypt with him, and married his daughter Zipporah. By the advice of Jethro, Moses appointed deputies to judge the congregation and share the burden of government with himself (Ex. xviii.). On account of his local knowledge he was entreated to remain with the Israelites throughout their journey to Canaan (Num. x. 31, 33). It is said in Ex. ii. 18 that the priest of Midian whose daughter Moses married was Reuel! afterwards at ch. iii. 1 he is called Jethro, as also in ch. xviii.; but in Num. x. 29 "Hobab the son of Raguel the Midianite" is apparently called Moses' father-in-law (comp. Judg. iv. 11). Some commentators take Jethro and Reuel to be identical, and call Hobab the brother-in-law of Moses.

Jew. This name was properly applied to a member of the kingdom of Judah after the separation of the ten tribes. The term first makes its appearance just before the captivity of the ten tribes (2 K. xvi. 6). After the Return the word received a larger application. Partly from the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly from the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews (Judaeans), and the name was extended to the remnants of the race scattered throughout the nations.

Jew'el, [Precious stones].

Jez'ebel (chaste), wife of Ahab, king of Israel, and mother of Athaliah, queen of Judah, and Ahaziah and Joram, kings of Israel. She was a Phoenician princess, daughter of "Ethbaal king of the Zidonians." In her hands her husband became a mere puppet (1 K. xxi. 25). The first effect of her influence was the immediate establishment of the Phoenician worship on a grand scale in the court of Ahab. At her table were supported no less than 450 prophets of Baal, and 400 of Astarte (1 K. xvi. 31, 32. xviii. 19). The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword (1 K. xviii. 13; 2 K. ix. 7). She survived Ahab for 14 years, and as queen-mother (after the Oriental custom), was a great personage in the court of her sons; and, as such, became the special mark for the vengeance of Jehu. She was looking out from the window of the palace, which stood by the gate of the city, as Jehu approached. The new king looked up from his chariot. Two or three eunuchs of the royal harem showed their faces at the windows, and at his command dashed the ancient princess down from the chamber. She fell immediately in front of the conqueror's chariot. The merciless destroyer passed on; and the last remains of life were tramped out by the horses' hoofs.

Jez'reel. **I.** A city situated in the plain of the same name between Gilboa and Little Hermon, now generally called Esdraelon. [Esdraelon.] It appears in Josh. xix. 18, but its historical importance dates from the reign of Ahab, who chose it for his chief residence. The situation of the modern village of Zerin still remains to show the fitness of his choice. In the neighborhood, or within the town probably, were a temple and grove of Astarte, with an establishment of 400 priests supported by Jezebel (1 K. xvi. 33; 2 K. x. 11). The palace of Ahab (1 K. xxi. 1, xviii. 46), probably containing his "ivory house" (1 K. xxii. 39), was on the eastern side of the city, forming part of the city wall (comp. 1 K. xxi. 1; 2 K. ix. 25, 30, 33). The seraglio, in which Jezebel lived, was on the city wall, and had a high window facing eastward (2 K. ix. 30). Close by, if not forming part of this seraglio, was a watch-tower, on which a sentinel stood, to give notice of arrivals from the disturbed district beyond the Jordan (2 K. ix. 17). An ancient square tower which stands among the hovels of the modern village may be its representative. The gateway of the city on the east was also the gateway of the palace (2 K. ix. 34). Whether the vineyard of Naboth was here or at Samaria is a doubtful question. Still in the same eastern direction are two springs, one 12 minutes from the town, the other 20 minutes. The latter probably both from its size and situation, was known as "The Spring of Jezreel" (mistranslated A.V."a fountain," (1 Sam.xxix. 1.). With the fall of the house of Ahab the glory of Jezreel departed. 2. A town in Judah, in the neighborhood of the southern Carmel (Josh. xv. 56). Here David in his wanderings took Ahinoam the Israelitess for his first wife (1 Sam. xxvii. 3, xxx. 5.) 3. The eldest son of the prophet Hosea (Hos. i. 4).

Job, the patriarch, the name of one of the books of the O. T. His residence in the land of Uz, which took its name from a son of Aram (Gen. x. 23), or Nahor (Gen. xxii. 21), marks him as belonging to a branch of the Aramaean race, which had settled in the lower part of Mesopotamia (probably to the south or south-east of Palestine, in Idumaean Arabia), adjacent to the Sabaeans and Chaldaeans. The opinions of Job and his friends are thus peculiarly interesting as exhibiting an aspect of the patriarchal religion outside of the family of Abraham, and as yet uninfluenced by the legislation of Moses. The form of worship belongs essentially to the early patriarchal type; with little of ceremonial ritual, without a separate priesthood, it is thoroughly domestic in form and spirit. Job is represented as a chieftain of immense wealth and high rank, blameless in all the relations of life, and the object of the book in which his sufferings are depicted is to show the effects of calamity in its worst and most awful form upon a truly religious spirit. Historical character of the work.—Three distinct theories have been maintained at various times; some believing the book to be strictly historical; others a religious fiction; others a composition based upon facts. By some the authorship of the work was attributed to Moses. The fact of Job's existence, and the substantial truth of the narrative, were not likely to be denied by Hebrews or Christians, considering the terms in which the patriarch is named in the 14th of Ezekiel and in the Epistle of St. James (v. 11). Luther first suggested the theory, which, in some form or other, is now most generally received. He says, "I look upon the book of Job as a true history, yet I do not believe that all took place just as it is written, but that an ingenious, pious, and learned man brought it into its present form."

John the Apostle was the son of Zebedee, a fisherman on the Lake of Galilee, and of Salome, and brother of James, also an apostle.

He was probably younger than his brother, whose name commonly precedes his (Matt. iv. 21, x. 3, xvii. 1 &c.), younger than his friend Peter, possibly also than his Master. His call, and that of his brother, to be first disciples and then apostles of our Lord, are related under James. Peter and James and John come within the innermost circle of their Lord's friends. Peter is throughout the leader of that band; to John belongs the yet more memorable distinction of being the disciple whom Jesus loved. He hardly sustains the popular notion, fostered by the received types of Christian art, of a nature gentle, yielding, feminine. The name Boanerges (Mark iii. 17) implies a vehemence, zeal, intensity, which gave to those who had it the might of Sons of Thunder. [James.] The three are with Him when none else are, in the chamber of death (Mark v. 37), in the glory of the transfiguration (Matt. xvii. 1), when he forewarns them of the destruction of the Holy City (Mark xiii. 3, Andrew, in this instance, with them), in the agony of Gethsemane. When the betrayal is accomplished, Peter and John, after the first moment of confusion, follow afar off, while the others simply seek safety in a hasty flight (John xviii. 15). The personal acquaintance which existed between John and Caiaphas enabled him to gain access both for himself and Peter, but the latter remains in the porch, with the officers and servants, while John himself apparently is admitted to the council-chamber, and follows Jesus thence, even to the praetorium of the Roman Procurator (John xviii. 16, 19, 28). Thence he followed, accompanied probably by his own mother, Mary the mother of Jesus, and Mary Magdalene, to the place of crucifixion. The Teacher who had been to him as a brother leaves to him a brother's duty. He is to be as a son to the mother who is left desolate (John xix. 26, 27). The sabbath that followed was spent, it would appear, in the same company. He receives Peter, in spite of his denial, on the old terms of friendship. It is to them that Mary Magdalene first runs with the tidings of the emptied sepulchre (John xx. 2); they are the first to go together to see what the strange words meant. Not without some bearing on their respective characters is the fact that John is the more impetuous, running on most eagerly to the rock-tomb; Peter, the least restrained by awe, the first to enter in and look (John xx. 4-6). For at least eight days they continued in Jerusalem (John xx. 26). Then, in the interval between the resurrection and the ascension, we find them still together on the sea of Galilee (John xxi. 1). Here too there is a characteristic difference. John is the first to recognize in the dim form seen in the morning twilight the presence of his risen Lord; Peter the first to plunge into the water and swim towards the shore where He stood calling to them (John xxi. 7). The last words of the Gospel reveal to us the deep affection which united the two friends. It is not enough for Peter to know his own future. That at once suggests the question, "And what shall this man do?" (John xxi. 21). The history of the Acts shows the same union. They are of course together at the ascension and on the day of Pentecost. Together they enter the Temple as worshippers (Acts iii. 1) and protest against the threats of the Sanhedrim (iv. 13). The persecution which was pushed on by Saul of Tarsus did not drive him or any of the apostles from their post (viii. 1). The sharper though shorter persecution which followed under Herod Agrippa brought a great sorrow to him in the martyrdom of his brother (Acts xii. 2). His friend was driven to seek safety in flight. Fifteen years after St. Paul's first visit he was still at Jerusalem, and helped to take part in the settlement of the great controversy between the Jewish and the Gentile Christians (Acts xv. 6). His subsequent history we know only by tradition. There can be no doubt that he removed from Jerusalem and settled at Ephesus, though at what time is uncertain. Tradition goes on to relate that in the persecution under Domitian he is taken to Rome, and there, by his boldness, though not by death, gains the crown of martyrdom. The boiling oil into which he is thrown has no power to hurt him. He is then sent to labor in the mines, and Patmos is the place of his exile. The accession of Nerva frees him from danger, and he returns to Ephesus. Heresies continue to show themselves, but he meets them with the strongest possible protest. The very time of his death lies within the region of conjecture rather than of history, and the dates that have been assigned for it range from A. D. 89 to A. D. 120.

John the Baptist was of the priestly race by both parents, for his father Zacharias was himself a priest of the course of Abia, or Abijah (1 Chr. xxiv. 10), offering incense at the very time when a son was promised to him; and Elizabeth was of the daughters of Aaron (Luke i. 5). His birth—a birth not according to the ordinary laws of nature, but through the miraculous interposition of almighty power—was foretold by an angel sent from God, and is related at length in the first chapter of the Gospel of St. Luke. The birth of John preceded by six months that of our Lord.



JESUS TEMPTED IN THE WILDERNESS. DOMENICO MORELLI. AFTER THE PICTURE IN THE CASA MAGLIONE AT NAPLES.

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John was ordained to be a Nazarite from his birth (Luke i. 15). Dwelling by himself in the wild and thinly peopled region westward of the Dead Sea, he prepared himself for the wonderful office to which he had been divinely called. The very appearance of the holy Baptist was of itself a lesson to his countrymen; his dress was that of the old prophets—a garment woven of camel's hair (2 K. i. 8), attached to the body by a leathern girdle. His food was such as the desert afforded—locusts (Lev. xi. 22) and wild honey (Ps. lxxxi. 16). And now the long secluded hermit came forth to the discharge of his office. His supernatural birth—his hard ascetic life—his reputation for extraordinary sancity—and the generally prevailing expectation that some great one was about to appear—these causes, without the aid of miraculous power, for "John did no miracle" (John x. 41), were sufficient to attract to him a great multitude from "every quarter" (Matt. iii. 5). Brief and startling was his first exhoration to them, "Repent ye, for the kingdom of heaven is at hand." Many of every class pressed forward to confess their sins and to be baptized. The preparatory baptism of John was a visible sign to the people, and a distinct acknowledgment by them, that a hearty renunciation of sin and a real amendment of life were necessary for admission into the kingdom of heaven, which the Baptist proclaimed to be at hand. But the fundamental distinction between John's baptism unto repentance, and that baptism accompanied with the gift of the Holy Spirit which our Lord afterwards ordained, is clearly marked by John himself (Matt. iii. 11, 12). Jesus himself came from Galilee to Jordan to be baptized of John. [Jesus.] From incidental notices we learn that John and his disciples continued to baptize some time after our Lord entered upon his ministry (see John iii. 23, iv. 1; Acts xix. 3). We gather also that John instructed his disciples in certain moral and religious duties, as fasting (Matt. ix. 14; Luke v. 33) and prayer (Luke xi. 1). But shortly after he had given his testimony to the Messiah, John's public ministry was brought to a close. In daring disregard of the divine laws, Herod Antipas had taken to himself the wife of his brother Philip; and when John reproved him for this, as well as for other sins (Luke iii. 19), Herod cast him into prison. The place of his confinement was the castle of Machaerus—a fortress on the eastern shore of the Dead Sea. It was here that reports reached him of the miracles which our Lord was working in Judaea. Respecting the message which John sent to our Saviour, see Jesus p. 188. Nothing but the death of the Baptist would satisfy the resentment of Herodias. A court festival was kept at Machaerus in honor of the king's birthday. After supper, the daughter of Herodias came in and danced before the company, and so charmed was the king by her grace that he promised with an oath to give her whatsoever she should ask. Salome, prompted by her abandoned mother, demanded the head of John the Baptist. Herod gave instructions to an officer of his guard, who went and executed John in the prison, and his head was brought to feast the eyes of the adulteress whose sins he had denounced. His death is supposed to have occurred just before the third passover, in the course of the Lord's ministry.

John, Gospel of. No doubt has been entertained at any time in the Church, either of the canonical authority of this Gospel, or of its being written by St. John. Ephesus and Patmos are the two places mentioned by early writers as the place where this gospel was written; and the weight of evidence seems to preponderate in favor of Ephesus. The Apostle's sojourn at Ephesus probably began after St. Paul's Epistle to the Ephesians was written, i. e. after A. D. 62. Eusebius specifies the fourteenth year of Domitian, i. e. A. D. 95, as the year of his banishment to Patmos. Probably the date of the Gospel may lie about midway between these two, about A. D. 78. After the destruction of Jerusalem A. D. 69, Ephesus probably became the centre of the active life of Eastern Christendom. It contained a large church of faithful Christians, a multitude of zealous Jews, an indigenous population devoted to the worship of a strange idol whose image was borrowed from the East, its name from the West. The Gospel was obviously addressed primarily to Christians, not to heathens. There can be little doubt that the main object of St. John, who wrote after the other Evangelists, is to supplement their narratives, which were almost confined to our Lord's life in Galilee.

John, The First Epistle General of. There can be no doubt that the Apostle John was the author of this Epistle. Like the Gospel it was probably written from Ephesus, and most likely at the close of the first century. It was primarily meant for the churches of Asia under St. John's inspection, to whom he had already orally delivered his doctrine.

John, The Second and Third Epistles of. These two Epistles are placed by Eusebius in the class of "disputed" books, and he appears himself to be doubtful whether they were written by the Evangelist, or by some other John.

Jonah (Dove), the fifth of the Minor Prophets, according to the order of our Bible, was the son of Amittai, and a native of Gathhepher, a town of Lower Galilee in Zebulun (2 K. xiv. 25). He lived after the reign of Jehu, when the losses of Israel (2 K. x. 32) began; and probably not till the latter part of the reign of Jeroboam II. The general opinion is, that Jonah was the first of the prophets. The king of Nineveh at this time is supposed to have been Pul, who is placed B. C. 750. Our English Bible gives B. C. 862. Having already, as it seems, prophesied to Israel, he was sent to Nineveh. The time was one of political revival in Israel; but ere long the Assyrians were to be employed by God as a scourge upon them. The prophet shrank from a commission which he felt sure would result (iv. 2) in the sparing of a hostile city. He attempted therefore to escape to Tarshish. The providence of God, however, watched over him, first in a storm, and then in his being swallowed by a large fish for the space of three days and three nights. [On this subject see art. Whale.] After his deliverance, Jonah executed his commission; and the king, "believing him to be a minister from the supreme deity of the nation," and having heard of his miraculous deliverance, ordered a general fast, and averted the threatened judgment. But the prophet, not from personal, but national feelings, grudged the mercy shown to a heathen nation. He was therefore taught, by the significant lesson of the "gourd," whose growth and decay brought the truth at once home to him, that he was sent to testify by deed, as other prophets would afterwards testify by word, the capacity of Gentiles for salvation, and the design of God to make them partakers of it. This was "the sign of the prophet Jonas" (Luke xi. 29, 30). But the resurrection of Christ itself was also shadowed forth in the history of the prophet (Matt. xii. 39, 41, xvi. 4). The mission of Jonah was highly symbolical. The facts contained a concealed prophecy. The old tradition made the burial-place of Jonah to be Gathhepher: the modern tradition places it at Nebi-Yunus, opposite Mosul.

Jon'athan, that is, "the gift of Jehovah," the eldest son of king Saul. He was regarded in his father's lifetime as heir to the throne. He was also famous as a warrior (1 Chron. 12, 2), as is shown by the courage he showed in attacking the garrison of the Philistines in company with his armor bearer only. A panic seized the garrison, thence spread to the camp, and thence to the surrounding hordes of marauders; an earthquake combined with the terror of the moment. Saul and his little band had watched in astonishment the wild retreat from the heights of Gibeah; he now joined in the pursuit. Jonathan had not heard of the rash curse (xiv. 24) which Saul invoked on any one who ate before the evening, and he tasted the honey which lay on the ground as they passed through the forest. Jephthah's dreadful sacrifice would have been repeated; but the people interposed in behalf of the hero of that great day; and Jonathan was saved (xiv. 24-41). But the chief interest of his career is derived from the friendship with David, which began on the day of David's return from the victory over the champion of Gath, and continued till his death. Their last meeting was in the forest of Ziph, during Saul's pursuit of David (1 Sam. xxiii. 16-18). From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared their fate (1 Sam. xxxi. 2, 8). His ashes were buried first at Jabesh-Gilead (ib. 13), but afterwards removed with those of his father to Zelah in Benjamin (2 Sam. xxi. 12). The news of his death occasioned the celebrated elegy of David.

Jop'pa, or Japho, now Jaffa, a town on the S. W. coast of Palestine, in the portion of Dan (Josh. xix. 46). Having a harbor attached to it—though always, as still, a dangerous one—it became the port of Jerusalem in the days of Solomon, and has been ever since. Here Jonah "took ship to flee from the presence of his Maker." Here, on the house-top of Simon the tanner, "by the seaside," St. Peter had his vision of tolerance (Acts xi. 5). The existing town contains about 4000 inhabitants.

Jor'dan (the descender), the one river of Palestine, has a course of little more than 200 miles, from the roots of Anti-Lebanon to the head of the Dead Sea. It is the river of the "great plain" of Palestine—the "Descender"—if not "the river of God" in the book of Psalms, at least that of His chosen people throughout their history. There were fords over against Jericho, to which point the men of Jericho pursued the spies (Josh. ii. 7; comp. Judg. iii. 28). Higher up, perhaps over against Succoth, some way above where the little river Jabbok (Zerka) enters the Jordan, were the fords or passages of Bethbarah (probably the Bethbara of the Gospel), where Gideon lay in wait for the Midianites (Judg. vii. 24), and where the men of Gilead slew the Ephraimites (xii. 6). These fords undoubtedly witnessed the first recorded passage of the Jordan in the O. T. (Gen. xxxii. 10). Jordan was next crossed, over against Jericho, by

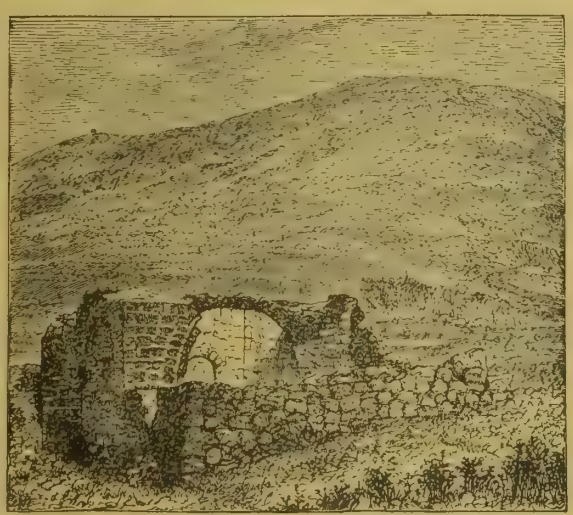
Joshua the son of Nun (Josh. iv. 12, 13). From their vicinity to Jerusalem the lower fords were much used; David, it is probable, passed over them in one instance to fight the Syrians (2 Sam. x. 17); and subsequently, when a fugitive himself, in his way to Mahanaim (xvii. 22) on the east bank. Thus there were two



The Jordan Valley.

customary places at which the Jordan was fordable; and it must have been at one of these, if not at both, that baptism was afterwards administered by St. John, and by the disciples of our Lord. Where our Lord was baptized is not stated expressly; but it was probably at the upper ford. These fords were rendered so much the more precious in those days from two circumstances. First, it does not appear that there were then any bridges thrown over, or boats regularly established on, the Jordan; and secondly, because "Jordan overflowed all his banks all the time of harvest" (Josh. iii. 15). The channel or bed of the river became brimful, so that the level of the water and of the banks was then the same. In one sense indeed, that is, in so far as it was the eastern boundary of the land of Canaan, it was the eastern boundary of the promised land (Num. xxxiv. 12). The Jordan rises from several sources near Panium, and passes through the lakes of Merom and Gennesaret. The two principal features in its course are its descent and its windings. From its fountain-heads to the Dead Sea, it rushes down one continuous inclined plane, only broken by a series of rapids or precipitous falls. Between the lake of Gennesaret and the Dead Sea there are 27 rapids; the depression of the lake of Gennesaret below the level of the Mediterranean is 653 feet; and that of the Dead Sea 1316 feet. Its sinuosity is not so remarkable in the upper part of its course. The only tributaries to the Jordan below Gennesaret are the Yarmûk (Hieromax) and the Zerka (Jabbok). Not a single city ever crowned the banks of the Jordan. Still Bethshan and Jericho to the W., Gerasa, Pella, and Gadara to the E. of it, were important cities, and caused a good deal of traffic between the two opposite banks.

Jo'seph (increase). 1. The elder of the two sons of Jacob by Rachel, is first mentioned when a youth, seventeen years old. Jacob seems then to have staid at Hebron with the aged Isaac, while his sons kept his flocks. Joseph, we read, brought the evil report of his brethren to his father, and they hated him because his father loved him more than them, as the "son of his old age," and had shown his preference by making him a dress which appears to have been a long tunic with sleeves, worn by youths and maidens of the richer class (Gen. xxxvii. 2). The hatred of Joseph's brethren was increased by his telling of a dream foreshowing that they would bow down to him, which was followed by another of the same import. They had gone to Shechem to feed the flock; and Joseph was sent thither from the vale of Hebron by his father to bring him word of their welfare and that of the flock. They were not at Shechem, but were gone to Dothan, which appears to have been not far distant, pasturing their flock like the Arabs of the present day, wherever the wild country was unowned. On Joseph's approach, his brethren, except Reuben, resolved to kill



Joseph's Tomb and Mount Gerizim.

him; but Reuben saved him, persuading them to cast him into a dry pit, to the intent that he might restore him to his father. Accordingly, when Joseph was come, they stripped him of his tunic and cast him into the pit, "and they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their cam-

els." Judah suggested to his brethren to sell Joseph to the Ishmaelites, and accordingly they took him out of the pit and sold him "for twenty [shekels] of silver" (ver. 28). His brethren pretended to Jacob that Joseph had been killed by some wild beast, taking to him the tunic stained with a kid's blood. The Midianites sold Joseph in Egypt to Potiphar, "an officer of Pharaoh, captain of the executioners, an Egyptian" (xxxix. 1; comp. xxxvii. 36). Joseph prospered in the house of the Egyptian, who, seeing that God blessed him, and pleased with his good service, "set him over his house, and all [that] he had he gave into his hand" (xxxix. 4, comp. 5). His master's wife, with the well-known profligacy of the Egyptian women, tempted him, and failing, charged him with the crime she would have made him commit. Potiphar, incensed against Joseph, cast him into prison, where he remained for at least two years, and perhaps longer. In the prison, as in Potiphar's house, Joseph was found worthy of complete trust, and the keeper of the prison placed everything under his control. After a while, Pharaoh was incensed against two of his officers, "the chief of the cup-bearers" and the "chief of the bakers," and cast them into the prison where Joseph was. Each dreamed a prophetic dream, which Joseph interpreted. "After two years," Joseph's deliverance came. Pharaoh dreamed two prophetic dreams. "He stood by the river [the Nile]. And, behold, coming up out of the river seven kine [or 'heifers'], beautiful in appearance and fat-fleshed; and they fed in the marsh-grass. And, behold, seven other kine coming up after them out of the river, evil in appearance, and lean-fleshed" (xli. 1-3). These, afterwards described still more strongly, ate up the first seven, and yet, as is said in the second account, when they had eaten them remained as lean as before (xli. 1-4, 17-21). Then Pharaoh had a second dream: "Behold, seven ears of corn coming up on one stalk, fat [or 'full,' ver. 22] and good. And, behold, seven ears, thin and blasted with the east wind, sprouting forth after them" (ver. 5, 6). These, also described more strongly in the second account, devoured the first seven ears (ver. 5-7, 22-24). In the morning Pharaoh sent for the "scribes" and the "wise men," and they were unable to give him an interpretation. Then the chief of the cup-bearers remembered Joseph, and told Pharaoh how a young Hebrew, "servant to the captain of the executioners," had interpreted his and his fellow-prisoner's dreams. "Then Pharaoh sent and called Joseph, and they made him hasten out of the prison; and he shaved [himself], and changed his raiment, and came unto Pharaoh" (ver. 14). The king then related his dreams, and Joseph, when he had disclaimed human wisdom, declared to him that they were sent of God to forewarn Pharaoh. There was essentially but one dream. Both kine and ears symbolized years. There were to be seven years of great plenty in Egypt, and after them seven years of consuming and "very heavy famine." On the interpretation it may be remarked, that the kine represented the animal products, and the ears of corn the vegetable products, the most important object in each class representing the whole class. Having interpreted the dream, Joseph counselled Pharaoh to choose a wise man and set him over the country, in order that he should take the fifth part of the produce of the seven years of plenty against the years of famine. To this high post the king appointed Joseph, made him not only governor of Egypt, but second only to the sovereign. He also "gave him to wife Asenath daughter of Potipherah, priest [or 'prince'] of On." Joseph's first act was to go throughout all the land of Egypt. During the seven plenteous years there was a very abundant produce, and he gathered the fifth part, as he had advised Pharaoh, and laid it up. Before the year of famine Asenath bare Joseph two sons. When the seven good years had passed, the famine began (Gen. xli. 54-57). Famines are not very unfrequent in the history of Egypt [Famine]. After the famine had lasted for a time, apparently two years, Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house (xlvii. 13, 14). When all the money of Egypt and Canaan was exhausted, barter became necessary. Joseph then obtained all the cattle of Egypt, and in the next year, all the land, except that of the priests, and apparently, as a consequence, the Egyptians themselves. He demanded, however, only a fifth part of the produce as Pharaoh's right. Early in the time of famine, which prevailed equally in Canaan and Egypt, Jacob reproved his helpless sons, and sent them to Egypt, where he knew there was corn to be bought. Benjamin alone he kept with him. Joseph was now governor, an Egyptian in habits and speech. His brethren did not know him, grown, from the boy they had sold, into a man. Joseph remembered his dreams, and behaved to them as a stranger, using, as we afterwards learn, an interpreter, and spoke hard words to them, and accused them of being spies. In defending themselves they spoke of their household. The whole



JESUS CHRIST AND THE CONDEMNED FALLEN WOMAN. TIZIANO VECELLIO (TITIAN).
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story of Joseph's treatment of his brethren is so graphically told in Gen. xlii.-xlv., and is so familiar, that it is unnecessary here to repeat it. After the removal of his family into Egypt, Jacob and his house abode in the land of Goshen, Joseph still ruling the country. Here Jacob, when near his end, gave Joseph a portion above his brethren, doubtless including the "parcel of ground" at Shechem, his future burying-place (comp. John iv. 5). Then he blessed his sons, Joseph most earnestly of all, and died in Egypt. "And Joseph fell upon his face, and wept upon him, and kissed him" (l. 1). When he had caused him to be embalmed by "his servants the physicians," he carried him to Canaan, and laid him in the cave of Machpelah, the burying-place of his fathers. Then it was that his brethren feared that, their father being dead, Joseph would punish them, and that he strove to remove their fears. We know no more of Joseph than that he lived "a hundred and ten years," having been more than ninety in Egypt; that he "saw Ephraim's children of the third" [generation], and that "the children also of Machir the son of Manasseh were borne upon Joseph's knees;" and that dying he took an oath of his brethren that they should carry up his bones to the land of promise: thus showing in his latest action the faith (Heb. xi. 22) which had guided his whole life. Like his father he was embalmed, "and he was put in a coffin in Egypt" (l. 26). His trust Moses kept, and laid the bones of Joseph in his inheritance in Shechem, ~~in the~~ territory of Ephraim his offspring. As to the dynasty which ruled in Egypt during Joseph's residence, see Egypt. 2. Son of Heli, and reputed father of Jesus Christ. All that is told us of Joseph in the N. T. may be summed up in a few words. He was a just man, and of the house and lineage of David. The public registers also contain his name under the reckoning of the house of David (John i. 45; Luke iii. 23; Matt. i. 20; Luke ii. 4). He lived at Nazareth in Galilee, and it is probable that his family had been settled there for at least two preceding generations, possibly from the time of Matthat, the common grandfather of Joseph and Mary, since Mary lived there too (Luke i. 26, 27). He espoused Mary, the daughter and heir of his uncle Jacob, and before he took her home as his wife received the angelic communication recorded in Matt. i. 20. When Jesus was 12 years old Joseph and Mary took him with them to keep the Passover at Jerusalem, and when they returned to Nazareth he continued to act as a father to the child Jesus, and was reputed to be so indeed. But here our knowledge of Joseph ends. That he died before our Lord's crucifixion, is indeed tolerably certain, by what is related, John xix. 27, and perhaps Mark vi. 3 may imply that he was then dead. But where, when, or how he died, we know not.

Josh'ua (savior, or whose help is Jehovah). His name appears in the various forms of Hoshea, Oshea, Jehoshua, Jeshua, and Jesus. 1. The son of Nun, of the tribe of Ephraim (1 Chr. vii. 27), and was nearly forty years old when he shared in the hurried triumph of the Exodus. He is mentioned first in connection with the fight against Amalek at Rephidim, when he was chosen by Moses to lead the Israelites (Ex. xvii. 9). When Moses ascended Mount Sinai to receive for the first time the two Tables, Joshua, who is called his minister or servant, accompanied him part of the way, and was the first to accost him in his descent (Ex. xxxii. 17). Soon afterwards he was one of the twelve chiefs who were sent (Num. xiii. 17) to explore the land of Canaan, and one of the two (xiv. 6) who gave an encouraging report of their journey. The 40 years of wandering were almost passed, and Joshua was one of the few survivors, when Moses, shortly before his death, was directed (Num. xxvii. 18) to invest Joshua solmenly and publicly with definite authority, in connection with Eleazar the priest, over the people. And after this was done, God Himself gave Joshua a charge by the mouth of the dying Lawgiver (Deut. xxxi. 14, 23). Under the direction of God again renewed (Josh. i. 1), Joshua assumed the command of the people at Shittim, sent spies into Jericho, crossed the Jordan, fortified a camp at Gilgal, circumcised the people, kept the passover, and was visited by the Captain of the Lord's Host. A miracle made the fall of Jericho more terrible to the Canaanites. In the first attack upon Ai the Israelites were repulsed: it fell at the second assault, and the invaders marched to the relief of Gibeon. In the great battle of Bethhoron the Amorites were signally routed, and the south country was open to the Israelites. Joshua returned to the camp at Gilgal, master of half of Palestine. In the north, at the waters of Merom, he defeated the Canaanites under Jabin king of Hazor, and pursued his success to the gates of Zidon and into the valley of Lebanon under Hermon. In six years, six tribes with thirty-one petty chiefs were conquered; amongst others the Anakim—the old terror of Israel—are especially recorded as destroyed everywhere except in Philistia. Joshua, now stricken in years, proceeded in conjunction with Eleazar and the heads of the tribes to complete the division of the conquered land; and when

all was allotted, Timnath-serah in Mount Ephraim was assigned by the people as Joshua's peculiar inheritance. After an interval of rest, Joshua convoked an assembly from all Israel. He delivered two solemn addresses, reminding them of the marvellous fulfilment of God's promises to their fathers, and warning them of the conditions on which their prosperity depended; and lastly, he caused them to renew their covenant with God at Shechem, a place already famous in connection with Jacob (Gen. xxxv. 4), and Joseph (Josh. xxiv. 32). He died at the age of 110 years, and was buried in his own city, Timnath-serah.

Joshua, Book of. This book has been regarded by many critics as a part of the Pentateuch, forming with the latter one complete work; but there do not appear to be sufficient grounds for this opinion. The fact that the first sentence of Joshua begins with a conjunction does not show any closer connection between it and the Pentateuch than exists between Judges and it. The references in i. 8, viii. 31, xxiii. 6, xxiv. 26, to the "book of the law" rather show that that book was distinct from Joshua. Other references to events recorded in the Pentateuch tend in the same direction. No quotation (in the strict modern sense of the word) from the Pentateuch can be found in Joshua.—The book may be regarded as consisting of three parts: (I.) The conquest of Canaan; (II.) The partition of Canaan; (III.) Joshua's farewell. Nothing is really known as to the authorship of the book. Joshua himself is generally named as the author by the Jewish writers and the Christian Fathers; but no contemporary assertion or sufficient historical proof of the fact exists, and it can not be maintained without qualification.

Ju'bal, a son of Lamech by Adah, and the inventor of the "harp and organ" (Gen. iv. 21), probably general terms for stringed and wind instruments.

Jubilee, The Year of, the fiftieth year after the succession of seven Sabbatical years, in which all the land which had been alienated returned to the families of those to whom it had been allotted in the original distribution, and all bondmen of Hebrew blood were liberated. The relation in which it stood to the Sabbatical year and the general directions for its observance are given Lev. xxv. 8-16 and 23-55. Its bearing on lands dedicated to Jehovah is stated Lev. xxvii. 16-25. There is no mention of the Jubilee in the book of Deuteronomy, and the only other reference to it in the Pentateuch is in Num. xxxvi. 4. The year was inaugurated on the Day of Atonement with the blowing of trumpets throughout the land, and by a proclamation of universal liberty. Josephus states that all debts were remitted in the year of Jubilee but the Scripture speaks of the remission of debts only in connection with the Sabbatical year (Deut. xv. 1, 2), and the Jewish writers say expressly that the remission of debts was a point of distinction between the Sabbatical year and the Jubilee. The Jewish writers in general consider that the Jubilee was observed till the destruction of the first temple. The Jubilee is to be regarded as the outer circle of that great Sabbatical system which comprises within it the Sabbatical year, the Sabbatical month, and the Sabbath day. But the Jubilee is more immediately connected with the body politic; and it was only as a member of the state that each person concerned could participate in its provisions. It was not distinguished by any prescribed religious observance peculiar to itself, like the rites of the Sabbath day and of the Sabbatical month. As far as legislation could go, its provisions tended to restore that equality in outward circumstances which was instituted in the first settlement of the land by Joshua.

Judae'a, or Jude'a, a territorial division which succeeded to the overthrow of the ancient landmarks of the tribes of Israel and Judah in their respective captivities. The word first occurs Dan. v. 13 (A. V. "Jewry"), and the first mention of the "province of Judea" is in the book of Ezra (v. 8); it is alluded to in Neh. xi. 3 (A. V. "Judah"), and was the result of the division of the Persian empire mentioned by Herodotus (iii. 89-97), under Darius (comp. Esth. viii. 9; Dan. vi. 1). In the Apocryphal Books the word "province" is dropped, and throughout the books of Esdras, Tobit, Judith, and Maccabees, the expressions are the "land of Judaea," "Judaea" (A. V. frequently "Jewry"), and throughout the N. T. In a wide and more improper sense, the term Judaea was sometimes extended to the whole country of the Canaanites, its ancient inhabitants; and even in the Gospels we seem to read of the coasts of Judaea "beyond Jordan" (Matt. xix. 1; Mark x. 1). Judaea was, in strict language, the name of the third district, west of the Jordan, and south of Samaria. It was made a portion of the Roman province of Syria upon the deposition of Archelaus, the ethnarch of Judea, in A. D. 6, and was governed by a procurator, who was subject to the governor of Syria.

Ju'dah (praised, celebrated), the fourth son of Jacob and the fourth of Leah, the last before the temporary cessation in the births of her children. His whole-brothers were Reuben,

Simeon, and Levi, elder than himself—Issachar and Zebulun, younger (see Gen. xxxv. 23). Of Judah's personal character more traits are preserved than of any other of the patriarchs, with the exception of Joseph. In the matter of the sale of Joseph, he and Reuben stand out in favorable contrast to the rest of the brothers. When a second visit to Egypt for corn had become inevitable, it was Judah who, as the mouthpiece of the rest, headed the remonstrance against the detention of Benjamin by Jacob, and finally undertook to be responsible for the safety of the lad (xliii. 3-10). And when, through Joseph's artifice, the brothers were brought back to the palace, he is again the leader and spokesman of the band. So too it is Judah who is sent before Jacob to smooth the way for him in the land of Goshen (xlvi. 28). This ascendency over his brethren is reflected in the last words addressed to him by his father. His sons were five. Of these, three were by his Canaanite wife Bath-shua. They are all insignificant, two died early; and the third, Shelah, does not come prominently forward, either in his person or his family. The other two, Pharez and Zerah, were illegitimate sons by the widow of Er, the eldest of the former family. As is not unfrequently the case, the illegitimate sons surpassed the legitimate, and from Pharez, the elder, were descended the royal and other illustrious families of Judah. The three sons went with their father into Egypt at the time of the final removal thither (Gen. xlvi. 12; Ex. i. 2). When we again meet with the families of Judah they occupy a position among the tribes similar to that which their progenitor had taken amongst the patriarchs. The numbers of the tribe at the census at Sinai were 74,600 (Num. i. 26, 27), considerably in advance of any of the others, the largest of which—Dan—numbered 62,700. On the borders of the Promised Land they were 76,500 (xxvi. 22), Dan being still the nearest. During the march through the desert, Judah's place was in the van of the host, on the east side of the Tabernacle, with his kinsmen Issachar and Zebulun (ii. 3-9, x. 14). The boundaries and contents of the territory allotted to Judah are narrated at great length, and with greater minuteness than the others, in Josh. xv. 20-63. The north boundary, for the most part coincident with the south boundary of Benjamin, began at the embouchure of the Jordan, entered the hills apparently at or about the present road from Jericho, ran westward to En-shemesh, probably the present Ain-Haud, below Bethany, thence over the Mount of Olives to Enrogel, in the valley beneath Jerusalem; went along the ravine of Hinnom, under the precipices of the city, climbed the hill in a N.W. direction to the water of the Nephtoah (probably Lifta), and thence by Kirjath-Jearim (probably Kuriet-el-Enab), Bethshemesh (Ain Shems), Timnath, and Ekron to Jabneel on the sea-coast. On the east the Dead Sea, and on the west the Mediterranean, formed the boundaries. The southern line is hard to determine, since it is denoted by places many of which have not been identified. It left the Dead Sea at its extreme south end, and joined the Mediterranean at the Wady el-Arish. This territory is in average length about 45 miles, and in average breadth about 50.

Ju'dah, Kingdom of. When the disruption of Solomon's kingdom took place at Shechem, only the tribe of Judah followed the house of David. But almost immediately afterwards, when Rehoboam conceived the design of establishing his authority over Israel by force of arms, the tribe of Benjamin also is recorded as obeying his summons, and contributing its warriors to make up his army. Two Benjamite towns, Bethel and Jericho, were included in the northern kingdom. A part, if not all, of the territory of Simeon (1 Sam. xxvii. 6; 1 K. xix. 3; comp. Josh. xix. 1) and of Dan (2 Chr. xi. 10; comp. Josh. xix. 41, 42) was recognized as belonging to Judah; and in the reigns of Abijah and Asa the southern kingdom was enlarged by some additions taken out of the territory of Ephraim (2 Chr. xiii. 19, xv. 8, xvii. 2). The kingdom of Judah possessed many advantages which secured for it a longer continuance than that of Israel. A frontier less exposed to powerful enemies, a soil less fertile, a population hardier and more united, a fixed and venerated centre of administration and religion, an hereditary aristocracy in the sacerdotal caste, an army always subordinate, a succession of kings which no revolution interrupted:—to these and other secondary causes is to be attributed the fact that Judah survived her more populous and more powerful sister kingdom by 135 years, and lasted from B. C. 975 to B. C. 536.

Ju'das, the Greek form of the Hebrew name Judah, occurring in the LXX. and N. T. 1. The Patriarch Judah (Matt. i. 2, 3). 2. A man residing at Damascus, in "the street which is called Straight," in whose house Saul of Tarsus lodged after his miraculous conversion (Acts ix. 11).

Ju'das, surnamed **Bar'sabas,** a leading member of the Apostolic church at Jerusalem (Acts xv. 22), endued with the gift of prophecy (ver. 32), chosen with Silas to accompany Paul and Barnabas as delegates to the church at

Antioch, to make known the decree concerning the terms of admission of the Gentile converts (ver. 27). After employing their prophetical gifts for the confirmation of the Syrian Christians in the faith, Judas went back to Jerusalem.

Ju'das Iscar'iot (Judas of Kerioth). He is sometimes called "the son of Simon" (John vi. 71, xiii. 2, 26), but more commonly called (the three Synoptic Gospels give no other name) Iscariotes (Matt. x. 4; Mark iii. 19; Luke vi. 16, &c.). In the three lists of the Twelve there is added in each case the fact that he was the betrayer.. The name Iscariot has received many interpretations more or less conjectural. The most probable are—(1) From Kerioth (Josh. xv. 25), in the tribe of Judah. On this hypothesis his position among the Twelve, the rest of whom belonged to Galilee (Acts ii. 7), would be exceptional; and this has led to (2) From Kartha in Galilee (Kartan, A. V. Josh. xxi. 22). (3) From scortea, a leathern apron, the name being applied to him as the bearer of the bag, and = Judas with the apron.—Of the life of Judas, before the appearance of his name in the lists of the Apostles, we know absolutely nothing. What that appearance implies, however, is, that he had previously declared himself a disciple. He was drawn, as the others were, by the preaching of the Baptist, or his own Messianic hopes, or the "gracious words" of the new Teacher, to leave his former life, and to obey the call of the Prophet of Nazareth. The choice was not made, we must remember, without a prevision of its issue (John. vi. 64). The germs of the evil, in all likelihood, unfolded themselves gradually. The rules to which the Twelve were subject in their first journey (Matt. x. 9, 10) sheltered him from the temptation that would have been most dangerous to him. The new form of life, of which we find the first traces in Luke viii. 3, brought that temptation with it. As soon as the Twelve were recognized as a body, travelling hither and thither with their Master, receiving money and other offerings, and redistributing what they received to the poor, it became necessary that some one should act as the steward and almoner of the small society, and this fell to Judas (John xii. 6, xiii. 29). The Galilean or Judaean peasant found himself intrusted with larger sums of money than before, and with this there came covetousness, unfaithfulness, embezzlement. It was impossible after this that he could feel at ease with One who asserted so clearly and sharply the laws of faithfulness, duty, unselfishness. The narrative of Matt. xxvi., Mark xiv., places this history in close connection with the fact of the betrayal. It leaves the motives of the betrayer to conjecture. The mere love of money may have been strong enough to make him clutch at the bribe offered him. Mingled with this there may have been some feeling of vindictiveness, a vague, confused desire to show that he had power to stop the career of the Teacher who had reproved him. There may have been the thought that, after all, the betrayal could do no harm, that his Master would prove his innocence, or by some supernatural manifestation effect his escape. Another motive has been suggested of an entirely different kind, altering altogether the character of the act. Not the love of money, nor revenge, nor fear, nor disappointment, but policy, a subtle plan to force on the hour of the triumph of the Messianic kingdom, the belief that for this service he would receive as high a place as Peter, or James, or John; this it was that made him the traitor. Ingenious as this hypothesis is, it fails for that very reason. Of the other motives that have been assigned we need not care to fix on any one, as that which singly led him on. During the days that intervened between the supper at Bethany and the Paschal or quasi-Paschal gathering, he appeared to have concealed his treachery. At the last Supper he is present, looking forward to the consummation of his guilt as drawing nearer every hour. Then come the sorrowful words which showed him that his design was known. "One of you shall betray me." After this there comes on him that paroxysm and insanity of guilt as of one whose human soul was possessed by the Spirit of Evil—"Satan entered into him" (John xiii. 27). He knows that garden in which his Master and his companions had so often rested after the weary work of the day. He comes, accompanied by a band of officers and servants (John xviii. 3), with the kiss which was probably the usual salutation of the disciples. The words of Jesus, calm and gentle as they were, showed that this was what embittered the treachery, and made the suffering it inflicted more acute (Luke xxii. 48). What followed in the confusion of that night the Gospels do not record. The fever of the crime passed away. There came back on him the recollection of the sinless righteousness of the Master he had wronged (Matt. xxvii. 3). He repented, and his guilt and all that had tempted him to it became hateful. He carried back the thirty pieces of silver to the chief priests, and confessed his sin, hoping perhaps that good might yet be done by this assertion of Christ's innocence. Their only answer was to throw the responsibility upon him; and casting down the



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money on the pavement of the Temple, he went and hanged himself. His death was made more horrible to all the inhabitants of Jerusalem by the circumstance recorded by St. Luke in the Acts; but most awful of all is the sentence which was more than once pronounced upon him by the Lord, and with which Peter dismisses his name from the Apostles' list, "from which Judas by transgression fell, that he might go to his own place." With a scrupulousness which is the most striking example of religious formalism glossing over moral deformity, the chief priests decided that the thirty silver pieces, as the price of blood, must not be put back into the treasury; so they purchased with them the potter's field, without the city, as a burial-place for strangers. It seems to be implied in the narrative that the field thus purchased was also the place where Judas committed suicide, and the double memorial of the scene and the price of blood was preserved by its name, Aceldama, the field of blood (Matt. xxvii. 3-10; Acts i. 18, 19). It is hardly necessary to point out that "purchased" in the latter passage is an instance of a common figure of speech, implying indirect agency. [Aceldama.]

Ju'das Maccabae'us. [Maccabees.]

Jude, or Ju'das, Lebbeus, and **Thadde'us** (A. V. "Judas the brother of James"), one of the Twelve Apostles; a member, together with his namesake "Iscariot," James the son of Alphaeus, and Simon Zelotes, of the last of the three sections of the Apostolic body. The name Judas only, without any distinguishing mark, occurs in the lists given by St. Luke vi. 16; Acts i. 13; and in John xiv. 22 (where we find "Judas not Iscariot" among the Apostles), but the Apostle has been generally identified with "Lebbeus whose surname was Thaddeus" (Matt. x. 3; Mark iii. 18). The name of Jude occurs only once in the Gospel narrative (John xiv. 22). Nothing is certainly known of the later history of the Apostle. Tradition connects him with the foundation of the church at Edessa.

Jude, Epistle of. Its author was probably Jude, one of the brethren of Jesus. Although the canonicity of this Epistle was questioned in the earliest ages of the Church, there never was any doubt of its genuineness. The question was never whether it was the work of an impostor, but whether its author was of sufficient weight to warrant its admission into the Canon. This question was gradually decided in its favor. There are no data from which to determine its date or place of writing. Lardner places the time between A. D. 64 and 66, Davidson before A. D. 70, Credner A. D. 80, Calmet, Estius, Witsius, and Neander, after the death of all the Apostles but John, and perhaps after the fall of Jerusalem. The object of the Epistle is plainly enough announced, ver. 3: the reason for this exhortation is given ver. 4. The larger portion of this Epistle (ver. 3-16) is almost identical in language and subject with a part of the Second Epistle of Peter (2 Pet. ii. 1-19).

Judges. The Judges were temporary and special deliverers, sent by God to deliver the Israelites from their oppressors, not supreme magistrates, succeeding to the authority of Moses and Joshua. Their power only extended over portions of the country, and some of them were contemporaneous. Their name in Hebrew is Shophetim, which is the same as that for ordinary judges; nor is it applied to them in a different sense. For, though their first work was that of deliverers and leaders in war, they then administered justice to the people, and their authority supplied the want of a regular government. But the only recognized central authority was still the oracle at Shiloh, which sunk into a system of priestly weakness and disorder under Eli and his sons. Even while the administration of Samuel gave something like a settled government to the South, there was scope for the irregular exploits of Samson on the borders of the Philistines; and Samuel at last established his authority as Judge and prophet, but still as the servant of Jehovah, only to see it so abused by his sons as to exhaust the patience of the people, who at length demanded a King, after the pattern of the surrounding nations.

Judges, Book of, of which the book of Ruth formed originally a part, contains the history from Joshua to Samson. As the history of the Judges occupies by far the greater part of the narrative, and is at the same time the history of the people, the title of the whole book is derived from that portion. The time commonly assigned to the period contained in this book is 299 years. The dates which are given amount to 410 years when reckoned consecutively; and Acts xiii. 20 would show that this was the computation commonly adopted, as the 450 years seem to result from adding 40 years for Eli to the 410 of this book. But a difficulty is created by xi. 26, and in a still greater degree by 1 K. vi. 1, where the whole period from the Exodus to the building of the Temple is stated as 480 years. On the whole, it seems safer to give up the attempt to ascertain the chronology exactly. The successive narratives give us the history of only parts of the country, and some of the occurrences may have been contemporary (x. 7).

Judgment-hall. The word Praetorium is so translated five times in the A. V. of the N. T.; and in those five passages it denotes two different places. 1. In John xviii. 28, 33, xxix. 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's praetorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of King Herod, others the tower of Antonia; but it was probably the latter, which was then and long afterwards the citadel of Jerusalem. 2. In Acts xxiii. 35, Herod's judgment-hall or praetorium in Caesarea was doubtless a part of that magnificent range of buildings, the erection of which by King Herod is described in Josephus. The word "palace," or "Caesar's court," in the A. V. of Phil. i. 13, is a translation of the same word praetorium. It may here have denoted the quarter of that detachment of the Praetorian Guards which was in immediate attendance upon the emperor, and had barracks in Mount Palatine.

Ju'dith. 1. The daughter of Beeri the Hittite, and wife of Esau (Gen. xxvi. 34). 2. The heroine of the apocryphal book which bears her name, who appears as an ideal type of piety (Jud. viii. 6), beauty (xi. 21), courage, and chastity (xvi. 22, ff.).

Ju'dith, The Book of, one of the books of the Apocrypha, like that of Tobit, belongs to the earliest specimens of historical fiction. The narrative of the reign of "Nebuchadnezzar king of Nineveh" (i. 1), of the campaign of Holofernes, and the deliverance of Bethulia, through the stratagem and courage of the Jewish heroine, contains too many and too serious difficulties, both historical and geographical, to allow of the supposition that it is either literally true, or even carefully moulded on truth. It belongs to the Maccabaean period, which it reflects not only in its general spirit, but even in its smaller traits. The text exists at present in two distinct recensions, the Greek and the Latin. The former evidently is the truer representative of the original, and it seems certain that the Latin was derived, in the main, from the Greek by a series of successive alterations.

Juniper (1 K. xix. 4, 5; Ps. cxx. 4; Job xxx. 4). The word which is rendered in A. V. juniper is beyond doubt a sort of broom, Genista monosperma, G. raetam of Forskal, answering to the Arabic Rethem. It is very abundant in the desert of Sinai, and affords shade and protection, both in heat and storm, to travellers. The Rothem is a leguminous plant, and bears a white flower. It is also found in Spain, Portugal, and Palestine.

Ju'piter (the Greek Zeus). Antiochus Epiphanes dedicated the Temple at Jerusalem to the service of Zeus Olympius (2 Macc. vi. 2), and at the same time the rival temple on Gerizim was devoted to Zeus Xenius (Jupiter hospitalis, Vulg.). The Olympian Zeus was the national god of the Hellenic race, as well as the supreme ruler of the heathen world, and as such formed the true opposite to Jehovah. The application of the second epithet, "the God of hospitality," is more obscure. Jupiter or Zeus is mentioned in one passage of the N. T., on the occasion of St. Paul's visit to Lystra (Acts xiv. 12, 13), where the expression "Jupiter, which was before their city," means that his temple was outside the city.

K.

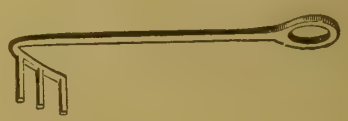
Ka'desh, Ka'desh-bar'nea (Kadesh means holy: it is the same word as the Arabic name for Jerusalem, El-Khuds). This place, the scene of Miriam's death, was the farthest point which the Israelites reached in their direct road to Canaan; it was also that whence the spies were sent, and where, on their return, the people broke out into murmuring, upon which their strictly penal term of wandering began (Num. xiii. 3, 26, xiv. 29-33, xx. 1; Deut. ii. 14).

Ked'ron, properly Kidron. [Kidron.]

Ke'rioth. 1. A name which occurs among the lists of the towns in the southern district of Judah (Josh. xv. 25). 2. A city of Moab, named by Jeremiah only (Jer. xlviii. 24).

Kettle, a vessel for culinary or sacrificial purposes (1 Sam. ii. 14). The Hebrew word is also rendered "basket" in Jer. xxiv. 2, "caldron" in 2 Chr. xxxv. 13, and "pot" in Job xli. 20.

Key. The key of a native Oriental lock is a piece of wood, from 7 inches to 2 feet in length, fitted with wires or short nails, which, being inserted laterally into the hollow bolt which serves as a lock, raises other pins within the



Egyptian Iron Key.

staple so as to allow the bolt to be drawn back. But it is not difficult to open a lock of this kind even without a key, viz. with the finger dipped in paste or other adhesive substance. The passage Cant. v. 4, 5, is thus probably explained.

Kid. [Goat.]

Kid, Kidron, or **Ked'ron), The Brook,** a torrent or valley—not a "brook," as in the A. V.—

close to Jerusalem. It lay between the city and the Mount of Olives, and was crossed by David in his flight (2 Sam. xv. 23, comp. 30), and by our Lord on His way to Gethsemane (John xviii. 1; comp. Mark xiv. 26; Luke xxii. 39). It is now commonly known as the "Valley of Jehoshaphat." The distinguishing peculiarity of the Kidron valley is the impurity which appears to have been ascribed to it. In the time of Josiah it was the common cemetery of the city (2 K. xxiii. 6, comp. Jer. xxvi. 23).

King. [Bull.]

King, the name of the Supreme Ruler of the Hebrews during a period of about 500 years previous to the destruction of Jerusalem, B. C. 586. The immediate occasion of the substitution of a regal form of government for that of Judges, seems to have been the siege of Jabesh-



View of Kedron.

Gilead by Nahash, king of the Ammonites (1 Sam. xi. 1, xii. 12), and the refusal to allow the inhabitants of that city to capitulate, except on humiliating and cruel conditions (1 Sam. xi. 2, 4-6). The conviction seems to have forced itself on the Israelites that they could not resist their formidable neighbor unless they placed themselves under the sway of a king, like surrounding nations. Concurrently with this conviction, disgust had been excited by the corrupt administration of justice under the sons of Samuel, and a radical change was desired by them in this respect also (1 Sam. viii. 3-5). Accordingly the original idea of a Hebrew king was twofold: first, that he should lead the people to battle in time of war; and, 2dly, that he should execute judgment and justice to them in war and in peace (1 Sam. viii. 20). In both respects the desired end was attained. To form a correct idea of a Hebrew king, we must abstract ourselves from the notions of modern Europe, and realize the position of Oriental sovereigns. Besides being commander-in-chief of the army, supreme judge, and absolute master, as it were, of the lives of his subjects, the king exercised the power of imposing taxes on them, and of exacting from them personal service and labor. And the degree to which the exaction of personal labor might be carried on a special occasion is illustrated by King Solomon's requirements for building the temple. In addition to these earthly powers, the king of Israel had a more awful claim to respect and obedience. He was the vicegerent of Jehovah (1 Sam. x. 1, xvi. 13), and as it were His son, if just and holy (2 Sam. vii. 14; Ps. lxxxix. 26, 27, ii. 6, 7). He had been set apart as a consecrated ruler. Under his head had been poured the holy anointing oil, which had hitherto been reserved exclusively for the priests of Jehovah. He had become, in fact, emphatically "the Lord's anointed." A ruler in whom so much authority, human and divine, was embodied, was naturally distinguished by outward honors and luxuries. He had a court of Oriental magnificence. When the power of the kingdom was at its height, he sat on a throne of ivory, covered with pure gold, at the feet of which were two figures of lions. The king was dressed in royal robes (1 K. xxii. 10; 2 Chr. xviii. 9); his insignia were, a crown or diadem of pure gold, or perhaps radiant with precious gems (2 Sam. i. 10, xii. 30; 2 K. xi. 12; Ps. xxi. 3), and a royal sceptre. Those who approached him did him obeisance, bowing down and touching the ground with their foreheads (1 Sam. xxiv. 8; 2 Sam. xix. 24); and this was done even by a king's wife, the mother of Solomon (1 K. i. 16). Their officers and subjects called themselves his servants or slaves, though they do not seem habitually to have given way to such extravagant salutations as in the Chaldaean and Persian courts (1 Sam. xvii. 32, 34, 36, xx. 8; 2 Sam. vi. 20; Dan. ii. 4). As in the East to this day, a kiss was a sign of respect and homage (1 Sam. x. 1, perhaps Ps. ii. 12). He lived in a splendid palace, with porches and columns (1 K. vii. 2-7). All his drinking vessels were of gold (1 K. x. 21). He had a large harem, which in the time of Solomon must have been the source of enormous expense. As is invariably the case in the great eastern monarchies at present, his harem was guarded by eunuchs, translated "officers" in the A. V. for the most part (1 Sam. viii. 15; 2 K. xxiv. 12, 15; 1 K. xxii. 9; 2 K. viii. 6, ix. 32, 33, xx. 18, xxiii. 11; Jer. xxxviii. 7). The law of succession to the

throne is somewhat obscure, but it seems most probable that the king during his lifetime named his successor. This was certainly the case with David (1 K. i. 30, ii. 22), and with Rehoboam (2 Chr. xi. 21, 22). At the same time, if no partiality for a favorite wife or son intervened, there would always be a natural bias of affection in favor of the eldest son.

Kings, First and Second Books of, originally only one book in the Hebrew Canon, form in the LXX. and the Vulgate the third and fourth Book of Kings (the Books of Samuel being the first and second). It must also be remembered that the division between the Books of Kings and Samuel is equally artificial, and that in point of fact the historical books commencing with Judges and ending with 2 Kings present the appearance of one work, giving a continuous history of Israel from the time of Joshua to the death of Jehoiachin. The Books of Kings contain the history from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem, with a supplemental notice of an event that occurred after an interval of twenty-six years, viz. the liberation of Jehoiachin from his prison at Babylon, and a still further extension to Jehoiachin's death, the time of which is not known, but which was probably not long after his liberation. The history therefore comprehends the whole time of the Israelitish monarchy, exclusive of the reigns of Saul and David. As regards the affairs of foreign nations, and the relation of Israel to them, the historical notices in these books, though in the earlier times scanty, are most valuable, and in striking accordance with the latest additions to our knowledge of contemporary profane history. The names of Omri, Jehu, Menahem, Hoshea, Hezekiah, &c., are believed to have been deciphered in the cuneiform inscriptions, which also contain pretty full accounts of the campaigns of Tiglath-Pileser, Sargon, Sennacherib, and Esarhaddon: Shalmaneser's name has not yet been discovered, though two inscriptions in the British Museum are thought to refer to his reign. Another most important aid to a right understanding of the history in these books, and to the filling up of its outline, is to be found in the prophets, and especially in Isaiah and Jeremiah.

As regards the authorship of the books, but little difficulty presents itself. The Jewish tradition, which ascribes them to Jeremiah, is borne out by the strongest internal evidence, in addition to that of the language. The last chapter, especially as compared with the last chapter of the Chronicles, bears distinct traces of having been written by one who did not go into captivity, but remained in Judaea after the destruction of the Temple. This suits Jeremiah. The events singled out for mention in the concise narrative are precisely those of which he had personal knowledge, and in which he took special interest. The writer in Kings has nothing more to tell us concerning the Jews of Chaldees in the land of Judah, which exactly agrees with the hypothesis that he is Jeremiah, who we know was carried down into Egypt with the fugitives. In fact, the date of the writing and the position of the writer seem as clearly marked by the termination of the narrative at xxv. 26, as in the case of the Acts of the Apostles.

Sources of information; it may truly be said that we have the narrative of contemporary writers throughout. There was a regular series of state-annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the Books of Kings, or at least to the end of the reign of Jehoiakim (2 K. xxiv. 5). These annals are constantly cited by name as "the Book of the Acts of Solomon" (1 K. xi. 41); and after Solomon, "the Book of the Chronicles of the Kings of Judah, or, Israel" (e. g. 1 K. xiv. 29, xv. 7, xvi. 5, 14, 20; 2 K. x. 34, xxiv. 5, &c.); and it is manifest that the author of Kings had them both before him, while he drew up his history, in which the reigns of the two kingdoms are harmonized, and these annals constantly appealed to. But, in addition to these national annals, there were also extant, at the time that the Books of Kings were compiled, separate works of the several prophets who had lived in Judah and Israel.

Their canonical authority having never been disputed, it is needless to bring forward the testimonies to their authenticity which may be found in Josephus, Eusebius, Jerome, Augustine, &c. They are reckoned among the Prophets, in the threefold division of the Holy Scriptures; a position in accordance with the supposition that they were compiled by Jeremiah and contain the narratives of the different prophets in succession. They are frequently cited by our Lord and by the Apostles.

Ki'shon, The River, a torrent or winter stream of central Palestine, the scene of two of the grandest achievements of Israelite history —the defeat of Sisera (Judg. iv.); and the destruction of the prophets of Baal by Elijah (1 K. xviii. 40). The Nahr Mukutta, the modern representative of the Kishon, is the drain by which the waters of the plain of Esdraelon, and of the mountains which enclose that plain, find their way to the Mediterranean. Like most of

the so-called "rivers" of Palestine, the perennial stream forms but a small part of the Kishon. During the greater part of the year its upper portion is dry, and the stream confined to a few miles next the sea. The part of the Kishon at which the prophets of Baal were slaughtered by Elijah was doubtless close below the spot on Carmel where the sacrifice had taken place.

Kiss. Kissing the lips by way of affectionate salutation was customary amongst near relatives of both sexes, both in Patriarchal and in later times (Gen. xxix. 11; Cant. viii. 1). Between individuals of the same sex, and in a limited degree between those of different sexes, the kiss on the cheek as a mark of respect or an act of salutation has at all times been customary in the East, and can hardly be said to be extinct even in Europe. In the Christian Church the kiss of charity was practised not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). It was embodied in the earlier Christian offices, and has been continued in some of those now in use. Among the Arabs the women and children kiss the beards of their husbands or fathers. The superior returns the salute by a kiss on the forehead. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand. The written decrees of a sovereign are kissed in token of respect; even the ground is sometimes kissed by Orientals in the fulness of their submission (Gen. xli. 40; 1 Sam. xxiv. 8; Ps. lxxii. 9; &c.). Kissing is spoken of in Scripture as a mark of respect or adoration to idols (1 K. xix. 18; Hos. xiii. 2).

Kite (Heb. ayyâh). The Hebrew word thus rendered occurs in three passages, Lev. xi. 14, Deut. xiv. 13, and Job xxviii. 7: in the two former it is translated "kite" in the A. V., in the latter "vulture." It is enumerated among the twenty names of birds mentioned in Deut. xiv. (belonging for the most part to the order Raptores), which were considered unclean by the Mosaic Law, and forbidden to be used as food by the Israelites. The allusion in Job alone affords a clew to its identification. The deep mines in the recesses of the mountains from which the labor of man extracts the treasures of the earth are there described as "a track which the bird of prey hath not known, nor hath the eye of the ayyâh looked upon it." The ayyâh may possible be the "kite," but there is no certainty on the subject.

Kneading-troughs. [Bread.]

Knife. 1. The knives of the Egyptians, and of other nations in early times, were probably only of hard stone, and the use of the flint or stone knife was sometimes retained for sacred purposes after the introduction of iron and steel. Herodotus (ii. 86) mentions knives both of iron and of stone in different stages of the same process of embalming. The same may perhaps be said to some extent of the Hebrews. 2. In their meals the Jews, like other Orientals, made little use of knives, but they were required both for slaughtering animals either for food or sacrifice, as well as cutting up the carcass (Lev. vii. 33, 34, viii. 15, 20, 25, ix. 13; Num. xviii. 18; 1 Sam. ix. 24, &c.). 3. Smaller knives were in use for paring fruit (Joseph.), and for sharpening pens (Jer. xxxvi. 23). 4. The razor was often used for Nazaritic purposes, for which a special chamber was reserved in the Temple (Num. vi. 5, 9, 19; Ez. v. 1; &c.). 5. The pruning-hooks of Is. xviii. 5 were probably curved knives. 6. The lancets of the priests of Baal were doubtless pointed knives (1. K. xviii. 28).

Ko'rah. 1. Third son of Esau by Aholibamah (Gen. xxxvi. 5, 14, 18; 1 Chr. i. 35). He was born in Canaan before Esau migrated to Mount Seir (xxxvi. 5-9), and was one of the "dukes" of Edom. 2. Another Edomitish duke of this name, sprung from Eliphaz, Esau's son by Adah (Gen. xxxvi. 16). 3. One of the "sons of Hebron," in 1 Chr. ii. 43. 4. Son of Izhar, the son Kohath, the son of Levi. He was leader of the famous rebellion against his cousins Moses and Aaron in the wilderness, for which he paid the penalty of perishing with his followers by an earthquake and flames of fire (Num. xvi., xxvi. 9-11).

L.

Lacedomo'nians, the inhabitants of Sparta or Lacedaemon, with whom the Jews claimed kindred (1 Macc. xii. 2, 5, 6, 20, 21; xiv. 20, 23; xv. 23; 2 Macc. v. 9).

Lakes. [Palestine.]

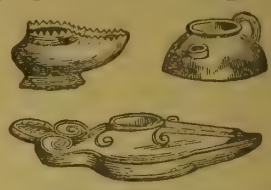
Lambs formed an important part of almost every sacrifice (Ex. xxix. 38-41; Num. xxviii. 9, 11, xxix. 2, 13-40, &c.). On the Paschal Lamb, see Passover.

La'mech, properly Lemech. 1. The fifth lineal descendant from Cain (Gen. iv. 18-24). He is the only one except Enoch, of the posterity of Cain, whose history is related with some detail. His two wives, Adah and Zillah, and his daughter Naamah, are, with Eve, the only antediluvian women whose names are mentioned by Moses. His three sons, Jabal,

Jubal, and Tubal-Cain, are celebrated in Scripture as authors of useful inventions. 2. The father of Noah (Gen. v. 29).

Lamentations of Jeremiah. The Hebrew title of this book, Ecah, is taken, like those of the five Books of Moses, from the Hebrew word with which it opens. The poems included in this collection appear in the Hebrew canon with no name attached to them, and there is no direct external evidence that they were written by the prophet Jeremiah earlier than the date given in the prefatory verse which appears in the Septuagint. The poems belong unmistakably to the last days of the kingdom, or the commencement of the exile. They are written by one who speaks, with the vividness and intensity of an eye-witness, of the misery which he bewails. The book consists of five chapters, each of which, however, is a separate poem, complete in itself, and having a distinct subject, but brought at the same time under a plan which includes them all. A complicated alphabetic structure pervades nearly the whole book. (1.) Ch. i., ii., and iv. contain 22 verses each, arranged in alphabetic order, each verse falling into three nearly balanced clauses; ii. 19 forms an exception, as having a fourth clause. (2.) Ch. iii. contains three short verses under each letter of the alphabet, the initial letter being three times repeated. (3.) Ch. v. contains the same number of verses as ch. i., ii., iv., but without the alphabetic order. Jeremiah was not merely a patriot-poet, weeping over the ruin of his country. He was a prophet who had seen all this coming, and had foretold it as inevitable. He had urged submission to the Chaldaeans as the only mode of diminishing the terrors of that "day of the Lord." All feeling of exultation in which, as mere prophet of evil, he might have indulged at the fulfilment of his forebodings, was swallowed up in deep, overwhelming sorrow. There are perhaps few portions of the O. T. which appear to have done the work they were meant to do more effectually than this. The book has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering. We may well believe that it soothed the weary years of the Babylonian exile. On the ninth day of the month of Ab (July-August), the Lamentations of Jeremiah were read, year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered. It enters largely into the order of the Latin Church for the services of Passion-week. The LXX. group the writings connected with the name of Jeremiah together, but the Book of Baruch comes between the prophecy and the Lamentation. On the hypothesis of some writers that Jer. lii. was originally the introduction to the poem, it would follow that the arrangement of the Vulg. and the A. V. corresponds more closely than any other to that which we must look on as the original one.

Lamp. 1. That part of the golden candlestick belonging to the Tabernacle which bore

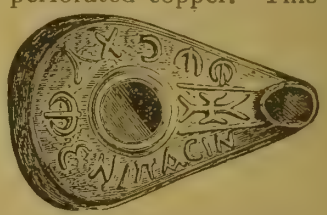


Assyrian Terra Cotta and Glass Lamps.



Chaldean Lamps.

the light; also of each of the ten candlesticks placed by Solomon in the Temple before the Holy of Holies (Ex. xxv. 37; 1 K. vii. 49; 2 Chr. iv. 20, xiii. 11; Zech. iv. 2). The lamps were lighted every evening, and cleansed every morning (Ex. xxx. 7, 8). 2. A torch or flambeau, such as was carried by the soldiers of Gideon (Judg. vii. 16, 20; comp. xv. 4). The use of lamps fed with oil in marriage processions is alluded to in the parable of the ten virgins (Matt. xxv. 1). Modern Egyptian lamps consist of small glass vessels with a tube at the bottom containing a cotton-wick twisted round a piece of straw. For night-travelling, a lantern composed of waxed cloth strained over a sort of cylinder of wire-rings, and a top and bottom of perforated copper. This would, in



Lamp with Christian Inscription.

form at least, answer to the lamps within pitchers of Gideon.

Lancet. This word is found in 1 K. xviii. 28 only. The Hebrew term is Romach, which is elsewhere rendered, and appears to mean, a javelin, or light spear. In the original edition of the A. V. (1611) the words is "lancers."

Language. [Tongues, Confusion of.]

Laodice'a, a town in the Roman province of Asia, situated in the valley of the Maeander, on a small river called the Lycus, with Colossae and Hierapolis a few miles distant to the west. From the third chapter and seventeenth verse of Revelation we should gather it was a place



Laodicea.

of great wealth. Christianity was introduced into Laodicea, not, however, as it would seem, through the direct agency of St. Paul. But the preaching of the Gospel at Ephesus (Acts xviii. 19-xix. 41) must inevitably have resulted in the formation of churches in the neighboring cities, especially where Jews were settled; and there were Jews in Laodicea. One Biblical subject of interest is connected with Laodicea. From Col. iv. 16 it appears that St. Paul wrote a letter to this place when he wrote the letter to Colossae.



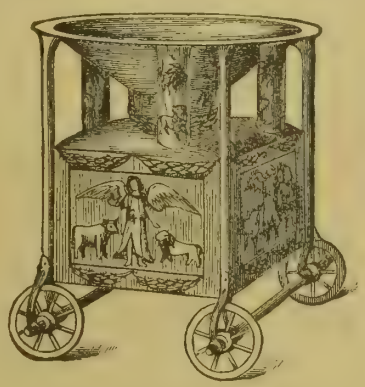
Lapwing or Hoopoe.

Lapwing (Heb. duciphath) occurs only in Lev. xi. 19, and in the parallel passage of Deut. xiv. 18, amongst the list of those birds which were forbidden by the law of Moses to be eaten by the Israelites. Commentators generally agree that the Hoopoe is the bird intended. The Hoopoe is not now eaten except occasionally in those countries where it is abundantly found—Egypt, France, Spain, &c., &c. The hoopoe is an occasional visitor to England, arriving for the most part in the autumn. Its crest is very elegant; the long feathers forming it are each of them tipped with black.

Latchet, the thong or fastening by which the sandal was attached to the foot. It occurs in the proverbial expression in Gen. xiv. 23, and is there used to denote something trivial or worthless. Another semi-proverbial expression in Luke iii. 16 points to the fact that the office of bearing and unfastening the shoes of great personages fell to the meanest slaves.

Latin, the language spoken by the Romans, is mentioned only in John xix. 20, and Luke xxiii. 38.

Lattice. The rendering in A. V. of three Hebrew words. 1. Eshnâb, which occurs but



A Brazen Laver on Wheels.

twice, Judg. v. 28, and Prov. vii. 6, and in the latter passage is translated "casement" in the A. V. In both instances it stands in parallelism with "window." 2. Kharaccim (Cant. ii. 9) is apparently synonymous with the preceding, though a word of later date. 3. Sebâcâh, is simply "a network" placed before a window or balcony. Perhaps the network through which Ahaziah fell and received his mortal injury was on the parapet of his palace (2 K. i. 2).

Laver. 1. In the Tabernacle, a vessel of brass containing water for the priests to wash their hands and feet before offering sacrifice. It stood in the court between the altar and the door of the Tabernacle (Ex. xxx. 19, 21.) It rested on a basis, i. e. a foot, though by some explained to be a cover of copper or brass, which, as well as the laver itself, was made from the mirrors of the women who assembled at the door of the Tabernacle-court (Ex.

xxxviii. 8). The form of the laver is not specified, but may be assumed to have been circular. Like the other vessels belonging to the Tabernacle, it was, together with its "foot," consecrated with oil (Lev. viii. 10, 11). 2. In Solomon's Temple, besides the great molten sea, there were ten lavers of brass, raised on bases (1 K. vii. 27, 39), five on the N. and S. sides respectively of the court of the priests. Each laver contained 40 of the measures called "bath." They were used for washing the animals to be offered in burnt-offerings (2 Chr. iv. 6.) The dimensions of the bases with the lavers, as given in the Hebrew text, are 4 cubits in length and breadth, and 3 in height. There were to each 4 wheels of 1½ cubit in diameter, with spokes, &c., all cast in one piece.

Law of Moses. It will be the object of this article to give a brief analysis of its substance, to point out its main principles, and to explain the position which it occupies in the progress of Divine Revelation. In order to do this the more clearly, it seems best to speak of the Law, 1st, in relation to the past; 2dly, in its own intrinsic character; and 3dly, in its relation to the future. (a.) In reference to the past, it is all-important, for the proper understanding of the Law, to remember its entire dependence on the Abrahamic Covenant, and its adaptation thereto (see Gal. iii. 17-24). That covenant had a twofold character. It contained the "spiritual promise" of the Messiah, which was given to the Jews as representatives of the whole human race. But it contained also the temporal promises subsidiary to the former. These promises were special, given distinctly to the Jews as a nation. It follows that there should be in the Law a corresponding duality of nature. (b.) The nature of this relation of the Law to the promise is clearly pointed out. The belief in God as the Redeemer of man, and the hope of His manifestation as such in the person of the Messiah, involved the belief that the Spiritual Power must be superior to all carnal obstructions, and that there was in man a spiritual element which could rule his life by communion with a Spirit from above. But it involved also the idea of an antagonistic Power of Evil, from which man was to be redeemed, existing in each individual, and existing also in the world at large. (c.) Nor is it less essential to remark the period of the history at which it was given. It marked and determined the transition of Israel from the condition of a tribe to that of a nation, and its definite assumption of a distinct position and office in the history of the world. (d.) Yet, though new in its general conception, it was probably not wholly new in its materials. There must necessarily have been, before the law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. So far therefore as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system. (e.) In close connection with, and almost in consequence of, this reference to antiquity, we find an accommodation of the Law to the temper and circumstances of the Israelites, to which our Lord refers in the case of divorce (Matt. xix. 7, 8) as necessarily interfering with its absolute perfection. In many cases it rather should be said to guide and modify existing usages than actually to sanction them; and the ignorance of their existence may lead to a conception of its ordinances not only erroneous, but actually the reverse of the truth. Nor is it less noticeable that the degree of prominence, given to each part of the Mosaic system, has a similar reference to the period at which the nation had arrived. The ceremonial portion is marked out distinctly and with elaboration; the moral and criminal law is clearly and sternly decisive; even the civil law, so far as it relates to individuals, is systematic; because all these were called for by the past growth of the nation, and needed in order to settle and develop its resources. But the political and constitutional law is comparatively imperfect; but the law is directed rather to sanction the various powers of the state than to define and balance their operations. (f.) In close connection with this subject we observe also the gradual process by which the Law was revealed to the Israelites. In Ex. xx.-xxiii., in direct connection with the revelation from Mount Sinai, that which may be called the rough outline of the Mosaic Law is given by God, solemnly recorded by Moses, and accepted by the people. In Ex. xxv.-xxxi. there is a similar outline of the Mosaic ceremonial. On the basis of these it may be conceived that the fabric of the Mosaic system gradually grew up under the requirements of the time. The first revelation of the Law in anything like a perfect form is found in the book of Deuteronomy. Yet even then the revelation was not final; it was the duty of the prophets to amend and explain it in special points (Ez. xviii.), and to bring out more clearly its great principles.

The leading principle of the whole of the Mosaic Law is its theocratic character, its reference (that is) of all action and thoughts of men directly and immediately to the will of



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God. It follows from this, that it is to be regarded not merely as a law, that is, a rule of conduct, based on known truth and acknowledged authority, but also as a Revelation of God's nature and His dispensations. But this theocratic character of the law depends necessarily on the belief in God, as not only the Creator and Sustainer of the world, but as, by special covenant, the head of the Jewish nation. This immediate reference to God as their King is clearly seen as the groundwork of their whole polity. From this theocratic nature of the law follow important deductions with regard to (a) the view which it takes of political society; (b) the extent of the scope of the law; (c) the penalties by which it is enforced; and (d) the character which it seeks to impress on the people. (a) The Mosaic Law seeks the basis of its polity, first, in the absolute sovereignty of God, next in the relationship of each individual to God, and through God in his countrymen. It is clear that such a doctrine, while it contradicts none of the common theories, yet lies beneath them all. (b.) The law, as proceeding directly from God, and referring directly to Him, is necessarily absolute in its supremacy and unlimited in its scope. It is supreme over the governors, as being only the delegates of the Lord, and therefore it is incompatible with any despotic authority in them. On the other hand, it is supreme over the governed, recognizing no inherent rights in the individual, as prevailing against or limiting the law. It regulated the whole life of an Israelite. His actions were rewarded and punished with great minuteness and strictness; and that according to the standard, not of their consequences, but of their intrinsic morality. His religious worship was defined and enforced in an elaborate and unceasing ceremonial. (c.) The penalties and rewards by which the law is enforced are such as depend on the direct theocracy. With regard to individual actions, it may be noticed that, as generally some penalties are inflicted by the subordinate, and some only by the supreme authority, so among the Israelites some penalties came from the land of man, some directly from the providence of God. But perhaps the most important consequence of the theocratic nature of the law was the peculiar character of goodness which it sought to impress on the people. The Mosaic Law, beginning with piety, as its first object, enforces most emphatically the purity essential to those who, by their union with God, have recovered the hope of intrinsic goodness, while it views righteousness and love rather as deductions from these than as independent objects. The appeal is not to any dignity of human nature, but to the obligations of communion with a Holy God. The subordination, therefore, of this idea also to the religious idea is enforced; and so long as the due supremacy of the latter was preserved, all other duties would find their places in proper harmony. [Sacrifice.] (c.) The question has been frequently discussed how far the Mosaic Law has any obligation or existence under the dispensation of the Gospel. As a means of justification or salvation, it ought never to have been regarded, even before Christ; it needs no proof to show that still less can this be so since He has come. But yet the question remains whether it is binding on Christians, even when they do not depend on it for salvation. It seems clear enough, that its formal coercive authority as a whole ended with the close of the Jewish dispensation. It referred throughout to the Jewish covenant, and in many points to the constitution, the customs, and even the local circumstances of the people. That covenant was preparatory to the Christian, in which it is now absorbed; those customs and observances have passed away. It follows, by the very nature of the case, that the formal obligation to the Law must have ceased with the basis on which it is grounded. But what then becomes of the declaration of our Lord, that He came "not to destroy the Law, but to perfect it," and that "not one jot or one tittle of it shall pass away"? what of the fact, consequent upon it, that the Law has been reverenced in all Christian churches, and had an important influence on much Christian legislation? The explanation of the apparent contradiction lies in the difference between positive and moral obligation. To apply this principle practically there is need of much study and discretion, in order to distinguish what is local and temporary from what is universal, and what is mere external form from what is the essence of an ordinance.

Lawyer. The title "lawyer" is generally supposed to be equivalent to the title "scribe," both on account of its etymological meaning, and also because the man, who is also called a "lawyer" in Matt. xxii. 35 and Luke x. 25, is called "one of the scribes" in Mark, xii. 28.

Laying on of Hands. [Baptism.]

Laz'arus, another form of the Hebrew name Eleazar. 1. Lazarus of Bethany, the brother of Martha and Mary (John xi. 1.) All that we know of him is derived from the Gospel of St. John, and that records little more than the facts of his death and resurrection. The language of John xi. 1, implies that the sisters were the better known. Lazarus is "of Beth-

any, of the village of Mary and her sister Martha." From this, and from the order of the three names in John xi. 5, we may reasonably infer that Lazarus was the youngest of the family. All the circumstances of John xi. and xii. point to wealth and social position above the average. 2. The name of a poor man in the well-known parable of Luke xvi. 19-31. The name of Lazarus has been perpetuated in an institution of the Christian Church. The leper of the Middle Ages appears as a Lazzaro. Among the orders, half military and half monastic, of the 12th century, was one which bore the title of the Knights of St. Lazarus (A. D. 1119), whose special work it was to minister to the lepers, first of Syria, and afterwards of Europe. The use of lazaretto and lazar-house for the leper-hospitals then founded in all parts of Western Christendom, no less than that of lazzarone for the mendicants of Italian towns, are indications of the effect of the parable upon the mind of Europe in the Middle Ages, and thence upon its later speech.

Lead, one of the most common of metals, found generally in veins of rocks, though seldom in a metallic state, and most commonly in combination with sulphur. It was early known to the ancients, and the allusions to it in Scripture indicate that the Hebrews were well acquainted with its uses. The rocks in the neighborhood of Sinai yielded it in large quantities, and it was found in Egypt. That it was common in Palestine is shown by the expression in Ecclus. xlvii. 18 (comp. 1 K. x. 27). In modern metallurgy lead is used with tin in the composition of solder for fastening metals together. That the ancient Hebrews were acquainted with the use of solder is evident from Isaiah xli. 7. No hint is given as to the composition of the solder, but in all probability lead was one of the materials employed, its usages for such a purpose being of great antiquity. In Job xix. 24 the allusion is supposed to be to the practice of carving inscriptions upon stone and pouring molten lead into the cavities of the letters, to render them legible, and at the same time preserve them from the action of the air.

Leaf, Leaves. The word occurs in the A. V. either in the singular or plural number in three different senses. 1. Leaf of a tree. The olive-leaf is mentioned in Gen. viii. 11. Fig-leaves formed the first covering of our parents in Eden. The righteous are often compared to green leaves (Jer. xvii. 8). The ungodly, on the other hand, are "as an oak whose leaf fadeth." 2. Leaves of doors. The Hebrew word, which occurs very many times in the Bible, and which in 1 K. vi. 32 (margin) and 34 is translated "leaves" in the A. V., signifies beams, ribs, sides, &c. 3. Leaves of a book or roll occurs in this sense only in Jer. xxxvi. 23. The Hebrew word (literally doors) would perhaps be more correctly translated columns.

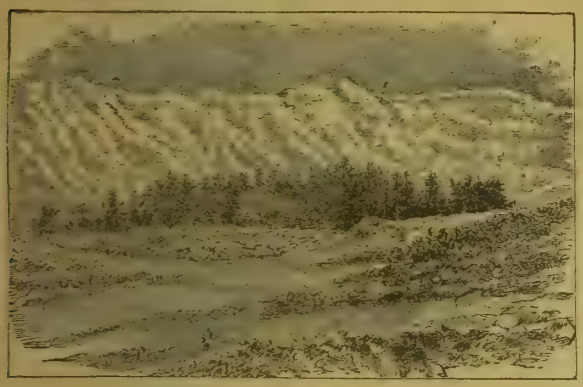
Le'ah, the daughter of Laban (Gen. xxix. 16). The dulness or weakness of her eyes was so notable, that it is mentioned as a contrast to the beautiful form and appearance of her younger sister Rachel. Her father took advantage of the opportunity which the local marriage-rite afforded to pass her off in her sister's stead on the unconscious bridegroom, and excused himself to Jacob by alleging that the custom of the country forbade the younger sister to be given first in marriage. Jacob's preference of Rachel grew into hatred of Leah, after he had married both sisters. Leah, however, bore to him in quick succession Reuben, Simeon, Levi, Judah, then Issachar, Zebulun, and Dinah, before Rachel had a child. She died some time after Jacob reached the south country in which his father Isaac lived. She was buried in the family grave in Machpelah (ch. xlix. 31).

Leather. The notices of leather in the Bible are singularly few; indeed the word occurs but twice in the A. V., and in each instance in reference to the same object, a girdle (2 K. i. 8; Matt. iii. 4). There are, however, other instances in which the word "leather" might with propriety be substituted for "skin" (Lev. xi. 32, xiii. 48, Num. xxxi. 20).

Leaven. Various substances were known to have fermenting qualities; but the ordinary leaven consisted of a lump of old dough in a high state of fermentation, which was inserted into the mass of dough prepared for baking. The use of leaven was strictly forbidden in all offerings made to the Lord by fire. It is in reference to these prohibitions that Amos (iv. 5) ironically bids the Jews of his day to "offer a sacrifice of thanksgiving with leaven." In other instances, where the offering was to be consumed by the priests, and not on the altar, leaven might be used. Various ideas were associated with the prohibition of leaven in the instances above quoted. But the most prominent idea, and the one which applies equally to all the cases of prohibition, is connected with the corruption which leaven itself had undergone, and which it communicated to bread in the process of fermentation. It is to this property of leaven that our Saviour points when he speaks of the "leaven (i. e. the corrupt doctrine) of the Pharisees and of the Sadducees" (Matt. xvi. 6); and St. Paul, when he speaks of the "old leaven" (1 Cor. v. 7).

Leb'anah in Ezr. ii. 45.

Leb'anon, a mountain range in the north of Palestine. The name Lebanon signifies "white," and was applied either on account of the snow, which, during a great part of the year, covers its whole summit, or on account of the white color of its limestone cliffs and peaks. It is the "white mountain"—the Mont Blanc of Palestine. Lebanon is represented in



The Mountain Range of Lebanon.

Scripture as lying upon the northern border of the land of Israel (Deut. i. 7, xi. 24; Josh. i. 4). Two distinct ranges bear this name. They run in parallel lines from S. W. to N. E. for about 90 geog. miles, enclosing between them a long fertile valley from 5 to 8 miles wide, anciently called Coele-Syria. The western range is the "Libanus" of the old geographers, and the Lebanon of Scripture. The eastern range was called "Anti-Libanus" by geographers, and "Lebanon toward the sun-rising" by the sacred writers (Josh. xiii. 5). The average elevation of the western range is from 6000 to 8000 ft.; but two peaks rise considerably higher. On the summits of both these peaks the snow remains in patches during the whole summer. The line of cultivation runs along at the height of about 6000 ft.; and below this the features of the western slopes are entirely different. The rugged limestone banks are scantily clothed with the evergreen oak, and the sandstone with pines; while every available spot is carefully cultivated. The cultivation is wonderful. Fig-trees cling to the naked rock; vines are trained along narrow ledges; long ranges of mulberries, on terraces like steps of stairs, cover the more gentle declivities; and dense groves of olives fill up the bottoms of the glens. Hundreds of villages are seen; while convents, no less numerous, are perched on the top of every peak. Lebanon also abounds in olives, figs, and mulberries; while some remnants exist of the forest of pine, oak, and cedar, which formerly covered it (1 K. v. 6; Ps. xxix. 5; Is. xiv. 8; Ezr. iii. 7). Considerable numbers of wild beasts still inhabit its retired glens and higher peaks; jackals, hyenas, wolves, bears, and panthers (2 K. xiv. 9; Cant. iv. 8; Hab. ii. 17). Along the base of Lebanon runs the irregular plain of Phoenicia; nowhere more than two miles wide, and often interrupted by bold rocky spurs, that dip into the sea. Lebanon was originally inhabited by the Hivites and Giblites (Judg. iii. 3; Josh. xiii. 5, 6). The whole mountain range was assigned to the Israelites, but was never conquered by them (Josh. xiii. 2-6; Judg. iii. 1-3). During the Jewish monarchy it appears to have been subject to the Phoenicians (1 K. v. 2-6; Ezr. iii. 7). From the Greek conquest until modern times Lebanon had no separate history. The main chain of the Eastern range commences in the plateau of Bashan, near the parallel of Caesarea-Philippi, runs north to Hermon, and then north-east in a straight line till it sinks down into the great plain of Emesa, not far from the site of Riblah. Hermon is the loftiest peak; the next highest is a few miles north of the site of Abila, beside the village of Bludân, and has an elevation of about 7000 feet. The rest of the ridge averages about 5000 ft.; it is in general bleak and barren, with shelving gray declivities, gray cliffs, and gray rounded summits. Here and there we meet with thin forests of dwarf oak and juniper. The western slopes descend abruptly into the Bukâ'a; but the features of the eastern are entirely different. Three side ridges here radiate from Hermon,



Common Leek.

like the ribs of an open fan, and form the supporting walls of three great terraces.

Leeks (Heb. châtsîr). The word châtsîr, which in Num. xi. 5 is translated leeks, occurs twenty times in the Hebrew text. The Hebrew term, which properly denotes grass, is derived from a root signifying "to be green," and may therefore stand in this passage for

any green food, lettuce, endive, &c.; it would thus be applied somewhat in the same manner as we use the term "greens;" yet as the châtsîr is mentioned together with onions and garlic in the text, and as the most ancient versions unanimously understand leeks by the Hebrew word, we may be satisfied with our own translation. There is, however, another and a very ingenious interpretation of châtsîr, first proposed by Hengstenberg and received by Dr. Kitto, which adopts a more literal translation of the original word, for, says Dr. Kitto, "among the wonders in the natural history of Egypt, it is mentioned by travellers that the common people there eat with special relish a kind of grass similar to clover." This plant is similar to clover, but its leaves more pointed, and great quantities of it are eaten by the people. The leek is too well known to need description.

Lees. The Hebrew shemer bears the radical sense of preservation, and was applied to "lees" from the custom of allowing the wine to stand on the lees in order that its color and body might be better preserved. Hence the expression "wine on the lees," as meaning a generous, full-bodied liquor (Is. xxv. 6). Before the wine was consumed, it was necessary to strain off the lees; such wine was then termed "well refined" (Is. xxv. 6). To drink the lees, or "dregs," was an expression for the endurance of extreme punishment (Ps. lxxv. 8).



Lentils.

Legion, the chief subdivision of the Roman army, containing about 6000 infantry, with a contingent of cavalry. The term does not occur in the Bible in its primary sense, but appears to have been adopted in order to express any large number, with the accessory ideas of order and subordination (Matt. xxvi. 53; Mark v. 9).

Lentils. The word occurs in the four following passages:—Gen. xxv. 34, 2 Sam. xvii. 28, xxiii. 11 and Ez. iv. 9. There are three or four kinds of lentils, all of which are still much



The Syrian Leopard.

esteemed in those countries where they are grown, viz. the South of Europe, Asia, and North Africa; the red lentil is still a favorite article of food in the East; it is a small kind, the seeds of which, after being decorticated, are commonly sold in the bazaars of India. The modern Arabic name of this plant is identical with the Hebrew; it is known in Egypt and Arabia, Syria, &c., by the name 'Adas. Lentil bread is still eaten by the poor of Egypt.

Leopard is invariably given by the A. V. as the translation of the Hebrew word, which occurs in the seven following passages:—Is. xi. 6; Jer. v. 6, xiii. 23; Dan. vii. 6; Hos. xiii. 7; Cant. iv. 8; Hab. i. 8. Leopard occurs also in Ecclus. xxviii. 23, and in Rev. xiii. 2. From Cant. iv. 8, we learn that the hilly ranges of Lebanon were in ancient times frequented by these animals. They are now not uncommonly seen in and about Lebanon, and the southern maritime mountains of Syria. Under the name nâmêr, which means "spotted," it is not improbable that another animal, namely, the cheetah (Gueparda jubata), may be included; which is tamed by the Mohammedans of Syria, who employ it in hunting the gazelle.

Leper, Leprosy. The predominant and characteristic form of leprosy in Scripture is a white variety, covering either the entire body, or a large tract of its surface, which has obtained the name of lepra Mosaica. Such were the cases of Moses, Miriam, Naaman, and Gehazi (Ex. iv. 6; Num. xii. 10; 2 K. v. 1, 27; comp. Lev. xiii. 13). But, remarkably enough, in the Mosaic ritual-diagnosis of the



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disease (Lev. xiii., xiv.), this kind, when overspreading the whole surface, appears to be regarded as "clean" (xiii. 12, 13, 16, 17). The Egyptian bondage, with its studied degradations and privations, and especially the work of the kiln under an Egyptian sun, must have had a frightful tendency to generate this class of disorders; hence Manetho asserts that the Egyptians drove out the Israelites as infected with leprosy—a strange reflex, perhaps, of the Mosaic narrative of the "plagues" of Egypt, yet probably also containing a germ of truth. The sudden and total change of food, air, dwelling, and mode of life, caused by the Exodus, to this nation of newly-emancipated slaves, may possibly have had a further tendency to produce skin-disorders, and severe repressive measures may have been required in the desert-moving camp to secure the public health, or to allay the panic of infection. Hence



Lepers Outside the Gate of Jerusalem.

it is possible that many, perhaps most of this repertory of symptoms may have disappeared with the period of the Exodus, and the snow-white form, which had pre-existed, may alone have ordinarily continued in a later age. But it is observable that, amongst these Levitical symptoms, the scaling, or peeling off of the surface, is nowhere mentioned, nor is there any expression in the Hebrew text which points to exfoliation of the cuticle. The principal morbid features are a rising or swelling, a scab or baldness, and a bright or white spot (xiii. 2). But especially a white swelling in the skin, with a change of the hair of the part from the natural black to white or yellow (3, 4, 10, 20, 25, 30), or an appearance of a taint going "deeper than the skin," or again, "raw flesh" appearing in the swelling (10, 14, 15), were critical signs of pollution. The mere swelling, or scab, or bright spot, was remanded for a week as doubtful (4, 21, 26, 31), and for a second such period, if it had not yet pronounced (5). If it then spread (7, 22, 27, 35), it was decided as polluting. But if after the second period of quarantine the trace died away and showed no symptoms of spreading, it was a mere scab, and the patient was adjudged clean (6, 23, 34). This tendency to spread seems especially to have been relied on. A spot most innocent in all other respects, if it "spread much abroad," was unclean; whereas, as before remarked, the man so wholly overspread with the evil that it could find no farther range, was on the contrary "clean" (12, 13). It is clear that the leprosy of Lev. xiii., xiv., means any severe disease spreading on the surface of the body in the way described, and so shocking of aspect, or so generally suspected of infection, that public feeling called for separation.—It is now undoubted that the "leprosy" of modern Syria, and which has a wide range in Spain, Greece, and Norway, is the Elephantiasis Graecorum. It is said to have been brought home by the crusaders into the various countries of Western and Northern Europe. It certainly was not the distinctive white leprosy, nor do any of the described symptoms in Lev. xiii. point to elephantiasis. "White as snow" (2 K. v. 27) would be as inapplicable to elephantiasis as to small-pox.

Le'vi. The name of the third son of Jacob by his wife Leah. The name, derived from lâvâh, "to adhere," gave utterance to the hope of the mother that the affections of her husband, which had hitherto rested on the favored Rachel, would at last be drawn to her. "This time will my husband be joined unto me, because I have born him three sons" (Gen. xxix. 34). The new-born child was to be a fresh link binding the parents to each other more closely than before. Levi, with his brother Simeon, avenged with a cruel slaughter the outrage of their sister Dinah. [Dinah.] Levi, with his three sons, Gershon, Kohath, Merari, went down to Egypt with his father Jacob (Gen. xlvii. 11). When Jacob's death draws near, and the sons are gathered round him, Levi and Simeon hear the old crime brought up again to receive its sentence. They, no less than Reuben, the incestuous first-born, had forfeited the privileges of their birthright (Gen. xlix. 5-7). [Levites.]

Levi'athan occurs five times in the text of the A. V., and once in the margin of Job iii. 8, where the text has "mourning." In the Hebrew Bible the world livyathan, which is, with the foregoing exception, always left untranslated in the A. V. is found only in the

following passages: Job iii. 8, xli. 1; Ps. lxxiv. 14, civ. 26; Is. xxvii. 1. In the margin of Job iii. 8, and text of Job xli. 1, the crocodile is most clearly the animal denoted by the Hebrew word. Ps. lxxiv. 14, also clearly points to this same saurian. The context of Ps. civ. 26 seems to show that in this passage the name represents some animal of the whale tribe; but it is somewhat uncertain what animal is denoted in Is. xxvii. 1. As the term leviathan is evidently used in no limited sense, it is not improbable that the "leviathan the piercing serpent," or "leviathan the crooked serpent," may denote some species of the great rock-snakes which are common in South and West Africa.

Le'vites (descendants of Levi). The analogy of the names of the other tribes of Israel would lead us to include under these titles the whole tribe that traçed its descent from Levi. Sometimes the word extends to the whole tribe, the priests included (Num. xxxv. 2; Josh. xxi. 3, 41; Ex. vi. 25; Lev. xxv. 32, &c.). Sometimes again it is added as an epithet of the smaller portion of the tribe, and we read of "the priests the Levites" (Josh. iii. 3; Ez. xliv. 15). There is no trace of the consecrated character of the Levites till the institution of an hereditary priesthood in the family of Aaron, during the first withdrawal of Moses to the solitude of Sinai (xxviii. 1). The next extension of the idea of the priesthood grew out of the terrible crises of Ex. xxxii. The tribe stood forth, separate and apart, recognizing even in this stern work the spiritual as higher than the natural. From this time they occupied a distinct position. The tribe of Levi was to take the place of that earlier priesthood of the first-born as representatives of the holiness of the people. As the Tabernacle was the sign of the presence among the people of their unseen King, so the Levites were, among the other tribes of Israel, as the royal guard that waited exclusively on Him. The Levites had no territorial possessions. In place of them they were to receive from the others the tithes of the produce of the land, from which they, in their turn, offered a tithe to the priests, as a recognition of their higher consecration (Num. xviii. 21, 24, 26; Neh. x. 37). Distinctness and diffusion were both to be secured by the assignment to the whole tribe of forty-eight cities, with an outlying "suburb" (Num. xxxv. 2) of meadow land for the pasturage of their flocks and herds. The reverence of the people for them was to be heightened by the selection of six of these as cities of refuge. Through the whole land the Levites were to take the place of the old household priests, sharing in all festivals and rejoicings (Deut. xii. 19, xiv. 26, 27, xxvi. 11). Every third year they were to have an additional share in the produce of the land (Deut. xiv. 28, xxvi. 12). To "the priests the Levites" was to belong the office of preserving, transcribing, and interpreting the law (Deut. xvii. 9-12, xxxi. 26). The revolt of the ten tribes, and the policy pursued by Jeroboam, led to a great change in the position of the Levites. They were the witnesses of an appointed order and of a central worship. He wished to make the priests the creatures and instruments of the king, and to establish a provincial and divided worship. The natural result was, that they left the cities assigned to them in the territory of Israel, and gathered round the metropolis of Judah (2 Chr. xi. 13, 14). In the kingdom of Judah they were, from this time forward, a powerful body, politically, as well as ecclesiastically. On the return from Babylon, the Levites take their old places in the Temple and in the villages near Jerusalem (Neh. xii. 29), and are present in full array at the great feast of the Dedication of the Wall. The two prophets who were active at the time of the Return, Haggai and Zechariah, if they did not belong to the tribe, helped it forward in the work of restoration. The last prophet of the O. T. sees, as part of his vision of the latter days, the time when the Lord "shall purify the sons of Levi" (Mal. iii. 3). During the period that followed the Captivity they contributed to the formation of the so-called Great Synagogue. They, with the priests, formed the majority of the permanent Sanhedrim, and as such had a large share in the administration of justice even in capital cases. They take no prominent part in the Maccabaean struggles, though they must have been present at the great purification of the Temple. They appear but seldom in the history of the N. T.

Levit'icus. The Book, which is so called because it relates principally to the Levites and Priests, contains the religious laws of Israel. Those critics even who are in favor of different documents in the Pentateuch assign nearly the whole of this book to one writer, the Elohist, or author of the original document. We must not quit this book without a word on what may be called its spiritual meaning. That so elaborate a ritual looked beyond itself we cannot doubt. It was a prophecy of things to come; a shadow whereof the substance was Christ and His kingdom. We may not always be able to say what the exact relation is between the type and the antitype. But we cannot read the Epistle to the Hebrews and not acknowledge that the

Levitical priests "served the pattern and type of heavenly things"—that the sacrifices of the law pointed to and found their interpretation in the Lamb of God—that the ordinances of outward purification signified the true inner cleansing of the heart and conscience from dead works to serve the living God. One idea moreover penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic significance. Holiness is its character.

Libertines. This word, which occurs once only in the N. T. (Acts vi. 9), is the Latin Libertini, that is, "freedmen." They were



Scarlet Lily.

probably Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, had been reduced to slavery, and had afterwards been emancipated, and returned, permanently or for a time, to the country of their fathers.

Lice. This word occurs in the A. V. only in Ex. viii. 16-18, and in Ps. cv. 31; both of which passages have reference to the third great plague of Egypt. The Hebrew word has given occasion to whole pages of discussion. Some commentators, and indeed modern writers generally, suppose that gnats are the animals intended by the original word; while, on the other hand, the Jewish Rabbis, Josephus, and others, are in favor of the translation of the A. V. Upon the whole it appears that there is not sufficient authority for departing from the translation of the A. V.

Lily. Although there is little doubt that the Hebrew word denotes some plant of the lily species, it is by no means certain what individual of this class it especially designates. If the lily of the O. T. and of the Sermon on the Mount be identical, which there seems no reason to doubt, the plant designated by these terms must have been a conspicuous object on the shores of the Lake of Gennesaret (Matt. vi. 28; Luke xii. 27); it must have have flourished in the deep broad valleys of Palestine (Cant. ii. 1), among the thorny shrubs (ib. ii. 2) and pastures of the desert (ib. ii. 16, iv. 5, vi. 3), and must have been remarkable for its rapid and luxuriant growth (Hos. xiv. 5; Ecclus. xxxix. 14). That its flowers were brilliant in color would seem to be indicated in Matt. vi. 28, where it is compared with the gorgeous robes of Solomon; and that this color was scarlet or purple is implied in Cant. v. 13. There appears to be no species of lily which so completely answers all these requirements as the Scarlet Martagon, which grows in profusion in the Levant. But direct evidence on the point is still to be desired from the observation of travellers.—The Phoenician architects of Solomon's temple decorated the capitals of the columns with "lily-work," that is, with leaves and flowers of the lily (1 K. vii.), corresponding to the lotus-headed capitals of Egyptian architecture. The rim of the "brazen sea" was possibly wrought in the form of the recurved margin of a lily flower (1 K. vii. 26).



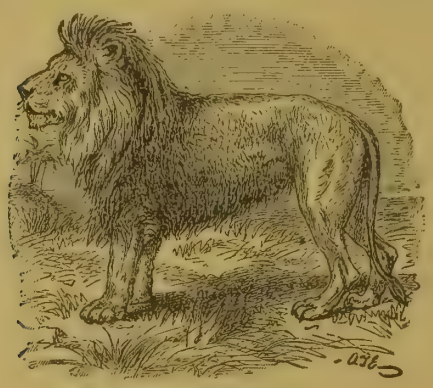
Lily of Palestine.

Lime. This substance is noticed only three times in the Bible, viz. in Deut. xxvii. 2, 4 (A. V. "plaister"), in Is. xxxiii. 12, and in Am. ii. 1.

Linen. As Egypt was the great centre of the linen manufacture of antiquity, it is in connection with that country that we find the first allusion to it in the Bible. Joseph, when promoted to the dignity of ruler of the land of Egypt, was arrayed "in vestures of fine linen" (Gen. xli. 42), and among the offerings for the tabernacle of the things which the Israelites had brought out of Egypt were "blue, and purple, and scarlet, and fine linen" (Ex. xxv. 4, xxxv. 6).

Lion. At present lions do not exist in Pales-

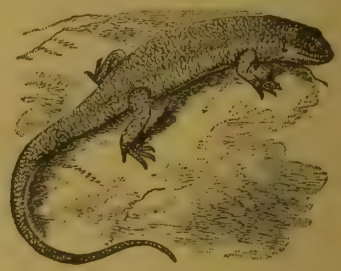
tine; but they must in ancient times have been numerous. The names Lebaoth (Josh. xv. 32), Beth-Lebaoth (Josh. xix. 6), Arieh (2 K. xv. 25), and Laish (Judg. xviii. 7; 1 Sam. xxv. 44), were probably derived from the presence of or connection with lions, and point to the fact that they were at one time common. They had their lairs in the forests which have vanished with them (Jer. v. 6, xii. 8; Am. iii. 4), in the tangled brushwood (Jer. iv. 7, xxv. 38; Job xxxviii. 40), and in the caves of the mountains (Cant. iv. 8; Ez. xix. 9; Nah. ii. 12). The canebrake on the banks of the Jordan, the "pride" of the river, was their favorite haunt (Jer. xlix. 19, l. 44; Zech. xi. 3). The lion of Palestine was in all probability the Asiatic variety, described by Aristotle and Pliny as distinguished by its short curly mane, and by being shorter and rounder in shape, like the sculptured lion found at Arban. It was less daring than the longer maned species, but when driven by hunger it not only ventured



The Syrian Lion.

to attack the flocks in the desert in presence of the shepherd (Is. xxxi. 4; 1 Sam. xvii. 34), but laid waste towns and villages (2 K. xvii. 25, 26; Prov. xxii. 13, xxvi. 13), and devoured men (1 K. xiii. 24, xx. 36; 2 K. xvii. 25; Ez. xix. 3, 6). Among the Hebrews, and throughout the O. T., the lion was the achievement of the princely tribe of Judah, while in the closing book of the canon it received a deeper significance as the emblem of Him who "prevailed to open the book and loose the seven seals thereof" (Rev. v. 5). On the other hand its fierceness and cruelty rendered it an appropriate metaphor for a fierce and malignant enemy (Ps. vii. 2, xxii. 21, lvii. 4; 2 Tim. iv. 17), and hence for the arch-fiend himself (1 Pet. v. 8. The figure of the lion was employed as an ornament both in architecture and sculpture.

Liz'ard. Lizards of various kinds abound in Egypt, Palestine and Arabia. The lizard denoted by the Hebrew word is probably the Fan-Foot Lizard, which is common in Egypt and in parts of Arabia, and perhaps is also found in Palestine. It is reddish brown, spotted with white. The Geckos live on in-



Lizard.

sects and worms, which they swallow whole. They derive their name from the peculiar sound which some of the species utter.

Loaves. [Bread.]

Lock. Where European locks have not been introduced, the locks of Eastern houses are usually of wood, and consist of a partly hollow bolt from 14 inches to 2 feet long for external doors or gates, or from 7 to 9 inches for interior doors. The bolt passes through a groove in a piece attached to the door into a socket in the door-post.

Locust, a well-known insect, which commits terrible ravages on vegetation in the countries which it visits. In the Bible there are frequent allusions to locusts; and there are nine or ten Hebrew words which are supposed to denote different varieties or species of this family. Locusts occur in great numbers, and sometimes obscure the sun (Ex. x. 15; Jer.



Locusts.

xlvi. 23; Judg. vi. 5, vii. 12; Joel ii. 10; Nah. iii. 15). Their voracity is alluded to in Ex. x. 12, 15; Joel i. 4, 7, 12, and ii. 3; Deut. xxviii. 38; Ps. lxxviii. 46, cv. 34; Is. xxxiii. 4. They are compared to horses—Joel ii. 4; Rev. ix. 7. They make a fearful noise in their flight (Joel ii. 5; Rev. ix. 9). They have no king (Prov.



JAFFA (JOPPA) FROM THE GARDEN. FROM A PHOTOGRAPH.

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xxx. 27). Their irresistible progress is referred to in Joel ii. 8, 9. They enter dwellings, and devour even the woodwork of houses (Ex. x. 6; Joel ii. 9, 10). They do not fly in the night (Nah. iii. 17). The sea destroys the greater number (Ex. x. 19; Joel ii. 20). Their dead bodies taint the air (Joel ii. 20). The A. V. is clearly in error in translating this word "beetle;" it occurs only in Lev. xi. 22, but it is clear from the context that it denotes some species of winged insect which the Israelites were allowed to use as food. Locusts were used as food (Lev. xi. 21, 22; Matt. iii. 4; Mark i. 6). There are different ways of preparing locusts for food: sometimes they are ground and pounded, and then mixed with flour and water and made into cakes, or they are salted and then eaten; sometimes smoked; boiled or roasted; stewed, or fried in butter. From ignorance of this fact, some persons have erroneously asserted that the locusts which formed part of the food of the Baptist were not the insect of that name, but the long sweet



Locust Flying.

pods of the locust-tree, "St. John's bread," as the monks of Palestine call it.

Looking-glasses. [Mirrors.]

Lord. [God.]

Lord's Day, The (Rev. i. 10 only), the weekly festival of our Lord's resurrection, and identified with "the first day of the week," or "Sunday," of every age of the Church. Scripture says very little concerning this day. But that little seems to indicate that the divinely inspired apostles, by their practice and by their precepts, marked the first day of the week as a day for meeting together to break bread, for communicating and receiving instruction, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. The first day of the week so devoted seems also to have been the day of the Lord's Resurrection. [Sabbath.]

Lord's Supper. The words which thus describe the great central act of the worship of the Christian Church occur but in one single passage of the N. T. (1 Cor. xi. 20). I. It was instituted on that night when Jesus and his disciples met together to eat the Passover (Matt. xxvi. 19; Mark xiv. 16; Luke xxii. 13). The Paschal feast was kept by the Jews of that period in the following order: (1) The members of the company that were joined for this purpose met in the evening and reclined on couches (comp. Matt. xxvi. 20; Luke xxii. 14; and John xiii. 23, 25). The head of the household, or celebrant began by a form of blessing "for the day and for the wine," pronounced over a cup, of which he and the others then drank. (2) All who were present then washed their hands; this also having a special benediction. (3) The table was then set out with the paschal lamb, unleavened bread, bitter herbs, and the dish known as Charoseth, a sauce made of dates, figs, raisins, and vinegar, and designed to commemorate the mortar of their bondage in Egypt. (4) The celebrant first, and then the others, dipped a portion of the bitter herbs into the Charoseth and ate them. (5) The dishes were then removed, and a cup of wine again brought. Then followed an interval which was allowed theoretically for the questions that might be asked by children or proselytes, who were astonished at such a strange beginning of a feast, and the cup was passed round and drunk at the close of it. (6) The dishes being brought on again, the celebrant repeated the commemorative words which opened what was strictly the paschal supper, and pronounced a solemn thanksgiving, followed by Ps. cxiii. and cxiv. (7) Then came a second washing of the hands, with a short form of blessing as before, and the celebrant broke one of the two loaves or cakes of unleavened bread, and gave thanks over it. All then took portions of the bread, and dipped them, together with the bitter herbs, into the Charoseth, and so ate them. (8) After this they ate the flesh of the paschal lamb, with bread, &c., as they liked; and after another blessing, a third cup, known especially as the "cup of blessing," was handed round. (9) This was succeeded by a fourth cup, and the recital of Ps. cxv.-cxviii. followed by a prayer, and this was accordingly known as the cup of the Hallel, or of the Song. (10) There might be, in conclusion, a fifth cup, provided that the "great Hallel" (possibly Psalms cxx.-cxxxviii.) was sung over it. The narratives of the Gospels show how strongly the disciples were impressed with the words which had given a new meaning to the old familiar acts. They had looked on the bread and the wine as memorials of the deliverance from Egypt.

They were now told to partake of them "in remembrance" of their Master and Lord. The words, "This is my body," gave to the unleavened bread a new character. They had been prepared for language that would otherwise have been so startling, by the teaching of John (vi. 32-58), and they were thus taught to see in the bread that was broken the witness of the closest possible union and incorporation with their Lord. The cup which was "the new testament in His blood," would remind them, in like manner, of the wonderful prophecy in which that new covenant had been foretold (Jer. xxxi. 31-34). II. In the account given by the writer of the Acts of the life of the first disciples at Jerusalem, a prominent place is given to this act, and to the phrase which indicated it. He describes the baptized members of the Church as continuing steadfast in or to the teaching of the apostles, in fellowship with them and with each other, and in breaking of bread and in prayers (Acts ii. 42). The congregation assembling in each place would come to be known as "the Church" in this or that man's house (Rom. xvi. 5, 23; 1 Cor. xvi. 19; Col. iv. 15; Philem. ver. 2). When they met, the place of honor would naturally be taken by one of the apostles, or some elder representing him. It would belong to him to pronounce the blessing and thanksgiving, with which the meals of devout Jews always began and ended. The bread (unless the converted Jews were to think of themselves as keeping a perpetual passover) would be such as they habitually used. The wine (probably the common red wine of Palestine, Prov. xxiii. 31) would, according to their usual practice, be mixed with water. At some time, before or after the meal of which they partook as such, the bread and the wine would be given with some special form of words or acts, to indicate its character. New converts would need some explanation of the meaning and origin of the observance. What would be so fitting and so much in harmony with the precedents of the Paschal feast as the narrative of what had passed on the night of its institution (1 Cor. xi. 23-27)? With this there would naturally be associated (as in Acts ii. 42) prayers for themselves and others. Their gladness would show itself in the psalms and hymns with which they praised God (Heb. ii. 46, 47; James v. 13). The analogy of the Passover, the general feeling of the Jews, and the practice of the Essenes may possibly have suggested ablutions, partial or entire, as a preparation for the feast (Heb. x. 22; John xiii. 1-15). At some point in the feast those who were present, men and women sitting apart, would rise to salute each other with the "holy kiss" (1 Cor. xvi. 20; 2 Cor. xiii. 12).

Lot, the son of Haran, and therefore the nephew of Abraham (Gen. xi. 27, 31). His sisters were Milcah the wife of Nahor, and Iscah, by some identified with Sarah. Haran died before the emigration of Terah and his family from Ur of the Chaldees (ver. 28), and Lot was therefore born there. He removed with the rest of his kindred to Charran, and again subsequently with Abraham and Sarai to Canaan (xii. 4, 5). With them he took refuge in Egypt from a famine, and with them returned, first to the "South" (xiii. 1), and then to their original settlement between Bethel and Ai (ver. 3, 4). But the pastures of the hills of Bethel, which had with ease contained the two strangers on their first arrival, were not able any longer to bear them, so much had their possessions of sheep, goats, and cattle increased. Accordingly they separated, Lot choosing the fertile plain of the Jordan, and advancing as far as Sodom (Gen. xiii. 10-14). The next occurrence in the life of Lot is his capture by the four kings of the East, and his rescue by Abram (Gen. xiv.). The last scene preserved to us in the history of Lot is too well known to need repetition. He is still living in Sodom (Gen. xix.). But in the midst of the licentious corruption of that city, he preserves some of the delightful characteristics of his wandering life, his fervent and chivalrous hospitality (xix. 2, 8), the unleavened bread of the tent of the wilderness, the water for the feet of the wayfarers, affording his guests a reception identical with that which they had experienced that very morning in Abraham's tent on the heights of Hebron (comp. xviii. 3, 6). His deliverance from the guilty and condemned city points the allusion of St. Peter (2 Pet. ii. 6-9). Where Zoar was situated, in which he found a temporary refuge during the destruction of the other cities of the plain, we do not know with absolute certainty. The end of Lot's wife is commonly treated as one of the difficulties of the Bible. But it surely need not be so. It cannot be necessary, as some have done, to create the details of the story where none are given. On these points the record is silent. The value and the significance of the story to us are contained in the allusion of Christ (Luke xvii. 32). Later ages have not been satisfied so to leave the matter, but have insisted on identifying the "pillar" with some one of the fleeting forms which the perishable rock of the south end of the Dead Sea is constantly assuming in its process of decomposition and liquefac-

tion. From the incestuous intercourse between Lot and his two daughters sprang the nations of Moab and Ammon.

Lu'cifer, found in Is. xiv. 12, coupled with the epithet "son of the morning," clearly signifies a "bright star," and probably what we call the morning star. In this passage it is a symbolical representation of the king of Babylon, in his splendor and in his fall. Its application, from St. Jerome downwards, to Satan in his fall from heaven, arises probably from the fact that the Babylonian Empire is in Scripture represented as the type of tyrannical and self-idolizing power, and especially connected with the empire of the Evil One in the Apocalypse.

Luke (light giving), or **Lu'cas,** is an abbreviated form of Lucanus. It is not to be confounded with Lucius (Acts. xiii. 1; Rom. xvi. 21), which belongs to a different person. The name Luke occurs three times in the N. T. (Col. iv. 14; 2 Tim. iv. 11; Philem. 24), and probably in all three, the third evangelist is the person spoken of. Combining the traditional element with the scriptural, we are able to trace the following dim outline of the Evangelist's life. He was not born a Jew, for he is not reckoned among them "of the circumcision" by St. Paul (comp. Col. iv. 11 with ver. 14). The date of his conversion is uncertain. He joined St. Paul at Troas, and shared his journey into Macedonia. The sudden transition to the first person plural in Acts xvi. 9, is most naturally explained, after all the objections that have been urged, by supposing that Luke, the writer of the Acts, formed one of St. Paul's company from this point. As far as Philippi the Evangelist journeyed with the Apostle. The resumption of the third person on Paul's departure from that place (xvii. 1) would show that Luke was now left behind. During the rest of St. Paul's second missionary journey we hear of Luke no more. But of the third journey the same indication reminds us that Luke is again of the company (Acts xx. 5), having joined it apparently at Philippi, where he had been left. With the Apostle he passed through Miletus, Tyre, and Caesarea to Jerusalem (xx. 5, xxi. 18). He again appears in the company of Paul in the memorable journey to Rome (Acts xxvii. 1). He remained at his side during his first imprisonment (Col. iv. 14; Philem. 24); and if it is to be supposed that the Second Epistle to Timothy was written during the second imprisonment, then the testimony of that Epistle (iv. 11) shows that he continued faithful to the Apostle to the end of his afflictions. As to his age and death, there is the utmost uncertainty. He probably died a martyr, between A. D. 75 and A. D. 100.

Luke, Gospel of. The third Gospel is ascribed, by the general consent of ancient Christendom, to "the beloved physician," Luke, the friend and companion of the Apostle Paul. I. Date of the Gospel of Luke.—From Acts i. 1, it is clear that the Gospel described as "the former treatise" was written before the Acts of the Apostles; but how much earlier is uncertain. Perhaps it was written at Caesarea during St. Paul's imprisonment there, A. D. 58-60. II. Place where the Gospel was written.—If the time has been rightly indicated, the place would be Caesarea. III. Origin of the Gospel.—The preface, contained in the first four verses of the Gospel, describes the object of its writer. Here are several facts to be observed. There were many narratives of the life of our Lord current at the early time when Luke wrote his Gospel. The ground of fitness for the task St. Luke places in his having carefully followed out the whole course of events from the beginning. He does not claim the character of an eye-witness from the first; but possibly he may have been a witness of some part of our Lord's doings. The ancient opinion, that Luke wrote his Gospel under the influence of Paul, rests on the authority of Irenaeus, Tertullian, Origen, and Eusebius. The two first assert that we have in Luke the Gospel preached by Paul; Origen calls it "the Gospel quoted by Paul," alluding to Rom. ii. 16; and Eusebius refers Paul's words, "according to my Gospel" (2 Tim. ii. 8), to that of Luke, in which Jerome concurs. The language of the preface is against the notion of any exclusive influence of St. Paul. The four verses could not have been put at the head of a history composed under the exclusive guidance of Paul or of any one apostle, and as little could they have introduced a gospel simply communicated by another. The truth seems to be that St. Luke, seeking information from every quarter, sought it from the preaching of his beloved master, St. Paul; and the apostle in his turn employed the knowledge acquired from other sources by his disciple. Upon the question whether Luke made use of the Gospels of Matthew and Mark, see Gospels. IV. Purpose for which the Gospel was written.—The Evangelist professes to write that Theophilus "might know the certainty of those things wherein he had been instructed" (i. 4). This Theophilus was probably a native of Italy, and perhaps an inhabitant of Rome, for in tracing St. Paul's journey to Rome, places which an Italian might be supposed not to know are described minutely (Acts xxvii. 8,

12, 16); but when he comes to Sicily and Italy this is neglected. Hence it would appear that the person for whom Luke wrote in the first instance was a Gentile reader; and accordingly we find traces in the Gospel of a leaning towards Gentile rather than Jewish converts.

Lyd'da, the Greek form of the name (Acts ix. 32, 35, 38), which appears in the Hebrew records as Lod, a town of Benjamin, founded by Shamed or Shamer (1 Chr. viii. 12; Ezr. ii. 33; Neh. vii. 37, xi. 35). It is 9 miles from Joppa, and is the first town on the northernmost of the two roads between that place and Jerusalem. The watercourse outside the town is said still to bear the name of Abi-Butrus (Peter), in memory of the Apostle.

Lunatics. This word is used twice in the N. T. (Matt. iv. 24, xvii. 15). It is evident that the word itself refers to some disease, affecting both the body and the mind, which might or might not be a sign of possession. By the description of Mark ix. 17-26, it is concluded that this disease was epilepsy.

M.

Maccabees (a hammer), **The.** This title, which was originally the surname of Judas, one of the sons of Mattathias, was afterwards extended to the heroic family of which he was one of the noblest representatives. Although the name Maccabees has gained the widest currency, that of Asmonaeans, or Hasmonaeans, is the proper name of the family, which is derived from Cashmon, great-grandfather of Mattathias. 1. The Maccabees were a family of Jews who resisted the authority of Antiochus Epiphanes, king of Assyria, and his successors who had usurped authority over the Jews, conquered Jerusalem and strove to introduce Idolatrous worship (v. 62). The standard of independence was first raised by Mattathias, a priest of the course of Joiarib, which was the first of the twenty-four courses (1 Chr. xxiv. 7), and consequently of the noblest blood. He seems, however, to have been already advanced in years when the rising was made, and he did not long survive the fatigues of active service. He died B. C. 166. 2. Mattathias himself named Judas—apparently his third son—as his successor in directing the war of independence (1 Macc. ii. 66). After gaining several victories over the other generals of Antiochus, and defeating Lysias, whom Antiochus Epiphanes left in the government of the Palestinian provinces, Judas was able to occupy Jerusalem, except the "tower" (1 Macc. vi. 18, 19), and purified the Temple (1 Macc. iv. 36, 41-53) on the 25th of Cisleu, exactly three years after its profanation (1 Macc. i. 59). This victory was the greatest of Judas's successes, and practically decided the question of Jewish independence, but it was followed by an unexpected reverse. A new invasion under Bacchides took place. Judas was able only to gather a small force to meet the sudden danger, and he fell at Eleasa, the Jewish Thermopylae, fighting at desperate odds against the invaders (B. C. 161). 3. After the death of Judas the patriotic party offered the command to Jonathan, surnamed Apphus (the wary), the youngest son of Mattathias. After two or three campaigns Bacchides accepted terms which Jonathan proposed; and upon his departure Jonathan "judged the people at Michmash" (1 Macc. ix. 73), and gradually extended his power. The claim of Alexander Balas to the Syrian crown gave a new importance to Jonathan and his adherents. The success of Alexander led to the elevation of Jonathan, who assumed the high-priestly office (1 Macc. x. 21); and not long after he placed the king under fresh obligations by the defeat of Apollonius, a general of the younger Demetrius (1 Macc. x.). After the death of Alexander, Jonathan attached himself to Antiochus VI. He at last fell a victim to the treachery of Tryphon, who put him to death B. C. 144 (1 Macc. xi. 8-xii. 4). 4. As soon as Simon, the last remaining brother of the Maccabaean family, heard of the detention of Jonathan in Ptolemais by Tryphon, he placed himself at the head of the patriot party. He made overtures to Demetrius II. (B. C. 143), which were favorably received, and the independence of the Jews was at length formally recognized. The long struggle was now triumphantly ended, and it remained only to reap the fruits of victory. With two of his sons he was murdered at Dök by Ptolemaeus, B. C. 135 (1 Macc. xvi. 11-16). 5. The treason of Ptolemaeus failed in its object. Johannes Hyrcanus, one of the sons of Simon, escaped from the plot by which his life was threatened, and at once assumed the government (B. C. 135). He reduced Idumaea, confirmed the alliance with Rome, and at length succeeded in destroying Samaria, the hated rival of Jerusalem, B. C. 109. John escaped the fate of all the older members of his family, and died in peace, B. C. 106-5. His eldest son Aristobulus I., who succeeded, was the first who assumed the kingly title, though Simon had enjoyed the fulness of the kingly power.

Maccabees, Books of. Four books which bear the common title of "Maccabees" are found in some MSS. of the LXX. Two of these were included in the early current Latin



RUINS OF CAPERNAUM. FROM A PHOTOGRAPH.

versions of the Bible, and thence passed into the Vulgate. As forming part of the Vulgate they were received as canonical by the council of Trent, and retained among the apocrypha by the reformed churches. The two other books obtained no such wide circulation, and have only a secondary connection with the Maccabaean history. 1. The First Book of Maccabees contains a history of the patriotic struggle, from the first resistance of Mattathias to the settled sovereignty and death of Simon, a period of thirty-three years (B. C. 168-135). The opening chapter gives a short summary of the conquests of Alexander the Great, and describes at greater length the oppression of Antiochus Epiphanes. The great subject of the book begins with the enumeration of the Maccabaean family (ii. 1-5), which is followed by an account of the part which the aged Mattathias took in rousing and guiding the spirit of his countrymen (ii. 6-70). The remainder of the narrative is occupied with the exploits of his five sons. Each of the three divisions into which the main portion of the book thus naturally falls, is stamped with an individual character derived from its special hero. The great marks of trustworthiness are everywhere conspicuous. Victory and failure and despondency are, on the whole, chronicled with the same candor. There is no attempt to bring into open display the working of Providence. The testimony of antiquity leaves no doubt but that the book was first written in Hebrew. Its whole structure points to Palestine as the place of its composition. There is, however, considerable doubt as to its date. Perhaps we may place it between B. C. 120-100. The date and person of the Greek translator are wholly undetermined. 2. The Second Book of Maccabees.—The history of the Second Book of the Maccabees begins some years earlier than that of the First Book, and closes with the victory of Judas Maccabaeus over Nicanor. It thus embraces a period of twenty years, from B. C. 180 (?) to B. C. 161. The writer himself distinctly indicates the source of his narrative —"the five books of Jason of Cyrene" (ii. 23), of which he designed to furnish a short and agreeable epitome for the benefit of those who would be deterred from studying the larger work. His own labor, which he describes in strong terms (ii. 26, 27; comp. xv. 38, 39), was entirely confined to condensation and selection; all investigation of detail he declares to be the peculiar duty of the original historian. Of Jason himself nothing more is known than may be gleaned from this mention of him. The district of Cyrene was most closely united with that of Alexandria. In both the predominance of Greek literature and the Greek language was absolute. The work of Jason must therefore have been composed in Greek; and the style of the epitome proves beyond doubt that the Greek text is the original. It is scarcely less certain that the book was compiled at Alexandria.—The Second Book of Maccabees is not nearly so trustworthy as the First. In the Second Book the groundwork of facts is true, but the dress in which the facts are presented is due in part at least to the narrator. It is not at all improbable that the error with regard to the first campaign of Lysias arose from the mode in which it was introduced by Jason as a prelude to the more important measures of Lysias in the reign of Antiochus Eupator. In other places (as very obviously in xiii. 19, ff.) the compiler may have disregarded the historical dependence of events while selecting those which were best suited for the support of his theme. The latter half of the book (cc. viii.-xv.) is to be regarded not as a connected and complete history, but as a series of special incidents from the life of Judas, illustrating the providential interference of God in behalf of His people, true in substance, but embellished in form. 3. The Third Book of the Maccabees contains the history of events which preceded the great Maccabaean struggle, beginning with B. C. 217. 4. The Fourth Book of Maccabees contains a rhetorical narrative of the martyrdom of Eleazar and of the "Maccabaean family," following in the main the same outline as 2 Macc.



Coin of Macedon. Head of Alexander the Great.

Macedo'nia, the first part of Europe which received the Gospel directly from St. Paul, and an important scene of his subsequent missionary labors and those of his companions. Three Roman provinces, all very familiar to us in the writings of St. Paul, divided the whole space between the basin of the Danube and Cape Matapan. The border town of Illyricum was Lissus on the Adriatic. The boundary line of Achaia nearly coincided, except in the western portion, with that of the kingdom of modern Greece, and ran in an irregular line from the Acroceraunian promontory to the bay of Thermopylae and the north of Euboea. By subtracting these two provinces, we define Mace-

donia. The account of St. Paul's first journey through Macedonia (Acts xvi. 10-xvii. 15) is marked by copious detail and well-defined incidents. At the close of this journey he returned from Corinth to Syria by sea. On the next occasion of visiting Europe, though he both went and returned through Macedonia (Acts xx. 1-6), the narrative is a very slight sketch, and the route is left uncertain, except as regards Philippi. The character of the Macedonian Christians is set before us in Scripture in a very favorable light. The candor of the Bereans is highly commended (Acts xvii. 11); the Thessalonians were evidently objects of St. Paul's peculiar affection (1 Thess. ii. 8, 17-20, iii. 10); and the Philippians, besides their general freedom from blame, are noted as remarkable for their liberality and self-denial (Phil. iv. 10, 14-19; see 2 Cor. ix. 2, xi. 9).

Macedo'nian occurs in A. V. only in Acts xxvii. 2; Esth. xvi. 10, 14. In the other cases (Acts xvi. 9, xix. 29, 2 Cor. ix. 2, 4) our translators render it "of Macedonia."

Madness. In Scripture "madness" is recognized as a derangement, proceeding either from weakness and misdirection of intellect, or from ungovernable violence of passion. In one passage alone (John x. 20) is madness expressly connected with demoniacal possession by the Jews in their cavil against our Lord; in none is it referred to any physical causes.

Mag'dala (a tower). The name Magdala does not really exist in the Bible. It is found in the received Greek text and the A. V. of Matt. xv. 39 only; but the chief MSS. and versions exhibit the name as "Magadan." Into the limits of Magadan Christ came by boat, over the lake of Gennesareth, after His miracle of feeding the four thousand on the mountain of the eastern side (Matt. xv. 39); and from thence, after a short encounter with the Pharisees and Sadducees. He returned in the same boat to the opposite shore. In the present text of the parallel narrative of St. Mark (viii. 10) we find the "parts of Dalmanutha," on the western edge of the lake of Gennesareth. The Magdala, which conferred her name on "Mary the Magdal-ene," one of the numerous Migdols, i. e. towers, which stood in Palestine, was probably the place of that name which is mentioned in the Jerusalem Talmud as near Tiberias, and this again is as probably the modern el-Mejdel, a miserable little Muslim village, on the water's-edge at the south-east corner of the plain of Gennesareth. By the Jews the word megaddelà is used to denote a person who platted or twisted hair, a practice then much in use amongst women of loose character.

Magi (A. V. "wise men"). I. In the Hebrew text of the O. T. the word occurs but twice, and then only incidentally. In Jer. xxix. 3 and 13 we meet, among the Chaldaean officers sent by Nebuchadnezzar to Jerusalem, one with the name or title of Rab-mag. This word is interpreted as equivalent to chief of the Magi. Historically the Magi are conspicuous chiefly as a Persian religious caste. Herodotus connects them with another people by reckoning them among the six tribes of the Medes (i. 101). They appear in his history of Astyages as interpreters of dreams (i. 120), the name having apparently lost its ethnological and acquired a caste significance. But as they appear in Jeremiah among the retinue of the Chaldaean king, we must suppose Nebuchadnezzar's conquests led him to gather around him the wise men and religious teachers of the nations which he subdued, and that thus the sacred tribe of the Medes rose under his rule to favor and power. The Magi took their places among "the astrologers and star-gazers and monthly prognosticators." It is with such men that we have to think of Daniel and his fellow-exiles as associated. The office which Daniel accepted (Dan. v. 11) was probably identical with that of the Rab-mag who first came before us. The name of the Magi does not meet us in the Biblical account of the Medo-Persian kings. II. The word presented itself to the Greeks as connected with a foreign system of divination, and it soon became a by-word for the worst form of imposture. This is the predominant meaning of the word as it appears in the N. T. The noun and the verb derived from it are used by St. Luke in describing the impostor, who is therefore known distinctively as Simon Magus (Acts viii. 9). Another of the same class (Bar-jesus) is described (Acts xiii. 8) as having, in his cognomen Elymas, a title which was equivalent to Magus. III. In one memorable instance, however, the word retains its better meaning. In the Gospel of St. Matthew ii. 1-12) the Magi appear as "wise men"—properly Magians—who were guided by a star from "the East" to Jerusalem, where they suddenly appeared in the days of Herod the Great, inquiring for the new-born king of the Jews, whom they had come to worship. As to the country from which they came, opinions vary greatly; but their following the guidance of a star seems to point to the banks of the Tigris and Euphrates, where astronomy was early cultivated by the Chaldaeans. The religion of Zoroaster remaining pure from the grosser forms of idolatry preserved the hope of a great deliverer, who should reform the

world, and establish a reign of universal peace. That some tradition, influenced possibly by the Jews of the dispersion, went so far as to make this deliverer a "king of the Jews," seems a fair inference from the direct form of their inquiry for Him. As to the sign which guided them, the chief difficulties have arisen from the attempt to find a natural explanation; for the plain narrative of St. Matthew evidently represents it as a miracle vouchsafed for the occasion. The ingenious conjecture of certain atronomers that the appearance of the star was caused by a remarkable conjunction of Jupiter and Saturn is now exploded. The approach of the two planets was not at all near enough for them to be mistaken for a single star; nor could habitual observers of the heavens fail to recognize the positions of such well-known planets. Besides, their "standing over the place where the young child was," so as to define the spot on the surface of the earth, is utterly inconceivable. It only remains for us to be content with the obvious explanation that some new luminary, whether meteoric or celestial, was made to appear, in a manner distinct enough to the eyes of practised astronomers, expressly to guide the sages on their way. According to a late tradition, the Magi are represented as three kings, named Gaspar, Melchior, and Belthazar, who take their place among the objects of Christian reverence, and are honored as the patron saints of travellers. Among other relics supplied to meet the demands of the market which the devotion of Helena had created, the bodies of the Magi were discovered somewhere in the East, were brought to Constantinople, were thence transferred to Milan, and were in 1162 finally deposited in the cathedral of Cologne, where the shrine of the Three Kings is shown as the greatest of its many treasures.

Magic, Magicians. The magical arts spoken of in the Bible are those practised by the Egyptians, the Canaanites, and their neighbors, the Hebrews, the Chaldaeans, and probably the Greeks. With the lowest race magic is the chief part of religion. The Hebrews had no magic of their own. It was so strictly forbidden by the Law that it could never afterwards have had any recognized existence, save in times of general heresy or apostasy, and the same was doubtless the case in the patriarchal ages. The magical practices which obtained among the Hebrews were therefore borrowed from the nations around. From the first entrance into the Land of Promise until the destruction of Jerusalem we have constant glimpses of magic practised in secret, or resorted to, not alone by the common, but also by the great. The worship or use of teraphim after the occupation of the Promised Land cannot be doubted to have been one of the corrupt practices of those Hebrews who leant to idolatry, but did not abandon their belief in the God of Israel. By the Israelites they were consulted for oracular answers. This was apparently done by the Danites who asked Micah's Levite to inquire as to the success of their spying expedition (Judg. xviii. 5, 6). In later times this is distinctly stated of the Israelites where Zechariah says, "For the Teraphim have spoken vanity, and the diviners have seen a lie, and have told false dreams" (x. 2). The Law contains very distinct prohibitions of all magical arts. Besides several passages condemning them, in one place there is a specification which is so full that it seems evident that its object is to include every kind of magical art. The Israelites are commanded in the place referred to not to learn the abominations of the peoples of the Promised Land. Then follows this prohibition: "There shall not be found with thee one who offereth his son or his daughter by fire, a practiser of divinations, a worker of hidden arts, an augurer, an enchanter, or a fabricator of charms, or an inquirer by a familiar spirit, or a wizard, or a consulter of the dead." It is added that these are abominations, and that on account of their practice the nations of Canaan were to be driven out (Deut. xviii. 9-14, esp. 10, 11). The history of Balaam shows the belief of some ancient nations in the powers of soothsayers. In the later days of the two kingdoms magical practices of many kinds prevailed among the Hebrews, as we especially learn from the condemnation of them by the prophets. Every form of idolatry which the people had adopted in succession doubtless brought with it its magic, which seems always to have remained with a strange tenacity that probably made it outlive the false worship with which it was connected. Ezekiel, as we should have expected, affords some remarkable details of the magic of his time, in the clear and forcible descriptions of his visions. From him we learn that fetishism was among the idolatries which the Hebrews, in the latest days of the kingdom of Judah, had adopted from their neighbors, like the Romans in the age of general corruption that caused the decline of their empire (viii. 7-12). This idolatry was probably borrowed from Egypt, for the description perfectly answers to that of the dark sanctuaries of Egyptian temples, with the sacred animals portrayed upon their walls, and does not accord with the character of the Assyrian

sculptures, where creeping things are not represented as objects of worship. In the N. T. we read very little of magic. Our Lord is not said to have been opposed by magicians, and the Apostles and other early teachers of the Gospel seem to have rarely encountered them. Our examination of the various notices of magic in the Bible gives us this general result: They do not, as far as we can understand, once state positively that any but illusive results were produced by magical rites. They therefore afford no evidence that man can gain supernatural powers to use at his will. This consequence goes some way towards showing that we may conclude that there is no such thing as real magic; for although it is dangerous to reason on negative evidence, yet in a case of this kind it is especially strong. [Divination; Magi.]

Ma'gog. In Gen. x. 2 Magog appears as the second son of Japheth in connection with Gomer (the Cimmerians) and Madai (the Medes): in Ez. xxxviii. 2, xxxix. 1, 6, it appears as a country or people of which Gog was the prince, in conjunction with Meshech (the Moschici), Tubal (the Tibareni), and Rosh (the Roxolani). In the latter of these senses there is evidently implied an etymological connection between Gog and Ma-gog, the Ma being regarded by Ezekiel as a prefix significant of a country. In this case Gog contains the original element of the name, which may possibly have its origin in some Persian root. The notices of Magog would lead us to fix a northern locality: it is expressly stated by Ezekiel that he was to come up from "the sides of the north" (xxxix. 2), from a country adjacent to that of Togarmah or Armenia (xxxviii. 6), and not far from "the isles" or maritime regions of Europe (xxxix. 6). The people of Magog further appear as having a force of cavalry (xxxviii. 15), and as armed with the bow (xxxix. 3). From the above data, we may conclude that Magog represents the important race of the Scythians.

Makke'dah, a place memorable in the annals of the conquest of Canaan as the scene of the execution by Joshua of the five confederate kings (Josh. x. 10-30). It unquestionably occurred in the afternoon of that tremendous day, which "was like no day before or after it." After the execution of the chiefs Joshua turns to the town itself. To force the walls, to put the king and all the inhabitants to the sword (ver. 28), is to that indomitable energy, still fresh after the gigantic labors and excitements of the last twenty-four hours, the work of an hour or two. The taking of Makkedah was the first in that series of sieges and destructions by which the Great Captain possessed himself of the main points of defence throughout this portion of the country. The catalogue of the cities of Judah in Joshua (xv. 41) place it in the maritime plain, but its site is uncertain.

Mal'achi (that is, the angel or messenger of Jehovah) is the last, and is therefore called "the seal" of the prophets, and his prophecies constitute the closing book of the canon. Of his personal history nothing is known. That Malachi was contemporary with Neheman is rendered probable by a comparison of ii. 8 with Neh. xiii. 15; i. 10-16 with Neh. xiii. 23, &c.; and iii. 7-12 with Neh. xiii. 10, &c. That he prophesied after the times of Haggai and Zechariah is inferred from his omitting to mention the restoration of the Temple, and from no allusion being made to him by Ezra. The capitivity was already a thing of the long past, and is not referred to. The existence of the Temple-service is presupposed in i. 10, iii. 1, 10. The Jewish nation had still a political chief (i. 8), distinguished by the same title as that borne by Nehemiah (Neh. xii. 26). Hence we may conclude that Malachi delivered his prophecies after the second return of Nehemiah from Persia (Neh. xiii. 6), and subsequently to the 32d year of Artaxerxes Longimanus (B. C. 420). From the striking parallelism between the state of things indicated in Malachi's prophecies and that actually existing on Nehemiah's return from the court of Artaxerxes, it is on all accounts highly probable that the efforts of the secular governor were on this occasion seconded by the preaching of "Jehovah's messenger," and that Malachi occupied the same position with regard to the reformation under Nehemiah, which Isaiah held in the time of Hezekiah, and Jeremiah in that of Josiah. The last chapter of canonical Jewish history is the key to the last chapter of its prophecy.

Mal'chus, the name of the servant of the high-priest whose right ear Peter cut off at the time of the Saviour's apprehension in the garden (Matt. xxvi. 51; Mark xiv. 47; Luke xxii. 49-51; John xviii. 10). He was the personal servant of the high-priest, and not one of the bailiffs or apparitors of the Sanhedrim. It is noticeable that Luke the physician is the only one of the writers who mentions the act of healing.

Mam'mon (Matt. vi. 24; Luke xvi. 9), a word which often occurs in the Chaldee Targums of Onkelos, and later writers, and in the Syraic Version, and which signifies "riches." It is used in St. Matthew as a personification of riches.



ST. JOHN WRITING HIS GOSPEL. GIOV. FRANCESCO BARBIERI (IL GUERCINO). AFTER THE PAINTING IN THE DRESDEN GALLERY.

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Man. Four Hebrew terms are rendered "man" in the A. V. 1. Adam. The name of the man created in the image of God. It appears to be derived from âdam, "he or it was red or ruddy," like Edom. 2. Ish, "man," "woman," "men." 3. Geber, "a man," from gâbar, "to be strong," generally with reference to his strength. 4. Methim, "men," always masculine. Perhaps it may be derived from the root mûth, "he died."

Manas'seh, that is, forgetting, the eldest son of Joseph, by his wife Asenath (Gen. xli. 51, xlvi. 20), so called by Joseph because "God hath-made-me-forget all my toil and all my father's house." The position of the tribe of Manasseh during the march to Canaan was with Ephraim and Benjamin on the west side of the sacred Tent. The chief of the tribe at the time of the census at Sinai was Gamaliel ben-Pedahzur, and its numbers were then 32,200 (Num. i. 10, 35, ii. 20, 21, vii. 54-59). In the division of the Promised Land half of the tribe of Manasseh settled east of the Jordan, in the district embracing the hills of Gilead with their inaccessible heights and impassable ravines, and the almost impregnable tract of Argob (Josh. xiii. 29-33). Here they throve exceedingly, pushing their way northward over the rich plains of Jaulân and Jedûr to the foot of Mount Hermon (1 Chr. v. 23). But they gradually assimilated themselves to the old inhabitants of the country, and on them descended the punishment which was ordained to be the inevitable consequence of such misdoing. They, first of all Israel, were carried away by Pul and Tiglath-Pileser, and settled in the Assyrian territories (1 Chr. v. 25, 26). The other half tribe settled to the west of the Jordan, north of Ephraim (Josh. xvii.).

Manas'seh. The thirteenth king of Judah, son of Hezekiah and Hephzibah (2 K. xxi. 1), ascended the throne at the age of 12. His accession was the signal for an entire change in the religious administration of the kingdom. Idolatry was again established, and he consecrated idolatrous altars in the Sanctuary itself (2 Chr. xxxiii. 4). Every faith was tolerated but the old faith of Israel. This was abandoned and proscribed. The aged Isaiah, according to the old Jewish tradition, was put to death. [Isaiah.] But the persecution did not stop there. It attacked the whole order of the true prophets, and those who followed them. Retribution came soon in the natural sequence of events. The Babylonian alliance, which the king had formed, bore the fruits which had been predicted. The rebellion of Merodach-Baladan was crushed, and then the wrath of the Assyrian king fell on those who had supported him. Judaea was again overrun by the Assyrian armies, and this time the invasion was more successful than that of Sannacherib. The city apparently was taken. The king himself was made prisoner and carried off to Babylon in the 22d year of his reign, according to a Jewish tradition. There his eyes were opened, and he repented, and his prayer was heard, and the Lord delivered him (2 Chr. xxiii. 12, 13). The period that followed is dwelt upon by the writer of 2 Chr. as one of a great change for the better. The compassion or death of Esarhaddon led to his release, and he returned after some uncertain interval of time to Jerusalem. The old faith of Israel was no longer persecuted. Foreign idolatries were no longer thrust, in all their foulness, into the Sanctuary itself. The altar of the Lord was again restored, and peace-offerings and thank-offerings sacrificed to Jehovah (2 Chr. xxxiii. 15, 16). The other facts known of Manasseh's reign connect themselves with the state of the world round him. The Assyrian monarchy was tottering to its fall, and the king of Judah seems to have thought that it was still possible for him to rule as the head of a strong and independent kingdom. As one of its consequences, it involved probably the supply of troops from Judah to serve in the armies of the Egyptian king. If this was the close of Manasseh's reign, we can understand how it was that on his death he was buried as Ahaz had been, not with the burial of a king, in the sepulchres of the house of David, but in the garden of Uzza (2 K. xxi. 26), and that long afterwards, in spite of his repentance, the Jews held his name in abhorrence.

Manas'ses. 1. Manasseh, king of Judah (Matt. i. 10), to whom the apocryphal prayer is attributed. 2. Manasseh, the son of Joseph (Rev. vii. 6).

Manasses, The Prayer of. The repentance and restoration of Manasseh (2 Chr. xxxiii. 12, ff.) furnished the subject of many legendary stories. "His prayer unto his God" was still preserved "in the book of the kings of Israel" when the Chronicles were compiled (2 Chr. xxxiii. 18), and, after this record was lost, the subject was likely to attract the notice of later writers. "The Prayer of Manasseh," which is found in some MSS. of the LXX., is the work of one who has endeavored to express, not without true feeling, the thoughts of the repentant king.

Mandrakes are mentioned in Gen. xxx. 14, 15, 16, and in Cant. vii. 13. From the former passage we learn that they were found in the fields of Mesopotamia, where Jacob and his

wives were at one time living, and that the fruit was gathered "in the days of wheat-harvest," i. e. in May. From Cant. vii. 13 we learn that the plant in question was strong-scented, and that it grew in Palestine. The translation in the A. V. is probably correct. It has been objected that the mandrake is far from odoriferous, the whole plant being, in European estimation at all events, very fetid. But, on the other hand, it is well known that the mandrakes are prized by the Arabs for their odor, and that Orientals set an especial value on strongly-smelling things that to more delicate European senses are unpleasing. That the fruit was fit to be gathered at the time of wheat-harvest is clear from the testimony of several travellers. The mandrake is closely allied to the well-known deadly nightshade.



Mandrake.

Ma'neh. [Weights and Measures.]

Manger. This word occurs only in connection with the birth of Christ in Luke ii. 7, 12, 16. The word in classical Greek undoubtedly means a manger, crib, or feeding trough; but according to Schleusner its real signification in the N. T. is the open court-yard, attached to the inn or khan, into which the cattle would be shut at night, and where the poorer travellers might unpack their animals and take up their lodging, when they were either by want of room or want of means excluded from the house.

Manna. The most important passages of the O. T. on this topic are the following: Ex. xvi. 14-36; Num. xi. 7-9; Deut. viii. 3, 16; Josh. v. 12; Ps. lxxviii. 24, 25; Wisd. xvi. 20, 21. From these passages we learn that the manna came every morning except the Sabbath, in the form of a small round seed resembling the hoar frost; that it must be gathered early, before the sun became so hot as to melt it; that it must be gathered every day except the Sabbath; that the attempt to lay aside for a succeeding day, except on the day immediately preceding the Sabbath, failed by the substance becoming wormy and offensive; that it was prepared for food by grinding and baking; that its taste was like fresh oil, and like wafers made with honey, equally agreeable to all palates; that the whole nation subsisted upon it for forty years; that it suddenly ceased when they first got the new corn of the land of Canaan; and that it was always regarded as a miraculous gift directly from God, and not as a product of nature. The natural products of the Arabian deserts and other Oriental regions, which bear the name of manna, have not the qualities or uses ascribed to the manna of Scripture. The manna of Scripture we regard as wholly miraculous, and not in any respect a product of nature. The Hebrew word mân, by which this substance is always designated in the Hebrew Scriptures, is the neuter interrogative pronoun (what?); and the name is derived from the inquiry (mân hu, what is this?) which the Hebrews made when they first saw it upon the ground. The substance now called Manna in the Arabian desert through which the Israelites passed is collected in the month of June from the tarfa or Tamarisk shrub.



Tamarisk or Manna Tree.

Manslayer. The cases of manslaughter mentioned appear to be a sufficient example of the intention of the lawgiver. a. Death by a blow in a sudden quarrel (Num. xxxv. 22). b. Death by a stone or missile thrown at random (ib. 22, 23). c. By the blade of an axe flying from its handle (Deut. xix. 5). d. Whether the case of a person killed by falling from a roof unprovided with a parapet involved the guilt of manslaughter on the owner,

is not clear; but the law seems intended to prevent the imputation of malice in any such case, by preventing as far as possible the occurrence of the fact itself (Deut. xxii. 8). In all these and the like cases the manslayer was allowed to retire to a city of refuge.

Mantle, the word employed in the A. V. to translate no less than four Hebrew terms, entirely distinct and independent both in derivation and meaning. 1. S'mîoah. This word occurs but once, viz. Judg. iv. 18, where it denotes the thing with which Jael covered Sisera. 2. Meîl. (Rendered "mantle" in 1 Sam. xv. 27, xxviii. 14; Ezr. ix. 3, 5, &c.). This word is in other passages of the A. V. rendered "coat," "cloak," and "robe." 3. Ma'atâphâh (Is. iii. 22 only). Apparently some article of a lady's dress. 4. Addereth (rendered "mantle" in 1 K. xix. 13, 19; 2 K. ii. 8, 13, 14; elsewhe. "garment" and "robe"). By it, and it only, is denoted the cape or wrapper which, with the exception of a strip of skin or leather round his loins, formed, as we have every reason to believe, the sole garment of the prophet Elijah. It was probably of sheepskin, such as is worn by the modern dervishes.

Ma'rah, that is, bitterness, a place which lay in the wilderness of Shur or Etham, three days' journey distant (Ex. xv. 23, 24; Num. xxxiii. 8) from the place at which the Israelites crossed the Red Sea, and where was a spring of bitter water, sweetened subsequently by the casting in of a tree which "the Lord showed" to Moses.

Marble. The Heb. shêsh, the generic term for marble, may probably be taken to mean almost any shining stone. The so-called marble of Solomon's architectural works, may thus have been limestone. There can be no doubt that Herod, both in the Temple and elsewhere, employed Parian or other marble. The marble pillars and tesserac of various colors of the palace at Susa came doubtless from Persia itself (Esth. i. 6).

Mark. Mark the Evangelist is probably the same as "John whose surname was Mark" (Acts xii. 12, 25). John was the Jewish name, and Mark (Marcus), a name of frequent use among the Romans, was adopted afterwards, and gradually superseded the other. John Mark was the son of a certain Mary, who dwelt at Jerusalem, and was therefore probably born in that city (Acts xii. 12). He was the cousin of Barnabas (Col. iv. 10). It was to Mary's house, as to a familiar haunt, that Peter came after his deliverance from prison (Acts xii. 12), and there found "many gathered together praying;" and probably John Mark was converted by Peter from meeting him in his mother's house, for he speaks of "Marcus my son" (1 Pet. v. 13). The theory that he was one of the seventy disciples is without any warrant. Another theory, that an event of the night of our Lord's betrayal, related by Mark alone, is one that befell himself, must not be so promptly dismissed (Mark xiv. 51, 52). The detail of facts is remarkably minute; the name only is wanting. The most probable view is, that St. Mark suppressed his own name, whilst telling a story which he had the best means of knowing. Anxious to work for Christ, he went with Paul and Barnabas as their "minister" on their first journey; but at Perga he turned back (Acts xii. 25, xiii. 13). On the second journey Paul would not accept him again as a companion, but Barnabas his kinsman was more indulgent; and thus he became the cause of the memorable "sharp contention" between them (Acts xv. 36-40). Whatever was the cause of Mark's vacillation, it did not separate him forever from Paul, for we find him by the side of that Apostle in his first imprisonment at Rome (Col. iv. 10; Philem. 24). In the former place a possible journey of Mark to Asia is spoken of. Somewhat later he is with Peter at Babylon (1 Pet. v. 13). On his return to Asia be seems to have been with Timothy at Ephesus when Paul wrote to him during his second imprisonment (2 Tim. iv. 11).— The relation of Mark to Peter is of great importance for our view of his Gospel. Ancient writers with one consent make the Evangelist the Interpreter of the Apostle Peter. Some explain this word to mean that the office of Mark was to translate into the Greek tongue the Aramaic discourses of the Apostle; whilst others adopt the more probable view that Mark wrote a Gospel which conformed more exactly than the others to Peter's preaching, and thus "interpreted" it to the church at large. The report that Mark was the companion of Peter at Rome, is no doubt of great antiquity. Sent on a mission to Egypt by Peter, Mark there founded the church of Alexandria, and preached in various places, then returned to Alexandria, of which church he was bishop, and suffered a martyr's death. But none of these later details rest on sound authority.

Mark, Gospel of. The characteristics of this Gospel, the shortest of the four inspired records, will appear from the discussion of the various questions that have been raised about it. Whilst Mark goes over the same ground for the most part as the other Evangelists, and especially Matthew, there are many facts thrown in which prove that we are listening to

an independent witness. Thus the humble origin of Peter is made known through him (i. 16-20), and his connection with Capernaum (i. 29); he tells us that Levi was "the son of Alphaeus" (ii. 14), that Peter was the name given by our Lord to Simon (iii. 16), and Boanerges a surname added by Him to the names of two others (iii. 17); he assumes the existence of another body of disciples wider than the Twelve (iii. 32, iv. 10, 36, viii. 34, xiv. 51, 52); we owe to him the name of Jairus (v. 22) the word "carpenter" applied to our Lord (vi. 3), the nation of the "Syrophoenician" woman (vii. 26); he substitutes Dalmanutha for the "Magdala" of Matthew (viii. 10); he names Bartimaeus (x. 46); he alone mentions that our Lord would not suffer any man to carry any vessel through the Temple (xi. 16); and that Simon of Cyrene was the father of Alexander and Rufus (xv. 21). All these are tokens of an independent writer, different from Matthew and Luke, and in the absence of other traditions, it is natural to look to Peter. The Gospel of Mark contains scarcely any events that are not recited by the others. There are verbal coincidences with each of the others, and sometimes peculiar words from both meet together in the parallel place in Mark. On the other hand, there are unmistakable marks of independence. The hypothesis which best meets these facts is, that whilst the matter common to all three Evangelists, or to two of them, is derived from the oral teaching of the Apostles, which they had purposely reduced to a common form, our Evangelist writes as an independent witness to the truth, and not as a compiler; and that the tradition that the Gospel was written under the sanction of Peter, and its matter in some degree derived from him, is made probable by the evident traces of an eye-witness in many of the narratives. The Evangelist scarcely refers to the O. T. in his own person. The word Law does not once occur. The genealogy of our Lord is likewise omitted. Other matters interesting chiefly to the Jews are likewise omitted; such as the references to the O. T. and Law in Matt. xii. 5-7, the reflections on the request of the Scribes and Pharisees for a sign, Matt. xii. 38-45; the parable of the king's son, Matt. xxii. 1-14; and the awful denunciation of the Scribes and Pharisees in Matt. xxiii. The time when the Gospel was written is uncertain. It is not likely that it dates before the reference to Mark in the Epistle to the Colossians (iv. 10), where he is only introduced as a relative of Barnabas, as if this were his greatest distinction; and this epistle was written about A. D. 62. On the other hand, it was written before the destruction of Jerusalem (xiii. 13, 24-30, 33, &c.). Probably, therefore, it was written between A. D. 63 and 70. The place is as uncertain as the time. Clement, Eusebius, Jerome, and Epiphanius, pronounce for Rome, and many moderns take the same view. Chrysostom thinks Alexandria; but this is not confirmed by other testimony. The Gospel was written in Greek; of this there can be no doubt if ancient testimony is to weigh. Baronius indeed, on the authority of an old Syriac translation, asserts that Latin was the original language. The purpose of the Evangelist seems to be to place before us a vivid picture of the earthly acts of Jesus. The style is peculiarly suitable to this. He uses the present tense, instead of the narrative aorist, almost in every chapter. Precise and minute details as to persons, places, and numbers, abound in the narrative. All these tend to give force and vividness to the picture of the human life of our Lord. On the other side, the facts are not very exactly arranged. Its conciseness sometimes makes this Gospel more obscure than the others (i. 13, ix. 5, 6, iv. 10-34). Though this Gospel has little historical matter which is not shared with some other, it would be a great error to suppose that the voice of Mark could have been silenced without injury to the divine harmony. It is the history of the war of Jesus against sin and evil in the world during the time that He dwelt as a Man among men. Its motto might well be, as Lange observes, those words of Peter: "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (Acts x. 38).

Ma'roth, one of the towns of the western lowlands of Judah whose names are alluded to or played upon by the prophet Micah (i. 12).

Marriage. The topics which this subject presents to our consideration in connection with Biblical literature may be arranged under five heads: I. Its origin and history.—The institution of marriage dates from the time of man's original creation. No sooner was the formation of woman effected, than Adam recognized in that act the will of the Creator as to man's social condition. "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (ii. 24). From these words, coupled with the circumstances attendant on the formation of the first woman, we may evolve the following principles: (1) The unity of man and wife, as implied in her being formed out of man, and as expressed in the words "one



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flesh"; (2) the indissolubleness of the marriage bond, except on the strongest grounds (comp. Matt. xix. 9); (3) monogamy, as the original law of marriage; (4) the social equality of man and wife; (5) the subordination of the wife to the husband (1 Cor. xi. 8, 9: 1 Tim. ii. 13); and (6) the respective duties of man and wife. In the patriarchal age Polygamy prevailed (Gen. xvi. 4, xxv. 1, 6, xxviii. 9, xxix. 23, 28; 1 Chr. vii. 14), but to a great extent divested of the degradation which in modern times attaches to that practice. Divorce also prevailed in the patriarchal age, though but one instance of it is recorded (Gen. xxi. 14). The Mosaic law aimed at mitigating rather than removing evils which were inseparable from the state of society in that day. In the post-Babylonian period monogamy appears to have become more prevalent than at any previous time: indeed we have no instance of polygamy during this period on record in the Bible, all the marriages noticed being with single wives (Tob. i. 9, ii. 11; Susan. vers. 29, 63; Matt. xviii. 25; Luke i. 5; Acts v. 1). The practice of polygamy nevertheless still existed; Herod the Great had no less than nine wives at one time. The abuse of divorce continued unabated. Our Lord and His Apostles re-established the integrity and sanctity of the marriage-bond by the following measures: (1) by the confirmation of the original charter of marriage as the basis on which all regulations were to be framed (Matt. xix. 4, 5); (2) by the restriction of divorce to the case of fornication, and the prohibition of remarriage in all persons divorced on improper grounds (Matt. v. 32, xix. 9; Rom. vii. 3; 1 Cor. vii. 10, 11); and (3) by the enforcement of moral purity generally (Heb. xiii. 4, &c.), and especially by the formal condemnation of fornication, which appears to have been classed among acts morally indifferent by a certain party in the Church (Acts xv. 20). In the Hebrew commonwealth marriage was prohibited (i.) between an Israelite and a non-Israelite, and (ii.) between an Israelite and one of his own community. There were three grades of prohibition—total in regard to the Canaanites on either side; total on the side of the males in regard of the Ammonites and Moabites; and temporary on the side of the males in regard of the Edomites and Egyptians, marriages with females in the two latter instances being regarded as legal. The progeny of illegal marriages between Israelites and non-Israelites was described as (A. V. "bastard"; Deut. xxiii. 2). The regulations relative to marriage between Israelites and Israelites was based on considerations of relationship. The most important passage relating to these is contained in Lev. xviii. 6-18, wherein we have in the first place a general prohibition against marriages, between a man and the "flesh of his flesh," and in the second place special prohibitions against marriage with a mother, step-mother, sister, or half-sister, whether "born at home or abroad," grand-daughter, aunt, whether by consanquinity on either side, or by marriage on the father's side, daughter-in-law, brother's wife, step-daughter, wife's mother, step-grand daughter, or wife's sister during the lifetime of the wife. An exception is subsequently made (Deut. xxv. 5-9) in favor of marriage with a brother's wife in the event of his having died childless. The law which regulates this has been named the "Levirate," from the Latin levir, "brother-in-law." The customs of the Hebrews and of Oriental nations in regard to marriage, differ in many respects from those with which we are familiar. In the first place, the choice of the bride devolved not on the bridegroom himself, but on his relations or on a friend deputed by the bridegroom for this purpose. The consent of the maiden was sometimes asked (Gen. xxiv. 58); but this appears to have been subordinate to the previous consent of the father and the adult brothers (Gen. xxiv. 51, xxxiv. 11). Occasionally the whole business of selecting the wife was left in the hands of a friend. The selection of the bride was followed by the espousal, which was a formal proceeding, undertaken by a friend or legal representative on the part of the bridegroom, and by the parents on the part of the bride; it was confirmed by oaths, and accompanied with presents to the bride. The act of betrothal was celebrated by a feast, and among the more modern Jews it is the custom in some parts for the bridegroom to place a ring on the bride's finger. The ring was regarded among the Hebrews as a token of fidelity (Gen. xli. 42), and of adoption into a family (Luke xv. 22). Between the bethrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (Gen. xxiv. 55), to a full year for virgins and a month for widows in later times. During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend deputed for the purpose, termed the "friend of the bridegroom" (John iii. 29). She was now virtually regarded as the wife of her future husband. Hence faithlessness on her part was punishable with death (Deut. xxii. 23, 24), the husband having, however, the option of "putting her away" (Matt. i. 19; Deut. xxiv. 1).

The essence of the marriage ceremony consisted in the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom prepared himself for the occasion by putting on a festive dress, and especially by placing on his head the handsome turban described by the term peër (Is. lxi. 10; A. V. "ornaments"), and a nuptial crown or garland (Cant. iii. 11): he was redolent of myrrh and frankincense. The distinctive feature of the bride's attire was the "veil" —a light robe of ample dimensions, which covered not only the face, but the whole person (Gen. xxiv. 65; comp. xxxviii. 14, 15). This was regarded as the symbol of her submission to her husband (1 Cor. xi. 10). If the bride were a virgin, she wore her hair flowing. Her robes were white (Rev. xix. 8), and sometimes embroidered with gold thread (Ps. xlv. 13, 14), and covered with perfumes (Ps. xlv. 8): she was further decked out with jewels (Is. xlix. 18, lxi. 10; Rev. xxi. 2). When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his groomsmen (A. V. "companions," Judg. xiv. 11; "children of the bride-chamber," Matt. ix. 15), preceded by a band of musicians or singers (Gen. xxxi. 27; Jer. vii. 34, xvi. 9; 1 Macc. ix. 39), and accompanied by persons bearing flambeaux (2 Esdr. x. 2; Matt. xxv. 7; compare Jer. xxv. 10; Rev. xviii. 23, "the light of a candle"). Having reached the house of the bride, who with her maidens anxiously expected his arrival (Matt. xxv. 6), he conducted the whole party back to his own or his father's house, with every demonstration of gladness (Ps. xlv. 15). At the house a feast was prepared, to which all the friends and neighbors were invited (Gen. xxix. 22; Matt. xxii. 1-10; Luke xiv. 8; John ii. 2), and the festivities were protracted for seven, or even fourteen days (Judg. xiv. 12; Tob. viii. 19). The guests were provided by the host with fitting robes (Matt. xxii. 11), and the feast was enlivened with riddles (Judg. xiv. 12) and other amusements. The last act in the ceremonial was the conducting of the bride to the bridal chamber (Judg. xv. 1; Joel ii. 16), where a canopy was prepared (Ps. xix. 5; Joel ii. 16). The bride was still completely veiled, so that the deception practised on Jacob (Gen. xxix. 23) was very possible. A newly married man was exempt from military service, or from any public business which might draw him away from his home, for the space of a year (Deut. xxiv. 5); a similar privilege was granted to him who was betrothed (Deut. xx. 7). There is abundant evidence that women, whether married or unmarried, went about with their faces unveiled (Gen. xii. 14, xxiv. 16, 65, xxix. 11; 1 Sam. i. 13). Women not unfrequently held important offices. They took their part in matters of public interest (Ex. xv. 20; 1 Sam. xviii. 6, 7): in short, they enjoyed as much freedom in ordinary life as the women of our own country. If such was her general position, it is certain that the wife must have exercised an important influence in her own home. She appears to have taken her part in family affairs, and even to have enjoyed a considerable amount of independence (2 K. iv. 8; Judg. iv. 18; 1 Sam. xxv. 14, &c.). In the N. T. the mutual relations of husband and wife are a subject of frequent exhortation (Eph. v. 22, 33; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1-7). The duties of the wife in the Hebrew household were multifarious: in addition to the general superintendence of the domestic arrangements, such as cooking, from which even women of rank were not exempted (Gen. xviii. 6; 2 Sam. xiii. 8),



The Acropolis at Athens (Restored).

and the distribution of food at meal times (Prov. xxxi. 15), the manufacture of the clothing and the various textures required in an Eastern establishment devolved upon her (Prov. xxxi. 13, 21, 22), and if she were a model of activity and skill, she produced a surplus of fine linen shirts and girdles, which she sold, and so, like a well-freighted merchant-ship, brought in wealth to her husband from afar (Prov. xxxi. 14, 24). The legal rights of the wife are noticed in Ex. xxi. 10, under the three heads of food, raiment, and duty of marriage or conjugal right.

Mars' Hill, the Hill of Mars or Ares, better known by the name of Areopague, of which the Hill of Mars or Ares is a translation. The Areopagues was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. It rises gradually from the northern end, and terminates abruptly on the south, over

against the Acropolis, at which point it is about fifty or sixty feet above the valley already mentioned. The Areopagus possesses peculiar interest to the Christian, as the spot from which St. Paul delivered his memorable address to the men of Athens (Acts xvii. 22-31). It has been supposed by some commentators that St. Paul was brought before the Council of Areopagus; but there is no trace in the narrative of any judicial proceedings. St. Paul "disputed daily" in the "market" or Agora (xvii. 17), which was situated south of the Areopagus in the valley lying between this hill and those of the Acropolis, the Pnyx and the Museum. Attracting more and more attention, "certain philosophers of the Epicureans and Stoics" brought him up from the valley to the Areopagus above, that they might listen to him more conveniently. Here the philosophers probably



View of Mars' Hill or Areopagus.

took their seats on the stone benches usually occupied by the members of the Council, while the multitude stood upon the steps and in the valley below.

Mar'tha, the sister of Lazarus and Mary. The facts recorded in Luke x. and John xi. indicate a character devout after the customary Jewish type of devotion, sharing in Messianic hopes and accepting Jesus as the Christ. When she first comes before us in Luke x. 38, as receiving her Lord into her house, she loses the calmness of her spirit, is "cumbered with much serving," is "careful and troubled about many things." She needs the reproof, "One thing is needful;" but her love, though imperfect in its form, is yet recognized as true, and she too, no less than Lazarus and Mary, has the distinction of being one whom Jesus loved (John xi. 3). Her position here, it may be noticed, is obviously that of the elder sister, the head and manager of the household. In the supper at Bethany (John xii. 2), the old character shows itself still, but it has been freed from evil. She is no longer "cumbered," no longer impatient. Activity has been calmed by trust. When other voices are raised against her sister's overflowing love, hers is not heard among them.

Mary Magdale'ne. Different explanations have been given of this name; but the most natural is, that she came from the town of Magdala. She appears before us for the first time in Luke viii. 2, among the women who "ministered unto Him of their substance." All appear to have occupied a position of comparative wealth. With all the chief motive was that of gratitude for their deliverance from "evil spirits and infirmities." Of Mary it is said specially that "seven devils went out of her," and the number indicates, as in Matt. xii. 45, and the "Legion" of the Gadarene demoniac (Mark v. 9), a possession of more than ordinary malignity. She was present during the closing hours of the Agony on the Cross. She remains by the cross till all is over, waits till the body is taken down, and wrapped in the linen cloth and placed in the garden-sepulchre of Joseph of Arimathea (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55). The sabbath that followed brought an enforced rest, but no sooner is the sunset over than she, with Salome and Mary the mother of James, "brought sweet spices that they might come and anoint" the body (Mark xvi. 1). The next morning accordingly, in the earliest dawn (Matt. xxviii. 1; Mark xvi. 2) they come with Mary, the mother of James, to the sepulchre. Mary Magdalene had been to the tomb and had found it empty, had seen the "vision of angels" (Matt. xxviii. 5; Mark xvi. 5). She went with her cry of sorrow to Peter and John (John xx. 1, 2). But she returns there. She follows Peter and John, and remains when they go back. The one thought that fills her mind is still that the body is not there (John xx. 13). The utter stupor of her grief is shown in her want of power to recognize at first either the voice or the form of the Lord to whom she had ministered (John xx. 14, 15). At last her own name, uttered by her Lord, recalls her to consciousness; and then follows the cry of recognition, with the strongest word of reverence which a woman of Israel could use, "Rabboni," and the rush forward to cling to His feet.—(1) Mary Magdalene has become the type of a class of repentant sinners; but there is no authority for identifying her with the "sinner" who anoints the feet of Jesus in Luke vii. 36-50. When the name of

Mary Magdalene appears in Luke viii. 3 there is not one word to connect it with the history that immediately precedes. Never, perhaps, has a figment so utterly baseless obtained so wide an acceptance as that which we connect with the name of the "penitent Magdalene." It has also been believed that Mary Magdalene is the same as the sister of Lazarus. But this supposition is still more startling. Not one single circumstance, except that of love and reverence for their Master, is common. The epithet Magdalene, whatever may be its meaning, seems chosen for the express purpose of distinguishing her from all other Marys.

Mary the Virgin, the mother of our Lord. There is no person perhaps in sacred or in profane literature around whom so many legends have been grouped as the Virgin Mary; and there are few whose authentic history is more concise. She was, like Joseph, of the tribe of Judah, and of the lineage of David (Ps. cxxxii. 11; Luke i. 32; Rom. i. 3). She had a sister, named, like herself, Mary (John xix. 25), and she was connected by marriage (Luke i. 36) with Elizabeth, who was of the tribe of Levi and of the lineage of Aaron. This is all that we know of her antecedents. Her bethrothal to Joseph, and the circumstances connected with her becoming the mother of our Lord, are related elsewhere. [Jesus Christ.] Four times only she appears after the commencement of Christ's ministry. These four occasions are—1. The marriage at Cana of Galilee (John ii.). 2. The attempt which she and his brethren made "to speak with him" (Matt. xii. 46; Mark iii. 21 and 31; Luke viii. 19). 3. The Crucifixion. 4. The days succeeding the Ascension (Acts i. 14). If to these we add two references to her, the first by her Nazarene fellow-citizens (Matt. xiii. 54, 55; Mark vi. 1-3), the second by a woman in the multitude (Luke xi. 27), we have specified every event known to us in her life.

Mat'thew. Matthew the Apostle and Evangelist is the same as Levi (Luke v. 27-29) the son of a certain Alphaeus (Mark ii. 14). His call to be an apostle is related by all three Evangelists in the same words, except that Matthew (ix. 9) gives the former, and Mark (ii. 14) and Luke (v. 27) the latter name. The publicans, properly so called (publicani), were persons who farmed the Roman taxes, and they were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of the province where the taxes were collected, called properly portitores, to which class Matthew no doubt belonged. The traditions respecting the later life of St. Matthew are various; but nothing whatever is really known.

Matthew, Gospel of. The Gospel which bears the name of St. Matthew was written by the Apostle, according to the testimony of all antiquity. I. Language in which it was first written.—Every early writer who mentions that St. Matthew wrote a Gospel at all says that he wrote in Hebrew (that is, in the Syro-Chaldaic) and in Palestine in the first century. Moreover every early writer that has come down to us uses the Greek of St. Matthew, and this with the definite recognition that it is a translation; hence we may be sure that the Greek copy belongs to the Apostolic age, having been thus authoritatively used from and up to that time. Thus the question is not the authority of the Greek translation, which comes from the time when the Churches enjoyed Apostolic guidance, but whether there was a Hebrew original from which it had been translated. The witnesses to the Hebrew original were men sufficiently competent to attest so simple a fact, especially seeing that they are relied on in what is far more important,—that St. Matthew wrote a Gospel at all. There is in fact no evidence whatsoever that St. Matthew wrote in Greek. II. Style and Diction.—1. Matthew uses the expression "that it might be fulfilled which was spoken of the Lord by the prophet" (i. 22, ii. 15). In ii. 5, and in later passages of Matt. it is abbreviated (ii. 17, iii. 3, iv. 14, viii. 17, xii. 17, xiii. 14, 35, xxi. 4, xxvi. 56, xxvii. 9). 2. The reference to the Messiah under the name "Son of David," occurs in Matthew eight times; and three times each in Mark and Luke. 3. Jerusalem is called "the holy city," "the holy place" (iv. 5, xxiv. 15, xxvii. 55). 4. The phrase "kingdom of heaven," about thirty-three times; other writers use "kingdom of God," which is found also in Matthew. 5. "Heavenly Father," used about six times; and "Father in heaven" about sixteen, and without explanation, point to the Jewish mode of speaking in this Gospel. III. Genuineness of the Gospel. The genuineness of the first two chapters of the Gospel has been questioned, but is established on satisfactory grounds. 1. All the old MSS. and versions contain them; and they are quoted by the Fathers of the 2d and 3d centuries. 2. Their contents would naturally form part of a Gospel intended primarily for the Jews. 3. The commencement of ch. iii. is dependent on ii. 23; and in iv. 13 there is a reference to ii. 23. 4. In constructions and expressions they are similar to the rest of the Gospel. IV. Time when and place where the Gospel was written.—Nothing can be said on this



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point with certainty. The most probable supposition is that it was written between 50 and 60, and in Palestine. V. Purpose of the Gospel.—The Gospel itself tells us by plain internal evidence that it was written for Jewish converts, to show them in Jesus of Nazareth the Messiah of the O. T. whom they expected. Jewish converts over all the world seem to have been intended, and not merely Jews in Palestine. It is pervaded by one principle, the fulfilment of the Law and of the Messianic prophecies in the person of Jesus.

Matthi'as, the Apostle elected to fill the place of the traitor Judas (Acts i. 26). All beyond this that we know of him for certainty is, that he had been a constant attendant upon the Lord Jesus during the whole course of His ministry; for such was declared by St. Peter to be the necessary qualification of one who was to be a witness of the resurrection. It is said that he preached the Gospel and suffered martyrdom in Ethiopia.

Mattock (Is. vii. 25). The tool used in Arabia for loosening the ground, described by



Mattock, or Egyptian Hoe.

Niebuhr, answers generally to our mattock or grubbing-axe, i. e. a single headed pickaxe, the sarculus simplex, as opposed to bicornis of Palladius. The ancient Egyptian hoe was of wood, and answered for hoe, spade, and pick.

Maul (i. e. a hammer; a variation of mall, from malleus), a word employed by our translators to render the Hebrew term mèphîts. The Hebrew and English alike occur in Prov. xxv. 18 only. But a derivative from the same root, and differing but slightly in form, viz. mappêts, is found in Jer. li. 20, and is there translated by "battle-axe."

Meadow. This word, so peculiarly English, is used in the A. V. to translate two words which are entirely distinct and independent of each other. 1. Gen. xli. 2 and 18. Here the word in the original is ha-Achû. It appears to be an Egyptian term. Its use in Job viii. 11 (A. V. "flag") seems to show that it is not a "meadow," but some kind of reed or water-plant. But as during high inundations of the Nile—such inundations as are the cause of fruitful years—the whole of the land on either side is a marsh, and as the cultivation extends up to the very lip of the river, is it not possible that Achu may denote the herbage of the growing crops? 2. Judg. xx. 33 only, "the meadows of Gibeah." Here the word is Maarsh, which occurs nowhere else with the same vowels attached to it. The sense is thus doubly uncertain. The most plausible interpretation is that of the Peshito-Syriac, which by a slight difference in the vowel-points makes the word mearah, "the cave."

Meals. Our information on this subject is but scanty: the early Hebrews do not seem to have given special names to their several meals, for the terms rendered "dine" and "dinner" in the A. V. (Gen. xliii. 16; Prov. xv. 17) are in reality general expressions, which might more correctly be rendered "eat" and "portion of food." There is some uncertainty as to the hours at which the meals were taken: the Egyptians undoubtedly took their principal meal at noon (Gen. xliii. 16); laborers took a light meal at that time (Ruth ii. 14; comp. ver. 17); and occasionally that early hour was devoted to excess and revelling (1 K. xx. 16). It has been inferred from those passages that the principal meal generally took place at noon: the Egyptians do indeed still make a substantial meal at that time; but there are indications that the Jews rather followed the custom that prevails among the Bedouins, and made their principal meal after sunset, and a lighter meal at about 9 or 10 A. M. The posture at meals varied at various periods: there is sufficient evidence that the old Hebrews were in the habit of sitting (Gen. xxvii. 19; Judg. xix. 6; 1 Sam. xx. 5, 24; 1 K. xiii. 20), but it does not hence follow that they sat on chairs; they may have squatted on the ground, as was the occasional, though not perhaps the general custom of the ancient Egyptians. The table was in this case but slightly elevated above the ground, as is still the case in Egypt. As luxury increased, the practice of sitting was exchanged for that of reclining: the first intimation of this occurs in the prophecies of Amos (iii. 12, vi. 4). The custom may have been borrowed in the first instance from the Babylonians and Syrians, among whom it prevailed at an early period (Esth. i. 6, vii. 8). In the time of our Saviour, reclining was the universal custom, as is implied in the terms used for "sitting at meat," as the A. V. incorrectly has it. The couch itself is only once mentioned (Mark vii. 4; A. V. "table"), but there can be little doubt that the Roman triclinium had been introduced, and that the arrangements of the tables resembled those described by classical writers. Generally speaking, only

three persons reclined on each couch, but occasionally four, or even five. The couches were provided with cushions, on which the left elbow rested in support of the upper part of the body, while the right arm remained free. As several guests reclined on the same couch, each overlapped his neighbor, as it were, and rested his head on, or near the breast of the one who lay behind him; he was then said to "lean on the bosom" of his neighbor (John xiii. 23, xxi. 20). The ordinary arrangement of the couches was in three sides of a square, the fourth being left open for the servants to bring up the dishes. Some doubt attends the question whether the females took their meals along with the males. The cases of Ruth amid the reapers (Ruth ii. 14), of Elkanah with his wives (1 Sam. i. 4), of Job's sons and daughters (Job i. 4), and the general intermixture of the sexes in daily life, make it more than probable that they did so join; at the same time as the duty of attending upon the guests devolved upon them (Luke x. 40), they probably took a somewhat irregular and



Reclining at Table.

briefer repast. Before commencing the meal the guests washed their hands. This custom was founded on natural decorum; not only was the hand the substitute for our knife and fork, but the hands of all the guests were dipped into one and the same dish. Another preliminary step was the grace or blessing, of which we have but one instance in the O. T. (1 Sam. ix. 13), and more than one pronounced by our Lord Himself in the N. T. (Matt. xv. 36; Luke ix. 16; John vi. 11). The mode of taking the food differed in no material point from the modern usages of the East; generally there was a single dish, into which each guest dipped his hand (Matt. xxvi. 23); occasionally separate portions were served out to each (Gen. xliii. 34; Ruth ii. 14; 1 Sam. i. 4). A piece of bread was held between the thumb and two fingers of the right hand, and was dipped either into a bowl of melted grease (in which case it was termed "a sop," John xiii. 26), or into the dish of meat, whence a piece was conveyed to the mouth between the layers of bread. At the conclusion of the meal, grace was again said in conformity with Deut. viii. 10, and the hands were again washed. Thus far we have described the ordinary meal; on state occasions more ceremony was used, and the meal was enlivened in various ways. Such occasions were numerous, in connection partly with public, partly with private events. On these occasions a sumptuous repast was prepared; the guests were previously invited (Esth. v. 8; Matt. xxii. 3) and on the day of the feast a second invitation was issued to those that were bidden (Esth. vi. 14; Prov. ix. 3; Matt. xxii. 3). The visitors were received with a kiss (Tob. vii. 6; Luke vii. 45); water was produced for them to wash their feet with (Luke vii. 44); the head, the beard, the feet, and sometimes the clothes, were perfumed with ointments (Ps. xxiii. 5; Am. vi. 6; Luke vii. 38; John xii. 3); on special occasions robes were provided (Matt. xii. 11); and the head was decorated with wreaths (Is. xxviii. 1; Wisd. ii. 7, 8; Joseph. Ant. xix. 9, § 1). The regulation of the feast was under the superintendence of a special officer (John ii. 8; A. V. "governor of the feast"), whose business it was to taste the food and the liquors before they were placed on the table, and to settle about the toasts and amusements; he was generally one of the guests (Ecclus. xxxii. 1, 2), and might therefore take part in the conversation. The places of the guests were settled according to their respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Luke xiv. 8; Mark xii. 39; John xiii. 23); portions of food were placed before each (1 Sam. i. 4; 2 Sam. vi. 19; 1 Chr. xvi. 3), the most honored guests receiving either larger (Gen. xliii. 34; comp. Herod. vi. 57) or more choice (1 Sam. ix. 24) portions than the rest. The meal was enlivened with music, singing, and dancing (2 Sam. xix. 35; Ps. lxix. 12; Is. v. 12; Am. vi. 5), or with riddles (Judg. xiv. 12); and amid these entertainments the festival was prolonged for several days (Esth. i. 3, 4).

Measures. [Weights and Measures.]

Meat. It does not appear that the word "meat" is used in any one instance in the A. V. of either the O. or N. Testament, in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by "flesh." The only possible exceptions to this assertion in the O. T. are—(a.) Gen. xxvii. 4, &c., "savory meat." (b.) Ib. xlv. 23, "corn and bread and meat." The only real and inconvenient ambiguity caused by the change which has taken place in the meaning of the



MOSES BREAKING THE TABLES OF THE LAW. REMBRANDT. AFTER THE ORIGINAL OIL PICTURE AT BERLIN.

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word is in the case of the "meat-offering." [Meat-offering.]

Meat-offering. The word minchâh signifies originally a gift of any kind, and appears to be used generally of a gift from an inferior to a superior, whether God or man. The law or ceremonial of the meat-offering is described in Lev. ii. and vi. 14-23. It was to be composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven; and it was generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burnt on the altar as "a memorial;" the rest belonged to the priest; but the meat-offerings offered by the priests themselves were to be wholly burnt. Its meaning appears to be exactly expressed in the words of David (1 Chr. xxix. 10-14). It will be seen that this meaning involves neither of the main ideas of sacrifice—the atonement for sin and self-dedication to God. It takes them for granted, and is based on them. Accordingly, the meat-offering, properly so-called, seems always to have been a subsidiary offering, needing to be introduced by the sin-offering, which represented the one idea, and forming an appendage to the burnt-offering which represented the other. The unbloody offerings offered alone did not properly belong to the regular meat-offering. They were usually substitutes for other offerings (comp. Lev. v. 11; Num. v. 15). [Meat.]

Medes, Me'dia. Media lay north-west of Persia Proper, south and south-west of the Caspian, east of Armenia and Assyria, west and north-west of the great salt desert of Iram. It may be gathered from the mention of the Medes, by Moses, among the races descended from Japhet [Madai], that they were a nation of very high antiquity; and it is in accordance with this view that we find a notice of them in the primitive Babylonian history of Berosus, who says that the Medes conquered Babylon at a very remote period (cir. B. C. 2458), and that eight Median monarchs reigned there consecutively, over a space of 224 years. The deepest obscurity hangs, however, over the whole history of the Medes from the time of their bearing sway in Babylonia (B. C. 2458-2234) to their first appearance in the cuneiform inscriptions among the enemies of Assyria, about B. C. 880. They then inhabit a portion of the region which bore their name down to the Mohammedan conquest of Persia; but whether they were recent immigrants into it, or had held it from a remote antiquity, is uncertain. However this was, it is certain that at first, and for a long series of years, they were very inferior in power to the great empire established upon their flank. Herodotus represents the decadence of Assyria as greatly accelerated by a formal revolt of the Medes, and places this revolt about B. C. 708. He gives a succession of kings—Deioces, Phraortes, Cyaxares, and Astyages. But the cuneiform records of Sargon, Sennacherib, and Esarhaddon clearly show that the Median kingdom did not commence so early as Herodotus imagined. These three princes, whose reigns cover the space extending from B. C. 720 to B. C. 660, all carried their arms deep into Media, and found it, not under the dominion of a single powerful monarch, but under the rule of a vast number of petty chieftains. It cannot have been till near the middle of the 7th century B. C. that the Median kingdom was consolidated, and became formidable to its neighbors. Cyaxares, the third Median monarch, took Nineveh and conquered Assyria, B. C. 625. With regard to the nature of the government established by the Medes over the conquered nations, we possess but little truthworthy evidence. Herodotus in one place compares, somewhat vaguely, the Median with the Persian system (i. 134); but on the whole it is perhaps most probable that the Assyrian organization was continued by the Medes, the subject-nations retaining their native monarchs, and merely acknowledging subjection by the payment of an annual tribute. The satrapal organization was apparently a Persian invention, begun by Cyrus, continued by Cambyses, his son, but first adopted as the regular governmental system by Darius Hystaspis. Of all the ancient Oriental monarchies the Median was the shortest in duration. It was overthrown by the Persians under Cyrus, B. C. 558. After many partial engagements, a great battle was fought between the two armies, and the result was the complete defeat of the Medes, and the capture of their king, Astyages, by Cyrus. The treatment of the Medes by the victorious Persians was not that of an ordinary conquered nation. According to some writers (as Herodotus and Xenophon) there was a close relationship between Cyrus and the last Median monarch, who was therefore naturally treated with more than common tenderness. The two nations were closely akin; they had the same Aryan or Iranic origin, the same early traditions, the same language, nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. Medes were advanced to stations of high honor and importance under Cyrus and his successors. The original religion of the Medes must undoubtedly have been that simple creed which is

placed before us in the earlier portions of the Zendavesta. Its peculiar characteristic was Dualism, the belief in the existence of two opposite principles of good and evil, nearly if not quite on a par with one another. Ormazd and Ahriman were both self-caused and self-existent, both indestructible, both potent to work their will. Besides Ormazd, the Aryans worshipped the Sun and Moon, under the names of Mithra and Homa; and they believed in the existence of numerous spirits or genii, some good, some bad, the subjects and ministers respectively of the two powers of Good and Evil. Their migration brought them into contact with the fire-worshippers of Armenia and Mount Zagros, among whom Magism had been established from a remote antiquity. The result was either a combination of the two religions, or in some cases an actual conversion of the conquerors to the faith and worship of the conquered. So far as can be gathered from the scanty materials in our possession, the latter was the case with the Medes.—The customs of the Medes nearly resembled those of their neighbors, the Armenians, and the Persians; but they were regarded as the inventors, their neighbors as the copyists. They were brave and warlike, excellent riders, and remarkably skilful with the bow. The flowing robe, so well known from the Persepolitan sculptures, was their native dress; and was certainly among the points for which the Persians were beholden to them. The references to the Medes in the canonical Scriptures are not very numerous, but they are striking. We first hear of certain "cities of the Medes," in which the captive Israelites were placed by "the king of Assyria" on the destruction of Samaria, B. C. 721 (2 K. xvii. 6, xviii. 11). This implies the subjection of Media to Assyria at the time of Shalmaneser, or of Sargon, his successor, and accords very closely with the account given by the latter of certain military colonies which he planted in the Median country. Soon afterwards Isaiah prophesies the part which the Medes shall take in the destruction of Babylon (Is. xiii. 17, xxi. 2); which is again still more distinctly declared by Jeremiah (li. 11 and 28), who sufficiently indicates the independence of Media in his day (xxv. 25). Daniel relates the fact of the Medo-Persic conquest (v. 28, 31), giving an account of the reign of Darius the Mede, who appears to have been made viceroy by Cyrus (vi. 1-28). In Ezra we have a mention of Achmetha (Ecbatana), "the palace in the province of the Medes," where the decree of Cyrus was found (vi. 2-5)—a notice which accords with the known facts that the Median capital was the seat of government under Cyrus, but a royal residence only, and not the seat of government under Darius Hystaspis. Finally, in Esther, the high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honor, the precedency being in every case assigned to the Persians. In the Apocrypha the Medes occupy a more prominent place. The chief scene of one whole book (Tobit) is Media; and in another (Judith) a very striking portion of the narrative belongs to the same country. The mention of Rhages in both narratives as a Median town and region of importance is geographically correct; and it is historically true that Phraortes suffered his overthrow in the Rhagian district.

Medicine. Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin, and every Egyptian mummy of the more expensive and elaborate sort involved a process of anatomy. Still we have no trace of any philosophical or rational system of Egyptian origin; and medicine in Egypt was a mere art or profession. Compared with the wild countries around them, at any rate, the Egyptians must have seemed incalculably advanced. Representations of early Egyptian surgery apparently occur on some of the monuments of Beni-Hassan. Flint knives used for embalming have been recovered—the "Ethiopic stone" of Herodotus (ii. 86; comp. Ex. iv. 25) was probably either black flint or agate; and those who have assisted at the opening of a mummy have noticed that the teeth exhibited a dentistry not inferior in execution to the work of the best modern experts. This confirms the statement of Herodotus that every part of the body was studied by a distinct practitioner. The reputation of its practitioners in historical times was such that both Cyrus and Darius sent to Egypt for physicians or surgeons. Of midwifery we have a distinct notice (Ex. i. 15), and of women as its practitioners, which fact may also be verified from the sculptures. The scrupulous attention paid to the dead was favorable to the health of the living. The practice of physic was not among the Jews a privilege of the priesthood. Any one might practise it, and this publicity must have kept it pure. At the same time the greater leisure of the Levites and their other advantages would make them the students of the nation, as a rule, in all science, and their constant residence in cities would give them the opportunity, if carried out in fact, of a far wider field of observation. The book of Ecclesiasticus shows the increased regard given

to the distinct study of medicine, by the repeated mention of physicians, &c., which it contains, and which, as probably belonging to the period of the Ptolemies, it might be expected to show. Rank and honor are said to be the portion of the physician, and his office to be from the Lord (xxxviii. 1, 3, 12). To bring down the subject to the period of the N. T., St. Luke, "the beloved physician," who practised at Antioch whilst the body was his care, could hardly have failed to be conversant with all the leading opinions current down to his own time. The medicine and surgery of St. Luke were probably not inferior ot those commonly in demand among educated Asiatic Greeks, and must have been, as regards their basis, Greek, and not Jewish. Among special diseases named in the O. T. are, ophthalmia (Gen. xxix. 17), which is perhaps more common in Syria and Egypt than anywhere else in the world; especially in the fig season, the juice of the newly-ripe fruit having the power of giving it. It may occasion partial or total blindness (2 K. vi. 18). The eye salve (Rev. iii. 18) was a remedy common to Orientals, Greeks, and Romans. Several diseases are mentioned, the names of which are derived from various words, signifying to burn or to be hot (Lev. xxvi. 16; Deut. xxviii. 22). The "burning boil," or "of a boil" (Lev. xiii. 23) is merely marked by the notion of an effect resembling that of fire, like our "carbuncle;" it may possibly find an equivalent in the Damascus boil of the present time. The diseases rendered "scab" and "scurvy" in Lev. xxi. 20, xxii. 22, Deut. xxviii. 27, may be almost any skin disease. Some of these may be said to approach the type of leprosy. The "botch (shechin) of Egypt" (Deut. xxviii. 27) is so vague a term as to yield a most uncertain sense; the plague as known by its attendant bubo, has been suggested. It is possible that the Elephantiasis Graecorum may be intended. The same word is used to express the "boil" of Hezekiah. In Deut. xxviii. 35, is mentioned a disease attacking the "knees and legs," consisting in a "sore botch which cannot be healed," but extended, in the sequel of the verse, from the "sole of the foot to the top of the head." The latter part of the quotation would certainly accord with Elephantiasis Graecorum. The Elephantiasis Graecorum is what now passes under the name of "leprosy" —the lepers, e. g. of the huts near the Zion gate of modern Jerusalem are elephantiasiacs. [Leprosy.] The case of the widow's son restored by Elisha (2 K. iv. 19) was probably one of sunstroke. The palsy meets us in the N. T. only, and in features too familiar to need special remark. Gangrene, or mortification in its various forms, is a totally different disorder from the "canker" of the A. V. in 2 Tim. ii. 17. Both gangrene and cancer were common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name. Among surgical instruments or pieces of apparatus the following only are alluded to in Scripture: A cutting instrument, supposed a "sharp-stone" (Ex. iv. 25). The "knife" of Josh. v. 2 was probably a more refined instrument for the same purpose. An "awl" is mentioned (Ex. xxi. 6) as used to bore through the ear of the bondman who refused release, and is supposed to have been a surgical instrument. The "roller to bind" of Ez. xxx. 21 was for a broken limb, as still used. A scraper, for which the "potsherd" of Job was a substitute (Job ii. 8). Ex. xxx. 23-25 is a prescription in form. Among the most favorite of external remedies has always been the bath. There were special occasions on which the bath was ceremonially enjoined. The Pharisees and Essenes aimed at scrupulous strictness of all such rules (Matt. xv. 2; Mark vii. 5; Luke xi. 38). River-bathing was common, but houses soon began to include a bath-room (Lev. xv. 13; 2 K. v. 10; 2 Sam. xi. 2; Susanna 15).

Melchiz'edek, king of Salem and priest of the Most High God, who met Abram in the valley of Shaveh, which is the king's valley, brought out bread and wine, blessed Abram, and received tithes from him (Gen. xiv. 18-20). The other places in which Melchizedek is mentioned are Ps. cx. 4, where Messiah is described as a priest forever, "after the order of Melchizedek," and Heb. v., vi., vii., where these two passages of the O. T. are quoted, and the typical relation of Melchizedek to our Lord is stated at great length.

Mel'ita, the modern Malta. This island has an illustrious place in Scripture, as the scene of that shipwreck of St. Paul which is described in such minute detail in the Acts of the Apostles (Acts xxvii.). The wreck probably happened at the place traditionally known as St. Paul's Bay. As regards the condition of the island of Melita, when St. Paul was there, it was a dependency of the Roman province of Sicily. Its chief officer (under the governor of Sicily) appears from inscriptions to have had the title of Primus Melitensium, and this is the very phrase which St. Luke uses (xxviii. 7). Melita, from its position in the Mediterranean, and the excellence of its harbors, has always been important both in commerce and war. It was a settlement of the Phoenicians at an early period, and their language, in a

corrupted form, continued to be spoken there in St. Paul's day.

Melons are mentioned only in Num. xi. 5. By the Hebrew word we are probably to understand both the Melon (Cucumis melo) and the water-melon. The water-melon, which is now extensively cultivated in all hot countries, is a fruit not unlike the common melon, but the leaves are deeply lobed and gashed, the flesh is pink or white, and contains a large quantity of cold watery juice without much flavor: the seeds are black.

Mem'phis, a city of ancient Egypt, situated on the western bank of the Nile, in latitude 30° 6′ N. It is mentioned by Isaiah (xix. 13), Jeremiah (ii. 16, xlvi. 14, 19), and Ezekiel (xxx. 13, 16), under the name of Noph; and by Hosea (ix. 6) under the name of Moph in Hebrew, and Memphis in our English version. Though some regard Thebes as the more ancient city, the monuments of Memphis are of higher antiquity than those of Thebes.



The Serapeium at Memphis.

Herodotus dates its foundation from Menes, the first king of Egypt. The city is said to have had a circumference of about 19 miles. Memphis long held its place as a capital; and for centuries a Memphite dynasty ruled over all Egypt. Lepsius, Bunsen, and Brugsch, agree in regarding the 3d, 4th, 6th, 7th and 8th dynasties of the Old Empire as Memphite, reaching through a period of about 1000 years. The city's overthrow was distinctly predicted by the Hebrew prophets (Is. xix. 13; Jer. xlvi. 19). The latest of these predictions was uttered nearly 600 years before Christ, and half a century before the invasion of Egypt by Cambyses (cir. B. C. 525). Herodotus informs us that Cambyses, enraged at the opposition he encountered at Memphis, committed many outrages upon the city. The city never recovered from the blow inflicted by Cambyses. The rise of Alexandria hastened its decline. The Caliph conquerors founded Fostát (Old Cairo) upon the opposite bank of the Nile, a few miles north of Memphis, and brought materials from the old city to build their new capital (A. D. 638). At length so complete was the ruin of Memphis, that for a long time its very site was lost. Recent explorations have brought to light many of its antiquities.



Colossal Figure Discovered at Memphis.

Mercy-seat (Ex. xxv. 17, xxxvii. 6, Heb. ix. 5). This appears to have been merely the lid of the Ark of the Covenant, not another surface affixed thereto. It was that whereon the blood of the yearly atonement was sprinkled by the high-priest; and in this relation it is doubtful whether the sense of the word in the Heb. is based on the material fact of its "covering" the Ark, or derived from this notion of its reference to the "covering" (i. e. atonement) of sin.

Me'rom, The Waters of, a place memorable in the history of the conquest of Palestine.



The Waters of Merom.

Here, after Joshua had gained possession of the southern portions of the country, a confederacy of the northern chiefs assembled under the leadership of Jabin, king of Hazor (Josh. xi. 5), and here they were encountered by Joshua, and completely routed (ver. 7). It is a remarkable fact that though by common



THE TOMB OF LAZARUS, BETHANY. FROM A PHOTOGRAPH.

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consent the "waters of Merom" are identified with the lake through which the Jordan runs between Banias and the Sea of Galilee—the Bahr el-Hûleh of the modern Arabs—yet that identity cannot be proved by any ancient record. In form the lake is not far from a triangle, the base being at the north and the apex at the south. It measures about 3 miles in each direction. The water is clear and sweet; it is covered in parts by a broad-leaved plant, and abounds in water-fowl.

Mesopota'mia is the ordinary Greek rendering of the Hebrew Aram-Naharaim, or "Syria of the two rivers." If we look to the signification of the name, we must regard Mesopotamia as the entire country between the two rivers—the Tigris and the Euphrates. This is a tract nearly 700 miles long, and from 20 to 250 miles broad, extending in a south-easterly direction from Telek (lat. 38° 23′, long. 39° 18′) to Kurnah (lat. 31°, long. 47° 30′). The Arabian geographers term it "the Island," a name which is almost literally correct, since a few miles only intervene between the source of the Tigris and the Euphrates at Telek. But the region which bears the name of Mesopotamia, par excellence, both in Scripture and in the classical writers, is the north-western portion of this tract, or the country between the great bend of the Euphrates (lat. 35° to 37° 30′) and the upper Tigris. We first hear of Mesopotamia in Scripture as the country where Nahor and his family settled after quitting Ur of the Chaldees (Gen. xxiv. 10). Here lived Bethuel and Laban; and hither Abraham sent his servant, to fetch Isaac a wife "of his own kindred" (ib. ver. 38). Hither too, a century later, came Jacob on the same errand; and hence he returned with his two wives after an absence of 21 years. After this we have no mention of Mesopotamia, till the close of the wanderings in the wilderness (Deut. xxiii. 4). About half a century later, we find, for the first and last time, Mesopotamia the seat of a powerful monarchy (Judg. iii.). Finally, the children of Ammon, having provoked a war with David, "sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of Syria-Maachah, and out of Zobah" (1 Chr. xix. 6). According to the Assyrian inscriptions Mesopotamia was inhabited in the early times of the empire (B. C. 1200-1100) by a vast number of petty tribes, each under its own prince, and all quite independent of one another. The Assyrian monarchs contended with these chiefs at great advantage, and by the time of Jehu (B. C. 880) had fully established their dominion over them. On the destruction of the Assyrian empire, Mesopotamia seems to have been divided between the Medes and the Babylonians. The conquests of Cyrus brought it wholly under the Persian yoke; and thus it continued to the time of Alexander.

Messi'ah. This word, which answers to the word Christ in the N. T., means anointed, and is applicable in its first sense to any one anointed with the holy oil. The kings of Israel were called anointed, from the mode of their consecration (1 Sam. ii. 10, 35, xii. 3, 5, &c.). This word also refers to the expected Prince of the chosen people who was to complete God's purposes for them and to redeem them, and of whose coming the prophets of the old covenant in all time spoke. It is twice used in the N. T. of Jesus (John i. 41, iv. 25, A. V. "Messias"); but the Greek equivalent, the Christ, is constantly applied, at first with the article as a title, exactly the Anointed One, but later without the article, as a proper name, Jesus Christ. The earliest gleam of the Gospel is found in the account of the fall (Gen. iii. 15). The blessings in store for the children of Shem are remarkably indicated in the words of Noah, "Blessed be Jehovah the God of Shem" (Gen. ix. 26). Next follows the promise to Abraham, wherein the blessings to Shem are turned into the narrower channel of one family (Gen. xii. 2, 3). A great step is made in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." This is the first case in which the promises distinctly centre in one person. The next passage usually quoted is the prophecy of Balaam (Num. xxiv. 17-19). The prophecy of (Deut. xviii. 18) Moses claims attention. Passages in the Psalms are numerous which are applied to the Messiah in the N. T.; such as Ps. ii., xvi., xxii., xl., cx. The advance in clearness in this period is great. The name of Anointed, i. e. King, comes in, and the Messiah is to come of the lineage of David: He is described in His exaltation, with His great kingdom that shall be spiritual rather than temporal, Ps. ii., xxi., xl., cx. In other places He is seen in suffering and humiliation, Ps. xxii., xvi., xl. After the time of David the predictions of the Messiah ceased for a time; until those prophets arose whose works we possess in the canon of Scripture. The Messiah is a King and Ruler of David's house, who should come to reform and restore the Jewish nation and purify the church, as in Is. xi., xl.-lxvi. The blesssings of the restoration, however, will not be confined to Jews; the heathen are made to share them fully (Is. ii., lxvi.). The passage of Micah v. 2 (comp. Matt. ii. 6) left no doubt

in the mind of the Sanhedrim as to the birthplace of the Messiah. The lineage of David is again alluded to in Zechariah xii. 10-14. The time of the second Temple is fixed by Haggai ii. 9 for Messiah's coming; and the coming of the Forerunner and of the Anointed are clearly revealed in Mal. iii. 1, iv. 5, 6. The fourth period after the close of the canon of the O. T. is known to us in a great measure from allusions in the N. T. to the expectation of the Jews. The Pharisees and those of the Jews who expected Messiah at all, looked for a temporal prince only. The Apostles themselves were infected with this opinion till after the Resurrection, Matt. xx. 20, 21; Luke xxiv. 21; Acts i. 6. Gleams of a purer faith appear, Luke ii. 30, xxiii. 42; John iv. 25.

Metals. The Hebrews, in common with other ancient nations, were acquainted with nearly all the metals known to modern metallurgy, whether as the products of their own soil or the results of intercourse with foreigners. One of the earliest geographical definitions is that which describes the country of Havilah as the land which abounded in gold, and the gold of which was good (Gen. ii. 11, 12). "Abram was very rich in cattle, in silver, and in gold" (Gen. xiii. 2); silver, as will be shown hereafter being the medium of commerce, while gold existed in the shape of ornaments, during the patriarchal ages. Tin is first mentioned among the spoils of the Midianites which were taken when Balaam was slain (Num. xxxi. 22), and lead is used to heighten the imagery of Moses's triumphal song (Ex. xv. 10). Whether the ancient Hebrews were acquainted with steel, properly so called, is uncertain; the words so rendered in the A. V. (2 Sam. xxii. 35; Job xx. 24; Ps. xviii. 34; Jer. xv. 12) are in all other passages translated brass, and would be more correctly copper. The "northern iron" of Jer. xv. 12 is believed by commentators to be iron hardened and tempered by some peculiar process, so as more nearly to correspond to what we call steel [Steel]; and the "flaming torches" of Nah. ii., 3 are probably the flashing steel scythes of the war-chariots which should come against Nineveh. Besides the simple metals, it is supposed that the Hebrews used the mixture of copper and tin known as bronze. We have no indications of gold streams or mines in Palestine. The Hebrews obtained their principal supply from the south of Arabia, and the commerce of the Persian Gulf. It was probably brought in form of ingots (Josh. vii. 21; A. V. "wedge," lit. "tongue"). The great abundance of gold in early times is indicated by its entering into the composition of every article of ornament and almost all of domestic use. Among the spoils of the Midianites taken by the Israelites in their bloodless victory when Balaam was slain, were ear-rings and jewels to the amount of 16,750 shekels of gold (Num. xxxi. 48-54). But the amount of treasure accumulated by David from spoils taken in war, is so enormous, that we are tempted to conclude the numbers exaggerated. Though gold was thus common, silver appears to have been the ordinary medium of commerce. The first commercial transaction of which we possess the details was the purchase of Ephron's field by Abraham for 400 shekels of silver (Gen. xxiii. 16). The accumulation of wealth in the reign of Solomon was so great that silver was but little esteemed. Brass, or more properly copper, was a native product of Palestine (Deut. viii. 9; Job xxviii. 2). It was so plentiful in the days of Solomon that the quantity employed in the Temple could not be estimated, it was so great (1 K. vii. 47). There is strong reason to believe that brass, a mixture of copper and zinc, was unknown to the ancients. To the latter metal no allusion is found. But tin was well known, and from the difficulty which attends the toughening pure copper so as to render it fit for hammering, it is probable that the mode of deoxidizing copper by the admixture of small quantities of tin had been early discovered. Arms (2 Sam. xxi. 16; Job xx. 24; Ps. xviii. 34) and armor (1 Sam. xvii. 5, 6, 38) were made of this metal, which was capable of being so wrought as to admit of a keen and hard edge. The Egyptians employed it in cutting the hardest granite. Iron, like copper, was found in the hills of Palestine. Iron-mines are still worked by the inhabitants of Kefr Huneh in the S. of the valley Zaharâni.

Micah (the same name as Micaiah). I. An Israelite whose familiar story is preserved in the xviith and xviiith chapters of Judges. Micah was evidently a devout believer in Jehovah. His one anxiety is to enjoy the favor of Jehovah (xvii. 13); the formula of blessing used by his mother and his priest invokes the same awful name (xvii. 2, xviii. 6); and yet so completely ignorant is he of the Law of Jehovah, that the mode which he adopts of honoring Him is to make a molten and graven image, teraphim or images of domestic gods, and to set up an unauthorized priesthood, first in his own family (xvii. 5), and then in the person of a Levite not of the priestly line (ver. 12). A body of 600 Danites break in upon him and steal his idols. II. The sixth in order of the minor prophets is called the Morasthite, that is, a native of Moresheth, or some



BEYROUT, WITH LEBANON IN THE DISTANCE. FROM A PHOTOGRAPH.

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place of similar name, which Jerome and Eusebius call Morasthi and identify with a small village near Eleutheropolis to the east, where formerly the prophet's tomb was shown, though in the days of Jerome it had been succeeded by a church. It is stated in the superscription to his prophecies that Micah exercised the prophetical office during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah, giving thus a maximum limit of 59 years (B. C. 756-697), from the accession of Jotham to the death of Hezekiah, and a minimum limit of 16 years (B. C. 742-726), from the death of Jotham to the accession of Hezekiah. He was contemporary with Hosea and Amos during the part of their ministry in Israel and with Isaiah in Judah.

Mid'ian (strife), a son of Abraham and Keturah (Gen. xxv. 2; 1 Chr. i. 32); progenitor of the Midianites, or Arabians dwelling principally in the desert north of the peninsula of Arabia. Southwards they extended along the eastern shore of the Gulf of Eyleh; and northwards they stretched along the eastern frontier of Palestine. Midian is first mentioned, as a people, when Moses fled, having killed the Egyptian, to the "land of Midian" (Ex. ii. 15), and married a daughter of a priest of Midian (21). The "land of Midian," or the portion of it specially referred to, was probably the peninsula of Sinai. The next occurrence of the name of this people in the sacred history marks their northern settlement on the border of the Promised Land, "on this side Jordan [by] Jericho" in the plains of Moab (Num. xxii. 1-4). It was "on this side Jordan" that the chief doings of the Midianites with the Israelites took place. The influence of the Midianites on the Israelites was clearly most evil, and directly tended to lead them from the injunctions of Moses. The events at Shittim occasioned the injunction to vex Midian and smite them. After a lapse of some years, the Midianites appear again as the enemies of the Israelites. They had recovered from the devastation of the former war, probably by the arrival of fresh colonists from the desert tracts over which their tribes wandered. The Midianites had oppressed Israel for seven years, but were finally defeated with great slaughter by Gideon. [Gideon.] The Midianites are described as true Arabs. The only glimpse of their habits is found in the vigorous picture of the camp in the valley of Jezreel (Judg. vii. 13). The spoil taken in both the war of Moses and that of Gideon is remarkable. The gold, silver, brass, iron, tin, and lead (Num. xxxi. 22), the "jewels of gold, chains, and bracelets, rings, earrings, and tablets" (50) taken by Moses, is especially noteworthy; and it is confirmed by the booty taken by Gideon (Judg. viii. 21, 24-26). We have here a wealthy Arab nation, living by plunder, delighting in finery; and, where forays were impossible, carrying on the traffic southwards into Arabia, the land of gold—if not naturally, by trade—and across to Chaldaea, or into the rich plains of Egypt.

Mile, a Roman measure of length, equal to 1618 English yards. It is only once noticed in the Bible (Matt. v. 41), the usual method of reckoning both in the N. T. and in Josephus being by the stadium. The mile of the Jews is said to have been of two kinds, long or short, dependent on the length of the pace, which varied in different parts, the long pace being double the length of the short one.

Mile'tus (Acts xx. 15, 17, less correctly called Miletum in 2 Tim. iv. 20). In the context of Acts xx. 6, we have the geographical relations of Miletus brought out as distinctly



Miletus.

as if it were St. Luke's purpose to state them. In the first place it lay on the coast to the S. of Ephesus. Next, it was a day's sail from Trogyllium (ver. 15). Moreover to those who are sailing from the north, it is in the direct line for Cos. All these details correspond with the geographical facts of the case. The site of Miletus has now receded ten miles from the coast, and even in the Apostle's time it must have lost its strictly maritime position. The passage in the Second Epistle to Timothy, where Miletus is mentioned, presents a very serious difficulty to the theory that there was only one Roman imprisonment. As to the history of Miletus itself, it was far more famous five hundred years before St. Paul's day, than it ever became afterwards. In early times it was the most flourishing city of the Ionian Greeks. In the natural order of events, it was absorbed in the Persian empire. After a brief period of spirited independence, it received a blow from which it never recovered, in the

siege conducted by Alexander, when on his Eastern campaign. But still it held, even through the Roman period, the rank of a second-rate trading town, and Strabo mentions its four harbors. At this time it was politically in the province of Asia, though Caria was the old ethnological name of the district in which it was situated.

Milk. As an article of diet, milk holds a more important position in Eastern countries than with us. It is not a mere adjunct in cookery, or restricted to the use of the young, although it is naturally the characteristic food of childhood, both from its simple and nutritive qualities (1 Pet. ii. 2), and particularly as contracted with meat (1 Cor. iii. 2; Heb. v. 12): but beyond this it is regarded as substantial food adapted alike to all ages and classes. Not only the milk of cows, but of sheep (Deut. xxxii. 14), of camels (Gen. xxxii. 15), and of goats (Prov. xxvii. 27) was used; the latter appears to have been most highly prized. Milk was used sometimes in its natural state, and sometimes in a sour, coagulated state. In the A. V. the latter is rendered "butter," but there can be no question that in every case (except perhaps Prov. xxx. 33) the term refers to a preparation of milk well known in Eastern countries under the name of leben. The method now pursued in its preparation is to boil the milk over a slow fire, adding to it a small piece of old leben or some other acid in order to make it coagulate. The refreshing draught which Jael offered "in a lordly dish"



Eastern Women Grinding at the Mill.

to Sisera (Judg. v. 25) was leben. Leben is still extensively used in the East: at certain seasons of the year the poor almost live upon it, while the upper classes eat it with salad or meat. It is still offered in hospitality to the passing stranger, exactly as of old in Abraham's tent (Gen. xxiii. 8).

Mill. The milis of the ancient Hebrews probably differed but little from those at present in use in the East. These consist of two circular stones, about 18 inches or two feet in diameter, the lower of which is fixed, and has its upper surface slightly convex, fitting into a corresponding concavity in the upper stone. The latter has a hole in it, through which the grain passes, immediately above a pivot or shaft which rises from the centre of the lower stone, and about which the upper stone is turned by means of an upright handle fixed



Millet.

near the edge. It is worked by women, sometimes singly and sometimes two together, who are usually seated on the bare ground (Is. xlvii. 1, 2) "facing each other; both have hold of the handle by which the upper is turned on the 'nether' millstone. The one whose right hand is disengaged throws in the grain as occasion requires through the hole in the upper stone. Both retain their hold, and pull to or push from, as men do with the whip or cross-cut saw." So essential were millstones for daily domestic use, that they were forbidden to be taken in pledge (Deut. xxiv. 6), in order that a man's family might not be deprived of the means of preparing their food.

Millet, a kind of grain. A number of species are cultivated in the East. When green it is used as fodder and for bread when ripe (Ezek. iv. 9).

Mil'lo, a place in ancient Jerusalem. Both name and place seem to have been already in existence when the city was taken from the Jebusites by David (2 Sam. v. 9; 1 Chr. xi. 8). Its repair or restoration was one of the great works for which Solomon raised his "levy" (1 K. ix. 15, 24, xi. 27); and it formed a prominent part of the fortifications by which Hezekiah prepared for the approach of the Assyrians (2 Chr. xxxii. 5). The last passage

seems to show that "the Millo" was part of the "city of David," that is, of Zion (comp. 2 K. xii. 20).

Mines—Mining. A highly poetical description is given by the author of the book of Job of the operations of mining as known in his day, the only record of the kind which we inherit from the ancient Hebrews (Job. xxviii. 1-11). In the Wady Maghârah, "the valley of the Cave," are still traces of the Egyptian colony of miners who settled there for the purpose of extracting copper from the free-stone rocks, and left their hieroglyphic inscriptions upon the face of the cliff. The ancient furnaces are still to be seen, and on the coast of the Red Sea are found the piers and wharves whence the miners shipped their metal in the harbor of Abu Zelimeh. The copper-mines of Phaeno in Idumaea, according to Jerome, were between Zoar and Petra; in the persecution of Diocletian the Christians were condemned to work them. The gold-mines of Egypt in the Bisharee desert, the principal station of which was Eshuranib, about three days' journey beyond Wady Allaga, have been discovered by M. Linant and Mr. Bonomi. Three methods were employed for refining gold and silver, 1. by exposing the fused metal to a current of air; 2. by keeping the alloy in a state of fusion and throwing the nitre upon it; and 3. by mixing the alloy with lead, exposing the whole to fusion upon a vessel of bone-ashes or earth, and blowing upon it with bellows of other blast. To this process, known as the cupelling process, there seems to be a reference in Ps. xii. 6; Jer. vi. 28-30; Ez. xxii. 18-22. The chief supply of silver in the ancient world appears to have been brought from Spain. A strong proof of the acquaintance possessed by the ancient Hebrews with the manipulation of metals is found by some in the destruction of the golden calf in the desert by Moses. How far the ancient Hebrews were acquainted with the processes at present in use for extracting copper from the ore it is impossible to assert, as there are no references in Scripture to anything of the kind, except in the passage of Job already quoted. The Egyptions evidently possessed the art of working bronze in great perfection at a very early time, and much of the knowledge of metals which the Israelites had must have been acquired during their residence among them. Of tin there appears to have been no trace in Palestine. The hills of Palestine are rich in iron, and the mines are still worked there, though in a very simple, rude manner.

Minister. This term is used in the A. V. to describe various officials of a religious and civil character. In the O. T. it answers to the Hebrew meshârêth, which is applied (1) to an attendant upon a person of high rank (Ex. xxiv. 13; Josh. i. 1; 2 K. iv. 43); (2) to the attachés of a royal court (1 K. x. 5; 2 Chr. xxii. 8; comp. Ps. civ. 4), where it may be observed, they are distinguished from the "servants" or officials of higher rank; (3) to the priests and Levites (Is. lxi. 6; Ez. xliv. 11; Joel i. 9, 13; Ezr. viii. 17; Neh. x. 36). In the N. T. we have three terms, each with its distinctive meaning. The first answers most nearly to the Hebrew meshârêth, and is usually employed in the LXX. as its equivalent. It betokens a subordinate public administrator (Rom. xiii. 6, xv. 16; Heb. viii. 2). The second term differs from the two others in that it contains the idea of actual and personal attendance upon a superior. Thus it is used of the attendant in the synagogue, the chazan of the Talmudists (Luke iv. 20), whose duty it was to open and close the building, to produce and replace the books employed in the service, and generally to wait on the officiating priest or teacher. The third term is the one usually employed in relation to the ministry of the Gospel: its application is twofold, in a general sense to indicate ministers of any order, whether superior or inferior, and in a special sense to indicate an order of inferior ministers. [Deacon.]



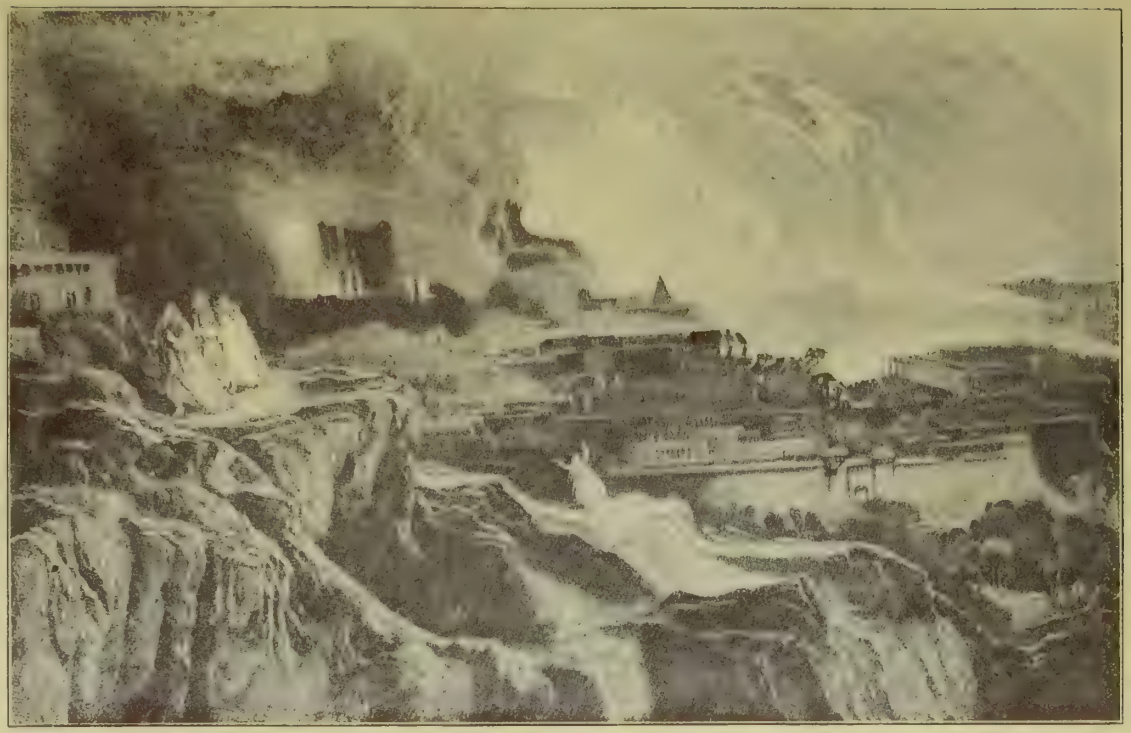
Mint.

Minstrel. The Hebrew word in 2 K. iii. 15 properly signifies a player upon a stringed instrument like the harp or kinnor [Harp] whatever its precise character may have been on which David played before Saul (1 Sam. xvi. 16, xviii. 10, xix. 9), and which the harlots of the great cities used to carry with them as they walked, to attract notice (Is. xxiii. 16). The passage in which it occurs has given rise to much conjecture; Elisha, upon being consulted

by Jehoram as to the issue of the war with Moab, at first indignantly refuses to answer, and is only induced to do so by the presence of Jehoshaphat. He calls for a harper, apparently a camp follower; "and it came to pass as the harper harped that the hand of Jehovah was on him." The "minstrels" in Matt. ix. 23, were the flute-players who were employed as professional mourners, to whom frequent allusion is made (Eccl. xii. 5; 2 Chr. xxxv. 25; Jer. ix. 17-20).

Mint occurs only in Matt. xxiii. 23, and Luke xi. 42, as one of those herbs, the tithe of which the Jews were most scrupulously exact in paying. The horse mint is common in Syria.

Miracles. A miracle may be defined to be a plain and manifest exercise by a man, or by God at the call of a man, of those powers which belong only to the Creator and Lord of nature; and this for the declared object of attesting that a divine mission is given to that man. It is not, therefore, the wonder, the exception to common experience, that constitutes the miracle, as is assumed both in the popular use of the word, and by most objectors against miracles. No phenomenon in nature, however unusual, no event in the course of God's providence, however unexpected, is a miracle unless it can be traced to the agency of man (including prayer under the term agency), and unless it be put forth as a proof of divine mission. Prodigies and special providences are not miracles. On the other hand, it is a mere petitio principii, to argue against all miracles, on the ground that if we could see the secret manner of God's working, we might find them to be consistent with some higher law unknown to our experience. For it is not so much the violation of law, as the manifest application of it to a special occasion, that attests the immediate power of God. The term "nature" suggests to many persons the idea of a great system of things endowed with powers and forces of its own—a sort of machine, set a-going originally by a first cause, but continuing its motions of itself. Hence we are apt to imagine that a change in the motion or operation of any part of it by God, would produce the same disturbance of the other parts, as such a change would be likely to produce in them, if made by us, or any other natural agent. But if the motions and operations of material things be produced really by the divine will, then His choosing to change, for a special purpose, the ordinary motion of one part, does not necessarily, or probably, infer His choosing to change the ordinary motions of other parts in a way not at all requisite for the accomplishment of that special purpose. It is as easy for Him to continue the ordinary course of the rest, with the change of one part, as of all the phenomena without any change at all. Thus, though the stoppage of the motion of the earth in the ordinary course of nature would be attended with terrible convulsions, the stoppage of the earth miraculously, for a special purpose to be served by that only, would not of itself be followed by any such consequences. From the same conception of nature, as a machine, we are apt to think of interference with the ordinary coarse of nature as implying some imperfection in it. But it is manifest that this is a false analogy; for the reason why machines are made is, to save us trouble; and, therefore, they are more perfect in proportion as they answer this purpose. But no one can seriously imagine that the universe is a machine for the purpose of saving trouble to the Almighty. Again, when miracles are described as "interferences with the laws of nature," this description makes them appear improbable to many minds, from their not sufficiently considering that the laws of nature interfere with one another; and that we cannot get rid of "interferences" upon any hypothesis consistent with experience. Furthermore, whatever ends may be contemplated by the Deity for the laws of nature in reference to the rest of the universe—in which question we have as little information as interest—we know that, in respect of us, they answer discernible moral ends—that they place us, practically, under government, conducted in the way of rewards and punishments,—a government of which the tendency is to encourage virtue and repress vice,—and to form in us a certain character by discipline; which character our moral nature compels us to consider as the highest and worthiest object which we can pursue. The New Testament Miracles do not seem to have been generally denied by the opponents of Christianity. They appear to have preferred adopting the expedient of ascribing them to art, magic, and the power of evil spirits. We know that in two instances, in the Gospel narrative, the cure of the man born blind and the Resurrection, the Jewish priests were unable to pretend such a solution, and were driven to maintain unsuccessfully a charge of fraud. The circumstances of the Christian miracles are utterly unlike those of any pretended instances of magical wonders. This difference consists in, (1.) The greatness, number, completeness, and publicity of the miracles. (2.) The natural beneficial tendency of the doctrine they attested. (3.) The connection of them with a whole scheme of revela-



LOT AND HIS DAUGHTERS ENTER THE TOWN OF ZOAR. JOHN MARTIN. AFTER THE ORIGINAL PAINTING.

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tion extending from the first origin of the human race to the time of Christ.

Mir'iam, the sister of Moses, was the eldest of that sacred family; and she first appears watching her infant brother's cradle in the Nile (Ex. ii. 4), and suggesting her mother as a nurse (ib. 7). She is the first personage in that household to whom the prophetic gifts are directly ascribed—"Miriam the prophetess" is her acknowledged title (Ex. xv. 20). The prophetic power showed itself in her under the same form as that which it assumed in the days of Samuel and David,—poetry, accompanied with music and processions (Ex. xv. 1-19). She took the lead, with Aaron, in the complaint against Moses for his marriage with a Cushite. A stern rebuke was administered to Miriam. She was attacked with the hateful Egyptian leprosy. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died towards the close of the wanderings at Kadesh, and was buried there (Num. xx. 1).

Mirror. Two Hebrew words in Ex. xxxviii. 8, and Job xxxvii. 18, are rendered "looking-glass" in the A. V., but from the context evidently denote a mirror of polished metal. The Hebrew women on coming out of Egypt probably brought with them mirrors like those which were used by the Egyptians, and were made of a mixed metal, chiefly copper, wrought with admirable skill, and susceptible of a bright lustre. The metal of which the mirrors were composed, being liable to rust and tarnish, required to be constantly kept bright (Wisd. vii. 26; Ecclus. xii. 11). The obscure image produced by a tarnished or imperfect mirror, appears to be alluded to in 1 Cor. xiii. 12.

Mite, a coin current in Palestine in the time of our Lord (Mark xii. 41-44; Luke xxi. 1-4). It seems in Palestine to have been the smallest piece of money, being the half of the farthing, which was a coin of very low value. From St. Mark's explanation, "two mites, which make a farthing" (ver. 42), it may perhaps be inferred that the farthing was the commoner coin. In the Graeco-Roman coinage of Palestine, the two smallest coins, of which the assarion is the more common, seem to correspond to the farthing and the mite, the larger weighing about twice as much as the smaller.

Mitre (something rolled around the head), the turban or headdress of the high priest, made of fine linen cloth, eight yards long, folded around the head. On the front was a gold plate on which was inscribed Holiness to the Lord (Ex. xxviii. 4, 37, 39; xxxix. 28, 30; Lev. viii. 9).

Mityle'ne, the chief town of Lesbos, and situated on the east coast of the island. Mitylene is the intermediate place where St. Paul stopped for the night between Assos and Chios (Acts xx. 14, 15). The town itself was celebrated in Roman times for the beauty of its buildings. In St. Paul's day it had the privileges of a free city.

Miz'pah, and **Miz'peh,** "a watch-tower," the name of several places in Palestine. 1. The earliest of all, in order of the narrative, is the heap of stones piled up by Jacob and Laban (Gen. xxxi. 48) on Mount Gilead (ver. 25), to serve both as a witness to the covenant then entered into, and also as a landmark of the boundary between them (ver. 52). On this natural "watch-tower" did the children of Israel assemble for the choice of a leader to resist the children of Ammon (Judg. x. 17); and when the outlawed Jephthah had been prevailed on to leave his exile and take the



Mitre.

head of his people, his first act was to go to "the Mizpah," and on that consecrated ground utter all his words "before Jehovah." At Mizpah he seems to have henceforward resided; there the fatal meeting took place with his daughter on his return from the war (xi. 34), and we can hardly doubt that on the altar of that sanctuary the father's terrible vow was consummated. It seems most probable that the "Mizpeh-Gilead" which is mentioned here, and here only, is the same as the ham-Mizpah of the other parts of the narrative; and both are probably identical with the Ramath-Mizpeh and Ramoth-Gilead, so famous in the later history. 2. Mizpeh, in Joshua and Samuel; elsewhere Mizpah, a "city" of Benjamin, named in the list of the allotment between Beeroth and Chephira, and in apparent proximity to Ramah and Gibeon (Josh. xviii. 26). It was one of the places fortified by Asa against the incursions of the kings of the northern Israel (1 K. xv. 22; 2 Chr. xvi. 6; Jer. xli. 9); and after the destruction of Jerusalem

it became the residence of the superintendent appointed by the king of Babylon (Jer. xl. 7, &c.), and the scene of his murder and of the romantic incidents connected with the name of Ishmael the son of Nethaniah. It was one of the three holy cities which Samuel visited in turn as judge of the people (vii. 6, 16), the other two being Bethel and Gilgal. With the conquest of Jerusalem and the establishment there of the Ark, the sanctity of Mizpah, or at least its reputation, seems to have declined. The expression "over against," no less than the circumstances of the story, seems to require that from Mizpah the City or the Temple was visible. These conditions are satisfied by the position of Scopus, the broad ridge which forms the continuation of the Mount of Olives to the north and east, from which the traveller gains, like Titus, his first view, and takes his last farewell, of the domes, walls, and towers of the Holy City.

Miz'raim, the usual name of Egypt in the O. T., the dual of Mazor, which is less frequently employed. It is probably derived from the Arabic word Mizr, which signifies "red earth or mud." Mizraim first occurs in the account of the Hamites in Gen. x., where we read, "And the sons of Ham: Cush, and Mizraim, and Phut, and Canaan" (ver. 6; comp. 1 Chr. i. 8). In the use of the name Mizraim for Egypt there can be no doubt that the dual indicates the two regions (Upper and Lower Egypt) into which the country has always been divided by nature as well as by its inhabitants.

Mo'ab (of his father), **Mo'abites.** Moab was the son of Lot's eldest daughter, the progenitor of the Moabites. Zoar was the cradle of the race of Lot. From this centre the brother-tribes spread themselves. The Moabites first inhabited the rich highlands which crown the eastern side of the chasm of the Dead Sea, extending as far north as the mountain of Gilead, from which country they expelled the Emims, the original inhabitants (Deut. ii. 11). But they themselves were afterwards driven southwards by the warlike Amorites, who had crossed the Jordan, and were confined to the country south of the river Arnon, which formed their northern boundary (Num. xxi. 13; Judg. xi. 18). The territory occupied by Moab at the period of its greatest extent, before the invasion of the Amorites, divided itself naturally into three distinct and independent portions. (1) The enclosed corner or canton south of the Arnon was the "field of Moab" (Ruth i. 1, 2, 6, &c.). (2) The more open rolling country north of the Arnon, opposite Jericho, and up to the hills of Gilead, was the "land of Moab" (Deut. i. 5, xxxii. 49, &c.). (3) The sunk district in the tropical depths of the Jordan valley, taking its name from that of the great valley itself—the Arabah—was the Arboth-Moab, the dry regions—in the A. V. very incorrectly rendered the "plains of Moab" (Num. xxii. 1, &c.). The Israelites, in entering the Promised Land, did not pass through the Moabites (1 Judg. xi. 18), but conquered the Amorites, who occupied the country from which the Moabites had been so lately expelled. After the conquest of Canaan the relations of Moab with Israel were of a mixed character. With the tribe of Benjamin, whose possessions at their eastern end were separated from those of Moab only by the Jordan, they had at least one severe struggle, in union with their kindred, the Ammonites (Judg. iii. 12-30). The story of Ruth, on the other hand, testifies



Mountains of Moab.

to the existence of a friendly intercourse between Moab and Bethlehem, one of the towns of Judah. By his descent from Ruth, David may be said to have had Moabite blood in his veins. The relationship was sufficient to warrant his visiting the land, and committing his parents to the protection of the king of Moab, when hard pressed by Saul (1 Sam. xxii. 3, 4). But here all friendly relations stop forever. The next time the name is mentioned is in the account of David's war, who made them tributary (2 Sam. viii. 2; 1 Chr. xviii. 2). At the disruption of the kingdom, Moab seems to have fallen to the northern realm. At the death of Ahab the Moabites refused to pay tribute. Their first step, after asserting their independence, was to attack the kingdom of Judah (2 Chr. xx.). The army was a huge heterogeneous horde of ill-assorted elements, and the expedition contained within itself the

elements of its own destruction. As a natural consequence of the late events, Israel, Judah, and Edom, united in an attack on Moab, which resulted in the complete defeat of the Moabites. Their cities and farms were destroyed and the king was finally shut up within the walls of his own city, where an awful tragedy took place. The king and his eldest son, the heir to the throne, mounted the wall, and, in the sight of the thousands who covered the sides of that vast amphitheatre, the father killed and burnt his child as a propitiatory sacrifice to the cruel gods of his country. Isaiah (xv., xvi., xxv. 10-12) predicts the utter annihilation of Moab; and they are frequently denounced by the subsequent prophets.

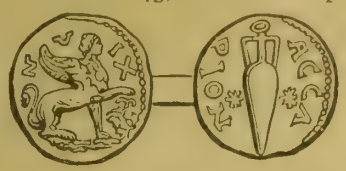
Mole. Tinshemeth (Lev. xi. 30). It is probable that the animals mentioned with the tinshemeth in the above passage denote different kinds of lizards; perhaps, therefore, the chameleon may be the animal intended.

Mo'lech. The fire-god Molech was the tutelary deity of the children of Ammon, and essentially identical with the Moabitish Chemosh. Fire-gods appear to have been common to all the Canaanite, Syrian, and



The Persian (or golden) Daric.

Arab tribes, who worshipped the destructive element under an outward symbol, with the most inhuman rites. Among these were human sacrifices, purifications and ordeals by fire, devoting of the first-born, mutilation, and vows of perpetual celibacy and virginity. The worship of Molech is evidently alluded to, though not expressly mentioned, in connection with star-worship and the worship of Baal in 2 K. xvii. 16, 17, xxi. 5, 6, which seems to show that Molech, the flame-god, and Baal, the sun-god, were worshipped with the same rites. According to Jewish tradition, the image of Molech was of brass, hollow within, and was situated without Jerusalem. Kimchi (on 2 K. xxiii. 10) describes it as "set within seven chapels, and whoso offered fine flour, they open to him one of them; (whoso offered) turtle-doves or young pigeons, they open to him two; a lamb, they open to him three; a ram, they open to him four; a calf, they open to him five; an ox, they open to him six; and so whoever offered his son, they open to him seven. And his face was (that) of a calf, and his hands stretched forth like a man who opens his hands to receive (something) of his neighbor. And they kindled it with fire, and the priests took the babe and put it into the hands of Molech, and the babe gave up the ghost." "The tabernacle of Moloch" mentioned in Acts vii. 43, was more probably a

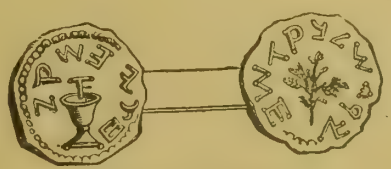


Assarion (farthing), actual size.

shrine or ark in which the figure of the god was carried in processions.

Moloch, the same as Molech.

Money. It is well known that ancient nations that were without a coinage weighed the precious metals, a practice represented on the Egyptian monuments, on which gold and silver are shown to have been kept in the form of rings. We have no certain record of the use of ring-money or other uncoined money in antiquity excepting among the Egyptians. It can scarcely be doubted that the Assyrians and Babylonians adopted, if they did not originate, this custom. Respecting the origin of coinage there are two accounts seemingly at variance; some saying that Phidon king of Argos first struck money, and according to Ephorus, in Aegina; but Herodotus ascribing its invention to the Lydians. The former statement probably refers to the origin of the coinage of European Greece, the latter to that of Asiatic Greece. On the whole it seems reasonable to carry up Greek coinage to the 8th century B. C. Purely Asiatic coinage cannot be taken up to so early a date. The more archaic Persian coins seem to be of the time of Darius Hystaspis, or possibly Cyrus, and certainly not much older; and there is no Asiatic



Jewish Half-shekel.

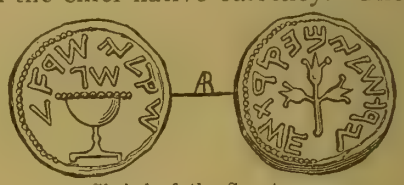
money, not of Greek cities, that can be reasonably assigned to an earlier period. We have no evidence of the use of coined money before the return from the Babylonian captivity; but silver was used for money, in quantities determined by weights, at least as early as the time of Abraham; and its earliest mention is

in the generic sense of the price paid for a slave (Gen. xvii. 13). The 1000 pieces of silver paid by Abimelech to Abraham (Gen. xx. 16), and the 20 pieces of silver for which Joseph was sold to the Ishmeelites (Gen. xxxvii. 28) were probably rings such as we see on the Egyptian monuments in the act of being weighed. In the first recorded transaction of commerce, the cave of Machpelah is purchased by Abraham for 400 shekels of silver, and it was this just weight that was recognized as current with the merchant ("money" is not in the original: Gen. xxiii. 15, 16). The shekel weight of silver was the unit of value through the whole age of Hebrew history, down to the Babylonian cap-



Denarius of Cæsar.

tivity. In only one place is there a mention of so many shekels of gold as a sum of money (1 Chr. xxi. 25), and even here, in the older parallel passage, silver only is mentioned (2 Sam. xxiv. 9). In the transaction between Naaman and Gehazi, the "six thousand of gold" (2 K. v. 5, where pieces is not in the original) probably denotes shekels, like the "six hundred of gold" in 1 K. x. 16. The earliest Greek coins, those struck in the age before the Persian war, are of three talents or standards: the Attic, the Aeginetan, and the Macedonian or earlier Phoenician. The oldest coins of Athens, of Aegina, and of Macedon and Thrace, we should select as typical respectively of these standards; obtaining as the weight of the Attic drachm about 67-5 grains troy; of the Aeginetan, about 96; and of the Macedonian, about 58, or 116, if its drachm be what is now generally held to be the didrachm. After the Captivity we have the earliest mention of coined money, in allusion, as might have been expected, to the Persian coinage, the gold Daric (A. V. dram: Ezra ii. 69, viii. 27; Neh. vii. 70, 71, 72). [Daric.] No native Jewish coinage appears to have existed till Antiochus VII. Sidetes granted Simon Maccabaeus the license to coin money (B. C. 140); and it is now generally agreed that the oldest Jewish silver coins belong to this period. They are shekels and half-shekels of the weight of 220 and 110 grains. With this silver there was associated a copper coinage, some pieces of which have been supposed to reach as high as Judas Maccabaeus; but probably none are really older than John Hyrcanus (B. C. 135), from whom the series is continued, almost without interruption, to the end of the Asmonaean house. Most of them are marked as the half or quarter (doubtless of the shekel), their average weight being 235½ and 132 grains; and there is a third piece of about 82 grains, which seems to be the sixth of a shekel. The abundant money of Herod the Great, which is of a thoroughly Greek character, and of copper only, seems to have been a continuation of the copper coinage of the Maccabees, with some adaptation to the Roman standard. In the money of the New Testament we see the native copper coinage side by side with the Graeco-Roman copper, silver, and gold. The coins mentioned by the Evangelists, and first those of silver, are the following:—The stater is spoken of in the account of the miracle of the tribute-money. The receivers of didrachms demanded the tribute, but St. Peter found in the fish a stater, which he paid for our Lord and himself (Matt. xvii. 24-27). The stater was therefore a tetradrachm; and it is noteworthy that at this period almost the only Greek Imperial silver coin in the East was a tetradrachm, the didrachm being probably unknown, or very little coined. The didrachm is mentioned as a money of account in the passage above cited, as the equivalent of the Hebrew shekel. The denarius, or Roman penny, as well as the Greek drachm, then of about the same weight, are spoken of as current coins (Matt. xxii. 15-21; Luke xx. 19-25). Of copper coins the farthing and its half, the mite, are spoken of, and these probably formed the chief native currency. The proper



Shekel of the Sanctuary.

Jewish series closes with the money of the famous Barkobab, who headed the revolt in the time of Hadrian.

Money-changers (Matt. xii. 12; Mark xi. 15; John ii. 15. According to Ex. xxx. 13-15, every Israelite who had reached or passed the age of twenty must pay into the sacred treasury, whenever the nation was numbered, a half shekel as an offering to Jehovah. The money-changers whom Christ, for their impiety, avarice, and fraudulent dealing, expelled from the Temple, were the dealers who supplied half-shekels, for such a premium as they might be able to exact, to the Jews from



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all parts of the world, who assembled at Jerusalem during the great festivals, and were required to pay their tribute or ransom money in the Hebrew coin.

Month. From the time of the institution of the Mosaic law downwards the month was a lunar one. The cycle of religious feasts commencing with the Passover, depended not simply on the month, but on the moon; the 14th of Abib was coincident with the full moon; and the new moons themselves were the occasions of regular festivals (Num. x. 10, xxviii. 11-14). The commencement of the month was generally decided by observation of the new moon. The usual number of months in a year was twelve, as implied in 1 K. iv. 7; 1 Chr. xxvii. 1-15; but inasmuch as the Hebrew months coincided with the seasons, it follows as a matter of course that an additional month must have been inserted about every third year, which would bring the number up to thirteen. No notice, however, is taken of this month in the Bible. In the modern Jewish calendar the intercalary month is introduced seven times in every 19 years. The usual method of designating the months was by their numerical order, e. g. "the second month" (Gen. vii. 11), "the fourth month" (2 K. xxv. 3); and this was generally retained even when the names were given, e. g. "in the month Zif, which is the second month" (1 K. vi. 1), "in the third month, that is, the month Sivan" (Esth. viii. 9). The names of the months belong to two distinct periods; in the first place we have those peculiar to the period of Jewish independence, of which four only, even including Abib, which we hardly regard as a proper name, are mentioned, viz.: Abib, in which the Passover fell (Ex. xiii. 4, xxiii. 15, xxxiv. 18; Deut. xvi. 1), and which was established as the first month in commemoration of the Exodus (Ex. xii. 2); Zif, the second month (1 K. vi. 1, 37); Bul, the eighth (1 K. vi. 38); and Ethanim, the seventh (1 K. viii. 2). In the second place we have the names which prevailed subsequently to the Babylonish Captivity; of these the following seven appear in the Bible:—Nisan, the first, in which the Passover was held (Neh. ii. 1; Esth. iii. 7); Sivan, the third (Esth. viii. 9; Bar. i. 8); Elul, the sixth (Neh. vi. 15; 1 Macc. xiv. 27); Chisleu, the ninth (Neh. i. 1; Zech. vii. 1; 1 Macc. i. 54); Tebeth, the tenth (Esth. ii. 16); Sebat, the eleventh (Zech. i. 7; 1 Macc. xvi. 14); and Adar, the twelfth (Esth. iii. 7, viii. 12; 2 Macc. xv. 36). The names of the remaining five occur in the Talmud and other works; they were, Iyar, the second (Targum, 2 Chr. xxx. 2); Tammuz, the fourth; Ab, the fifth; Tisri, the seventh; and Marcheshvan, the eighth. The name of the intercalary month was Veadar, i. e. the additional Adar.

Moon. The moon held an important place in the kingdom of nature, as known to the Hebrews. In the history of the creation (Gen. i. 14-16), it appears simultaneously with the sun. Conjointly with the sun, it was appointed "for signs and for seasons, and for days and years;" though in this respect it exercised a more important influence, if by the "seasons" we understand the great religious festivals of the Jews, as is particularly stated in Ps. civ. 19, and more at length in Ecclus. xliii. 6, 7. The worship of the moon was extensively practised by the nations of the East, and under a variety of aspects. In Egypt is was honored under the form of Isis, and was one of the only two deities which commanded the reverence of all the Egyptians. In Syria it was represented by that one of the Ashtaroth, surnamed "Karnaim," from the horns of the crescent moon by which she was distinguished. There are indications of a very early introduction into the countries adjacent to Palestine of a species of worship distinct from any that we have hitherto noticed, viz. of the direct homage of the heavenly bodies, sun, moon, and stars, which is the characteristic of Sabianism. The first notice we have of this is in Job (xxxi. 26, 27), and it is observable that the warning of Moses (Deut. iv. 19) is directed against this nature-worship, rather than against the form of moon-worship, which the Israelites must have witnessed in Egypt. At a later period, however, the worship of the moon in its grosser form of idol-worship was introduced from Syria. In the figurative language of Scripture, the moon is frequently noticed as presaging events of the greatest importance through the temporary or permanent withdrawal of its light (Is. xiii. 10; Joel ii. 31; Matt. xxiv. 29; Mark xiii. 24).

Moon, New. [New Moon.]

Mor'decai, the deliverer, under Divine Providence, of the Jews from the destruction plotted against them by Haman the chief minister of Xerxes; the institutor of the feast of Purim. The incidents of his history are too well known to need to be dwelt upon. [Esther.] Three things are predicated of Mordecai in the Book of Esther: (1) that he lived in Shushan; (2) that his name was Mordecai, son of Jair, son of Shimei, son of Kish the Benjamite who was taken captive with Jehoiachin; (3) that he brought up Esther. It is probable that the Mordecai

mentioned in Ezr. ii. 2; Neh. vii. 7, as one of the leaders of the captives who returned from time to time from Babylon to Judaea, was the same as Mordecai of the Book of Esther. Mordecai, as is natural, stands very high in Rabbinical estimation. The interpolations in the Greek book of Esther are one indication of his popularity with his countrymen. The Targum (of late date) shows that this increased rather than diminished with the lapse of centuries. It is said of Mordecai that he knew the seventy languages, i. e. the languages of all the nations mentioned in Gen. x., which the Jews count as seventy nations, and that his age exceeded 400 years. He is continually designated by the appellation "the Just." Benjamin of Tudela places the tomb of Mordecai and Esther at Hamadan, or Ecbatana. Others, however, place the tomb of Mordecai in Susa.

Mo'reh (teacher). The Plain, or Plains (or, as it should rather be rendered, the Oak or Oaks), of Moreh. The Oak of Moreh was the first recorded halting-place of Abram after his entrance into the land of Canaan (Gen. xii. 6). It was at the "place of Shechem" (xii. 6), close to the mountains of Ebal and Gerizim (Deut. xi. 30).

Mori'ah (chosen by Jehovah). On "one of the mountains" in this district took place the sacrifice of Isaac (Gen. xxii. 8). What the name of the mountain was we are not told; but it was a conspicuous one, visible from "afar off" (ver. 4). Nor does the narrative afford any data for ascertaining its position. It is most natural to take the "land of Moriah" as the same district with that in which the "Oak (A. V. 'plain') of Moreh" was situated, and not as that which contains Jerusalem, as the modern tradition, which would identify the Moriah of Gen. xxii. and that of 2 Chr. iii. 1, affirms. Moriah is ascribed, in 2 Chr. iii. 1 only, to the eminence on which Solomon built the Temple; "where He appeared to David his father, in a place which David prepared in the threshing-floor of Araunah the Jebusite." A tradition which first appears in a definite shape in Josephus, and is now almost universally accepted, asserts that the "Mount Moriah" of the Chronicles is identical with the "mountain" in "the land of Moriah" of Genesis, and that the spot on which Jehovah appeared to David, and on which the Temple was built, was the very spot of the sacrifice of Isaac.

Mortar. The simplest and probably most ancient method of preparing corn for food was by pounding it between two stones. The Israelites in the desert appear to have possessed mortars and handmills among their necessary domestic utensils. When the manna fell they gathered it, and either ground it in the mill or pounded it in the mortar till it was fit for use (Num. xi. 8). So in the present day stone mortars are used by the Arabs to pound wheat for their national dish kibby. Another word occurring in Prov. xxvii. 22, probably denotes a mortar of a larger kind in which corn was pounded. "Though thou bray the fool in a mortar among the bruised corn with the pestle, yet will not his folly depart from him." Corn may be separated from its husk and all its good properties preserved by such an operation, but the fool's folly is so essential a part of himself that no analogous process can remove it from him. Such seems the natural interpretation of this remarkable proverb. The language is intentionally exaggerated, and there is no necessity for supposing an allusion to a mode of punishment by which criminals were put to death by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews. Such, however, is supposed to be the reference in the proverb by Mr. Roberts, who illustrates it from his Indian experience.

Morter. The various compacting substances used in Oriental buildings appear to be—1. bitumen, as in the Babylonian structures; 2. common mud or moistened clay; 3. a very firm cement compounded of sand, ashes, and lime, in the proportions respectively of 1, 2, 3, well pounded, sometimes mixed and sometimes coated with oil, so as to form a surface almost impenetrable to wet or the weather. In Assyrian and also Egyptian brick buildings, stubble or straw, as hair or wool among ourselves, was added to increase the tenacity.

Mo'ses (Heb. Môsheh="drawn"), the legislator of the Jewish people, and in a certain sense the founder of the Jewish religion. The fact that he was of the tribe of Levi no doubt contributed to the selection of that tribe as the sacred caste. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. For three months the child was concealed in the house. Then his mother placed him in a small boat or basket of papyrus, closed against the water by bitumen. This was placed among the aquatic vegetation by the side of one of the canals of the Nile. The mother departed as if unable to bear the sight. The sister lingered to watch her brother's

fate. The Egyptian princess came down, after the Homeric simplicity of the age, to bathe in the sacred river. Her attendant slaves followed her. She saw the basket in the flags, and despatched divers after it. The divers, or one of the female slaves, brought it. It was opened, and the cry of the child moved the princess to compassion. She determined to rear it as her own. The sister was at hand to recommend a Hebrew nurse. The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side—whether according to its Hebrew or Egyptian form. Its Hebrew form is Môsheh, from Mâshâh, "to draw out"—"because I have drawn him out of the water." The child was adopted by the princess. From this time for many years Moses must be considered as an Egyptian. In the Pentateuch this period is a blank, but in the N. T. he is represented as "educated in all the wisdom of the Egyptians," and as "mighty in words and deeds" (Acts vii. 22). But the time at last arrived when he was resolved to reclaim his nationality (Heb. xi. 24-26). Seeing an Israelite suffering the bastinado from an Egyptian, and thinking that they were alone, he slew the Egyptian, and buried the corpse in the sand. The fire of patriotism which thus turned him into a deliverer from the oppressors, turns him into the peace-maker of the oppressed. It is characteristic of the faithfulness of the Jewish records that his flight is there occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians. He fled into Midian. Moses, who up to this time had been "an Egyptian" (Ex. ii. 19), now became for forty years (Acts vii. 30), an Arabian. He married Zipporah, daughter of his host, to whom he also became the slave and shepherd (Ex. ii. 21, iii. 1). But the chief effect of this stay in Arabia is on Moses himself. It was in the seclusion and simplicity of his shepherd-life that he received his call as a prophet. The traditional scene of this great event is in the valley of Shoayb, or Hobab, on the N. side of Jebel Mûsa. The original indications are too slight to enable us to fix the spot with any certainty. It was at "the back of the wilderness" at Horeb (Ex. iii. 1), "the mountain of God." Upon the mountain was a well-known acacia, the thorn-tree of the desert, spreading out its tangled branches thick set with white thorn, over the rocky ground. It was this tree which became the symbol of the Divine Presence; a flame of fire in the midst of it, in which the dry branches would naturally have crackled and burnt in a moment, but which played around it without consuming it. The rocky ground at once became "holy," and the shepherd's sandal was to be taken off no less than on the threshold of a palace or a temple. The call or revelation was twofold—1. The declaration of the Sacred Name expresses the eternal self-existence of the One God. 2. The mission was given to Moses to deliver his people. He returns to Egypt from his exile, and at the same spot where he had had his vision encountered Aaron (Ex. iv. 27). Aaron spoke and acted for Moses, and was the permanent inheritor of the sacred staff of power. But Moses was the inspiring soul behind. The history of Moses henceforth is the history of Israel. It is important to trace his relation to his immediate circle of followers. In the Exodus, he takes the decisive lead on the night of the flight. Up to that point he and Aaron appear almost on an equality. But after that, Moses is usually mentioned alone. Aaron still held the second place. Another, nearly equal to Aaron, is Hur, of the tribe of Judah. Miriam always held the independent position to which her age entitled her. Her part was to supply the voice and song to her brother's prophetic power. But Moses is incontestably the chief personage of the history, in a sense in which no one else is described before or since. He was led into a closer communion with the invisible world than was vouchsafed to any other in the O. T. There are two main characters in which he appears—as a Leader and as a Prophet. (a.) As a Leader, his life divides itself into the three epochs—of the march to Sinai; the march from Sinai to Kadesh; and the conquest of the Trans-Jordanic kingdoms. On approaching Palestine the office of the leader becomes blended with that of the general or the conqueror. By Moses the spies were sent to explore the country. Against his advice took place the first disastrous battle at Hormah. To his guidance is ascribed the circuitous route by which the nation approached Palestine from the east, and to his generalship the two successful campaigns in which Sihon and Og were defeated. The narrative is told so shortly, that we are in danger of forgetting that at this last stage of his life Moses must have been as much a conqueror and victorious soldier as Joshua. (b.) His character as a Prophet is, from the nature of the case, more distinctly brought out. He is the first as he is the greatest example of a prophet in the O. T. His brother and sister were both endowed with prophetic gifts. The seventy elders, and Eldad and Medad also, all "prophesied" (Num. xi. 25-27). But Moses rose high

above all these. With him the Divine revelations were made, "mouth to mouth, even apparently, and not in dark speeches, and the similitude of Jehovah shall he behold" (Num. xii. 8). Of the especial modes of this more direct communication, four great examples are given, corresponding to four critical epochs in his historical career. (1.) The appearance of the Divine presence in the flaming acacia-tree (Ex. iii. 2-6). (2.) In the giving of the Law from Mount Sinai, the outward form of the revelation was a thick darkness as of a thunder-cloud, out of which proceeded a voice (Ex. xix. 19, xx. 21). On two occasions he is described as having penetrated within the darkness (Ex. xxiv. 18, xxxiv. 28). (3.) It was nearly at the close of those communications in the mountains of Sinai that an especial revelation was made to him personally. He besought Jehovah to show him "His glory." The Divine answer announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." He was commanded to hew two blocks of stone, like those which he had destroyed. He was to come absolutely alone. He took his place on a well-known or prominent rock ("the rock") (xxxiii. 21). The cloud passed by (xxxiv. 5, xxxiii. 22). A voice proclaimed the two immutable attributes of God, Justice and Love—in words which became part of the religious creed of Israel and of the world (xxxiv. 6, 7). (4.) The fourth mode of Divine manifestation was that which is described as commencing at this juncture, and which continued with more or less continuity through the rest of his career. Immediately after the catastrophe of the worship of the calf, and apparently in consequence of it, Moses removed the chief tent outside the camp, and invested it with a sacred character under the name of "the Tent or Tabernacle of the congregation" (xxxiii. 7). This tent became henceforth the chief scene of his communications with God. It was during these communications that a peculiarity is mentioned which apparently had not been seen before. It was on his final descent from Mount Sinai, after his second long seclusion, that a splendor shone on his face, as if from the glory of the Divine Presence. The prophetic office of Moses can only be fully considered in connection with his whole character and appearance (Hos. xii. 13). He was in a sense peculiar to himself the founder and representative of his people. And in accordance with this complete identification of himself with his nation is the only strong personal trait which we are able to gather from his history (Num. xii. 3). The word "meek" is hardly an adequate reading of the Hebrew term, which should be rather "much enduring." It represents what we should now designate by the word "disinterested." All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism. In exact conformity with his life is the account of his end. The Book of Deuteronomy describes, and is, the long last farewell of the prophet to his people. It takes place on the first day of the eleventh month of the fortieth year of the wanderings, in the plains of Moab (Deut. i. 3, 5). He is described as 120 years of age, but with his sight and his freshness of strength unabated (Deut. xxxiv. 7). The address from ch. i. to ch. xxx. contains the recapitulation of the Law. Joshua is then appointed his successor. The Law is written out, and ordered to be deposited in the Ark (ch. xxxi.). The song and the blessing of the tribes conclude the farewell (ch. xxxii., xxxiii.). And then comes the mysterious close. As if to carry out to the last the idea that the prophet was to live, not for himself, but for his people, he is told that he is to see the good land beyond the Jordan, but not to possess it himself. The sin for which this penalty was imposed on the prophet is difficult to ascertain clearly. He ascends a mountain in the range which rises above the Jordan valley. The mountain tract was known by the general name of the Pisgah. Its summits apparently were dedicated to different divinities (Num. xxiii. 14). On one of these, consecrated to Nebo, Moses took his stand, and surveyed the four great masses of Palestine west of the Jordan—so far as it could be discerned from that height. The view has passed into a proverb for all nations. "So Moses the servant of Jehovah died there in the land of Moab, according to the word of Jehovah, and He buried him in a 'ravine' in the land of Moab, 'before' Beth-peor—but no man knoweth of his sepulchre unto this day. . . . And the children of Israel wept for Moses in the plains of Moab thirty days" (Deut. xxxiv. 5, 8). This is all that is said in the sacred record. Jewish, Arabian, and Christian traditions have labored to fill up the detail. His grave, though studiously concealed in the sacred narrative, is shown by the Mussulmans on the west (and therefore the wrong) side of the Jordan, between the Dead Sea and St. Saba. In the O. T. the name of Moses does not occur so frequently, after the close of the Pentateuch, as might be ex-



THE PLACE OF WEEPING, JERUSALEM. FROM A PHOTOGRAPH.

pected. In the Psalms and the Prophets, however, he is frequently named as the chief of the prophets. In the N. T. he is referred to partly as the representative of the Law—as in the numerous passages cited above—and in the vision of the Transfiguration, where he appears side by side with Elijah. As the author of the Law he is contrasted with Christ, the Author of the Gospel: "The Law was given by Moses" (John i. 17). In Jude 9 is an allusion to an altercation between Michael and Satan over the body of Moses. It probably refers to a lost apocryphal book, mentioned by Origen, called the "Ascension, or Assumption of Moses."—Respecting the books of Moses, see Pentateuch.

Moth. By the Hebrew word we are certainly to understand some species of clothes-



Cloth Moths.

moth. Reference to the destructive habits of the clothes-moth is made in Job iv. 19, xiii. 28; Ps. xxxix. 11, &c. In Job xxvii. 18, "He buildeth his house as a moth," it is clear that allusion is made either to the well-known case of the Tinea pellionella, or some allied species, or else to the leaf-building larvae of some other member of the Lepidoptera.

Mother. The superiority of the Hebrew over all contemporaneous systems of legislation and of morals is strongly shown in the higher estimation of the mother in the Jewish family, as contrasted with modern Oriental, as well as ancient Oriental and classical usage. The king's mother, as appears in the case of Bathsheba, was treated with especial honor.

Mount, Mountain. The Hebrew word har, like the English "mountain," is employed both for single eminences more or less isolated, such as Sinai, Gerizim, Ebal, Zion, and Olivet, and for ranges, such as Lebanon. It is also applied to a mountainous country or district.

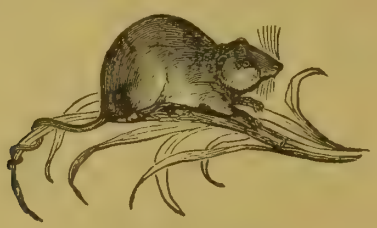
Mourning. The numerous list of words employed in Scripture to express the various actions which are characteristic of mourning, shows in a great degree the nature of the Jewish customs in this respect. They appear to have consisted chiefly in the following particulars: 1. Beating the breast or other parts of the body. 2. Weeping and screaming in an excessive degree. 3. Wearing sad-colored garments. 4. Songs of lamentation. 5. Funeral feasts. 6. Employment of persons, especially women, to lament. (1.) One marked feature of Oriental mourning is what may be called its studied publicity, and the careful observance of the prescribed ceremonies (Gen. xxiii. 2; Job i. 20, ii. 8; Is. xv. 3, &c.). (2.) Among the particular forms observed the following may be mentioned: a. Rending the clothes (Gen. xxxvii. 29, 34, xliv. 13, &c.). b. Dressing in sackcloth (Gen. xxxvii. 34; 2 Sam. iii. 31, xxi. 10, &c.). c. Ashes, dust, or earth sprinkled on the person (2 Sam. xiii. 19, xv. 32, &c.). d. Black or sad-colored garments (2 Sam. xiv. 2; Jer. viii. 21, &c.). e. Removal of ornaments or neglect of person (Deut. xxi. 12, 13, &c.). f. Shaving the head, plucking out the hair of the head or beard (Lev. x. 6; 2 Sam. xix. 24, &c.). g. Laying bare some part of the body (Is. xx. 2, xlvii. 2, &c.). h. Fasting or abstinence in meat and drink (2 Sam. i. 12, iii. 35, xii. 16, 22, &c.). i. In the same direction may be mentioned diminution in offerings to God, and prohibition to partake in sacrificial food (Lev. vii. 20; Deut. xxvi. 14). k. Covering the "upper lip," i. e. the lower part of the face, and sometimes the head, in token of silence (Lev. xiii. 45; 2 Sam.


Mourning.

xv. 30, xix. 4). l. Cutting the flesh (Jer. xvi. 6, 7, xli. 5). Beating the body (Ez. xxi. 12; Jer. xxxi. 19). m. Employment of persons hired for the purpose of mourning (Eccl. xii. 5; Jer. ix. 17; Am. v. 16; Matt. ix. 23). n. Akin to this usage the custom for friends or passers-by to join in the lamentations of bereaved or afflicted persons (Gen. l. 3; Judg. xi. 40; Job ii. 11, xxx. 25, &c.). o. The sitting or lying posture in silence indicative of grief (Gen. xxiii. 3; Judg. xx. 26, &c.). p. Mourning feast and cup of consolation (Jer. xvi. 7, 8). The period of mourning varied. In the case of Jacob it was seventy days (Gen. l. 3);

of Aaron (Num. xx. 29) and Moses (Deut. xxxiv. 8), thirty. A further period of seven days in Jacob's case, Gen. l. 10. Seven days for Saul, which may have been an abridged period in time of national danger, 1 Sam. xxxi. 13. (3.) In the last place we may mention—a. The idolatrous "mourning for Tammuz," Ez. viii. 14, as indicating identy of practice in certain cases among Jews and heathens; and the custom in later days of offerings of food at graves, Ecclus. xxx. 18. b. The prohibition, both to the high-priest and to Nazarites, against going into mourning even for a father or mother, Lev. xxi. 10, 11; Num. vi. 7. The inferior priests were limited to the cases of their near relatives, Lev. xxi. 1, 2, 4. c. The food eaten during the time of mourning was regarded as impure, Deut. xxvi. 14; Jer. xvi. 5, 7; Ez. xxiv. 17; Hos. ix. 4.

Mouse occurs in Lev. xi. 29; 1 Sam. vi. 4, 5; Is. lxvi. 17. The Hebrew word is in all probability generic, and is not intended to denote any particular species of mouse. The original word denotes a field-ravager, and may therefore comprehend any destructive rodent. It is probable, however, that in 1 Sam. vi. 5,



The Field Mouse.

"the mice that mar the land" may include and more particularly refer to the short-tailed field-mice (arvicola agrestis, Flem.), which cause great destruction to the corn-lands of Syria.

Mowing. As the great heat of the climate in Palestine and other similarly situated countries soon dries up the herbage itself, hay-making in our sense of the term is not in use. The term "hay," therefore, in Prov. xxvii. 25 and Is. xv. 6, is incorrect. The "king's mowings" (Am. vii. 1), i. e. mown grass (Ps. lxxii. 6), may perhaps refer to some royal right of early pasturage for the use of the cavalry.

Mulberry-trees occur only in 2 Sam. v. 23 and 24, and 1 Chr. xiv. 14. We are quite unable to determine what kind of tree is denoted by the Hebrew word. Rosenmüller follows the LXX. of 1 Chr. xiv. 14, and believes "pear-trees" are signified. As to the claim of the mulberry-tree to represent the becâim of Scripture, it is difficult to see any foundation for such an interpretation. The explanation given by Royle, that some poplar is signified, is untenable; for the Hebrew bâcâ and the Arabic baka are clearly distinct both in form and signification, as is evident from the difference of the second radical letter in each word. Though there is no evidence to show that the mulberry-tree occurs in the Hebrew Bible, yet the fruit of this tree is mentioned in 1 Macc. vi. 34.

Mule. It is an interesting fact that we do not read of mules till the time of David, just at the time when the Israelites were becoming well acquainted with horses. After this time horses and mules are in Scripture often mentioned together. In Solomon's time it is possible that mules from Egypt occasionally accompanied the horses which we know the king of Israel obtained from that country; for though the mule is not of frequent occurrence in the monuments of Egypt, yet it is not easy to believe that the Egyptians were not well acquainted with this animal. It would appear that kings and great men only rode on mules. We do not read of mules at all in the N. T.; perhaps therefore they had ceased to be imported. Mules are mentioned in Gen. xxxvi. 24: "This was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father:" but the A. V. is certainly incorrect; and the Hebrew word yêmîm, here translated "mules," probably means "warm springs," as the Vulg. has it.

Murder. The principle on which the act of taking the life of a human being was regarded by the Almighty as a capital offence is stated on its highest ground as an outrage on the likeness of God in man, to be punished even when caused by an animal (Gen. ix. 5, 6; see also John viii. 44; 1 John iii. 12, 15). The Law of Moses, while it protected the accidental homicide, defined with additional strictness the crime of murder. It prohibited compensation or reprieve of the murderer, or his protection if he took refuge in the refuge city, or even at the altar of Jehovah (Ex. xxi. 12, 14; Lev. xxiv. 17, 21; 1 K. ii. 5, 6, 31). If an animal known to be vicious caused the death of any one, not only was the animal destroyed, but the owner also, if he had taken no steps to restrain it, was held guilty of murder (Ex. xxi. 29, 31). The duty of executing punishment on the murderer is in the Law expressly laid on the "revenger of blood;" but the question of guilt was to be previously decided by the Levitical tribunal. In regal times the duty of execution of justice on a murderer seems to have been assumed to some extent by the sovereign, as well as the privilege of pardon (2 Sam. xiii. 39, xiv. 7, 11; 1 K. ii. 34).

It was lawful to kill a burglar taken at night in the act, but unlawful to do so after sunrise (Ex. xxii. 2, 3).

Music. The inventor of musical instruments, like the first poet and the first forger of metals, was a Cainite. We learn from Gen. iv. that Jubal the son of Lamech was "the father of all such as handle the harp and organ," that is, of all players upon stringed and wind instruments. The first mention of music in the times after the Deluge is in the



I. Egyptian Harps.

narrative of Laban's interview with Jacob (Gen. xxxi. 27). So that, in whatever way it was preserved, the practice of music existed in the upland country of Syria; and of the three possible kinds of musical instruments, two were known and employed to accompany the song. The three kinds are alluded to in Job xxi. 12. On the banks of the Red Sea Moses and the children of Israel sang their triumphal song of deliverance from the hosts of Egypt; and Miriam, in celebration of the same event, exercised one of her functions as a prophetess by leading a procession of the women of the camp, chanting in chorus the burden to the song of Moses, "Sing ye to Jehovah, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." The triumphal hymn of Moses had unquestionably a religious character about it; but the employment of music in religious service, though idolatrous, is more distinctly marked in the festivities which attended the erection of the golden calf. The silver trumpets made by the metal workers of the tabernacle, which were used to direct the movements of the camp, point to music of a very simple kind (Num. x. 1-10). David seems to have gathered round him "singing men and singing women" (2 Sam. xix. 35). Solomon did the same (Eccl. ii. 8), adding to the luxury of his court by his patronage of art, and obtaining a reputation himself as no mean composer (1 K. iv. 32). But the Temple was the great school of music, and it was consecrated to its highest service in the worship of Jehovah. Before, however, the elaborate arrangements had been made by David for the temple choir, there must have been a considerable body of musicians throughout the country (2 Sam. vi. 5), and in the procession which accompanied the ark from the house of Obed-edom, the Levites, with Chenaniah at their head, who had acquired skill from previous training, played on psalteries, harps, and cymbals, to the words of the psalm of thanksgiving which David had composed for the occasion (1 Chr. xv., xvi.). It is not improbable that the Levites all along had practised music, and that some musical service was part of the worship of the tabernacle. The three great divisions of the tribe had each a representative family in the choir. Asaph himself appears to have played on the cymbals (1 Chr. xvi. 5), and this was the case with the other leaders (1 Chr. xv. 19), perhaps to mark



II. Instruments of Percussion.

the time more distinctly, while the rest of the band played on psalteries and harps. The singers were distinct from both, as is evident in Ps. lxviii. 25, "the singers went before, the players on instruments followed after, in the midst of the damsels playing with timbrels." The "players on instruments" were the performers upon stringed instruments, like the psaltery and harp. The "players on instruments" in Ps. lxxxvii. 7, were different from these last, and were properly pipers or per-

formers on perforated wind-instruments (see 1 K. i. 40). "The damsels playing with timbrels" (comp. 1 Chr. xiii. 8) seem to indicate that women took part in the temple choir. The trumpets which are mentioned among the instruments played before the ark (1 Chr. xiii. 8), appear to have been reserved for the priests alone (1 Chr. xv. 24, xvi. 6). As they



III. Wind Instruments.—1. The *pandean pipe* or *bagpipe;* translated "organ" in Gen. 4:21. 2. The *horn.* 3. The *trumpet.* 4. The *straight trumpet.* 5. The *flute.* 6. The *flute.* 7. The *dulcimer.*

were also used in royal proclamations (2 K. xi. 14), they were probably intended to set forth by way of cymbal the royalty of Jehovah, the theocratic King of His people, as well as to sound the alarm against His enemies (2 Chr. xiii. 12). In the private as well as in the religious life of the Hebrews music held a prominent place. The kings had their court musicians (Eccl. ii. 8), who bewailed their death (2 Chr. xxxv. 25). The triumphal processions which celebrated a victory were enlivened by minstrels and singers (Ex. xv. i. 20; Judg. v. 1, xi. 34; 1 Sam. xviii. 6, xxi. 11; 2 Chr. xx. 28; Jud. xv. 12, 13), and on extraordinary occasions they even accompanied armies to battle.

Musical Instruments. In addition to the instruments of music which have been represented in our version by some modern word, and are treated under their respective titles, there are other terms which are vaguely or generally rendered. These are—1. Dâchavân, Chald., rendered "instruments of music" in Dan. vi. 18. The margin gives "or table, perhaps lit. concubines." The last-mentioned rendering is that approved by Gesenius, and seems most probable. 2. Minnim, rendered with great probability "stringed-instruments" in Ps. cl. 4. It appears to be a general term, but beyond this nothing is known of it. 3. 'Asôr, "an instrument of ten strings," Ps. xcii. 3. The full phrase is nebel 'âsôr, "a ten-stringed psaltery," as in Ps. xxxiii. 2, cxliv. 9; and the true rendering of the first-mentioned passage would be "upon an instrument of ten strings, even upon the psaltery." 4. Shiddâh, in Eccl. ii. 8 only, "I gat me men-singers and women-singers, and the delights of the sons of men, musical instruments, and that of all sorts." The words thus rendered have received a great variety of meanings. But the most probable interpretation to be put upon them is that suggested by a usage of the Talmud, where shidâh denotes a "palanquin" or "litter" for women. 5. Shâlishim, rendered "instruments of music" in the A. V. of 1 Sam. xviii. 6, and in the margin "three-stringed instruments." Roediger translates "triangles," which are said to have been invented in Syria, from the same root. We have no means of deciding which is the more correct.

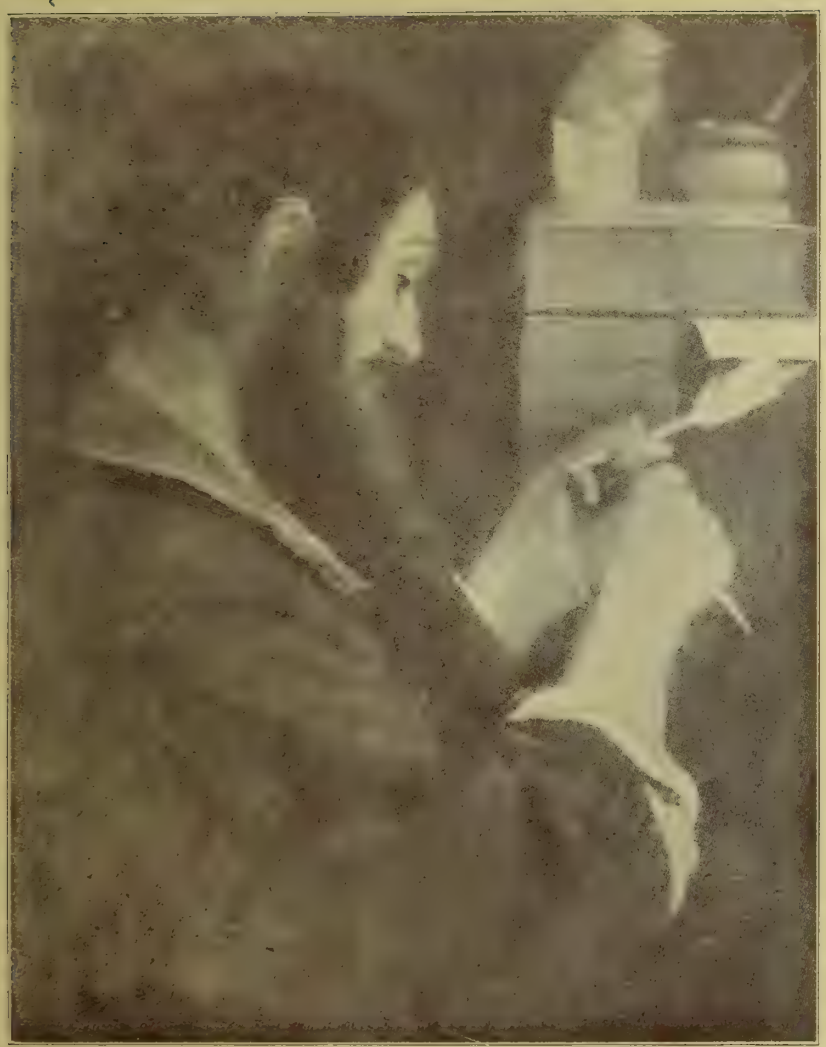
Mustard occurs in Matt. xiii. 31, xvii. 20; Mark iv. 31; Luke xiii. 19, xvii. 6. The mustard-tree of Scripture is maintained by Dr. Royle to be the Salvadora versica, which he supposes to be the same as the tree called Khardal (The Arabic for mustard), seeds of which are employed throughout Syria as a substitute for mustard, of which they have the taste and properties. This tree is found all



The Mustard Plant.

along the banks of the Jordan, near the lake of Tiberias, and near Damascus, and is said to be generally recognized in Syria as the mustard-tree of Scripture.

Myrrh is mentioned, in Ex. xxx. 23, as one of the ingredients of the "oil of holy ointment;" in Esth. ii. 12, as one of the substances used in the purification of women; in Ps. xlv. 8, Prov. vii. 17, and in several passages in Canticles, as a perfume. The Greek occurs



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in Matt. ii. 11 amongst the gifts brought by the wise men to the infant Jesus, and in Mark xv. 23, it is said that "wine mingled with myrrh" was offered to, but refused by, our Lord on the cross. Myrrh was also used for embalming (see John xix. 39, and Herod. ii. 86). The Balsamodendron myrrha, which produces the myrrh of commerce, has a wood and bark which emit a strong odor; the gum which exudes from the bark is at first oily,



Myrrh.

but becomes hard by exposure to the air: it belongs to the natural order Terebinthaceae. For the "wine mingled with myrrh," see Gall. The "myrrh" mentioned in the A. V. in Gen. xxxvii. 25, xliii. 11, is a translation of the Hebrew word lót, and is generally considered to denote the odorous resin which exudes from the branches of the Cistus creticus, known by the name of ladanum, or labdanum.

Myrtle is mentioned in Neh. viii. 15; Is. xli. 19, lv. 13; Zech. i. 8, 10, 11. The modern Jews still adorn with myrtle the booths and sheds at the Feast of Tabernacles. Formerly, as we learn from Nehemiah (viii. 15), myrtles grew on the hills about Jerusalem. "On Olivet," says Dean Stanley, "nothing is now to be seen but the olive and the fig-tree;" on some of the hills, however, near Jerusalem, Hasselquist observed the myrtle. Dr. Hooker says it is not uncommon in Samaria and Galilee. The Myrtus communis is the kind denoted by the Hebrew word.

Na'amah (loveliness). I. One of the four women whose names are preserved in the records of the world before the Flood; all except Eve being Cainites. She was daughter of Lamech by his wife Zillah, and sister, as is expressly mentioned, to Tubalcain (Gen. iv. 22 only). II. Mother of king Rheoboam (1 K. xiv. 21, 31; 2 Chr. xii. 13). On each occasion she is distinguished by the title "the (not 'an,' as in A. V.) Ammonite." She was therefore one of the foreign women whom Solomon took into his establishment (1 K. xi. 1).

Na'aman (pleasantness). "Naaman the Syrian" (Luke iv. 27). A Jewish trandition, at least as old as the time of Josephus, and which may very well be a genuine one, identifies him with the archer whose arrow, whether at random or not, struck Ahab with his mortal wound, and thus "gave deliverance to Syria." The expression in 2 K. v. 1, is remarkable—"because that by him Jehovah had given deliverance to Syria." The most natural explanation perhaps is, that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. Whatever the particular exploit referred to was, it had given Naaman a great position at the court of Benhadad. He was commander-in-chief of the army, and was



Myrtle.

nearest to the person of the king, whom he accompanied officially, and supported, when he went to worship in the temple of Rimmon (ver. 18).

Nail. I. (of finger). 1. A nail or claw of man or animal. 2. A point or style, e. g. for writing; see Jer. xvii. 1. II. 1. A nail (Is. xli. 7), a stake (Is. xxxiii. 20), also a tent-peg. Tent-pegs are usually of wood and of large size; but sometimes, as was the case with

those used to fasten the curtains of the Tabernacle, of metal (Ex. xxvii. 19, xxxviii. 20). 2. A nail, primarily a point. We are told that David prepared iron for the nails to be used in the Temple; and as the Holy of Holies was plated with gold, the nails also for fastening the plates were probably of gold.

Na'in, a village of Galilee, the gate of which is made illustrious by the raising of the widow's son (Luke vii. 12). The modern Nein is situated on the north-western edge of the "Little Hermon," or Jebel-ed-Dûhy, where the ground falls into the plain of Esdraelon. The entrance to the place, where our Saviour



Nain and Mount Tabor.

met the funeral, must probably always have been up the steep ascent from the plain; and here, on the west side of the village, the rock is full of sepulchral caves.

Na'omi, the wife of Elimelech, and mother-in-law of Ruth (Ruth i. 2, &c., ii. 1, &c., iii. 1, iv. 3, &c.). The name is derived from a root signifying sweetness or pleasantness; whence we read: "Call me not Naomi (pleasant), call me Mara (bitter) . . . why call ye me Naomi, when Jehovah had testified against me?"

Nathan'ael, a disciple of Jesus Christ, concerning whom, under that name at least, we learn from Scripture little more than his birthplace, Cana of Galilee (John xxi. 2), and his simple truthful character (John i. 47). The name does not occur in the first three Gospels. But it is commonly believed that Nathanael and Bartholomew are the same person. The evidence for that belief is as follows: St. John, who twice mentions Nathanael, never introduces the name of Bartholomew at all. St. Matt. x. 3; St. Mark iii. 18; and St. Luke vi. 14, all speak of Bartholomew, but never of Nathanael. It may be that Nathanael was the proper name, and Bartholomew (son of Tholmai) the surname of the same disciple, just as Simon was called Bar Jona and Joses, Barnabas. It was Philip who first brought Nathanael to Jesus, just as Andrew had brought his brother Simon; and Bartholomew is named by each of the first three Evangelists immediately after Philip, while by St. Luke he is coupled with Philip precisely in the same way as Simon with his brother Andrew, and James with his brother John.

Na'than (a giver). 1. An eminent Hebrew prophet in the reigns of David and Solomon. He first appears in the consultation with David about the building of the Temple (2 Sam. vii. 2, 3, 17). He next comes forward as the reprover of David for the sin with Bathsheba; and his famous apologue on the rich man and the ewe lamb, which is the only direct example of his prophetic power, shows it to have been of a very high order (2 Sam. xii. 1-12). On the birth of Solomon he was either specially charged with giving him his name, Jedediah, or else with his education (2 Sam. xii. 25). At any rate, in the last years of David, it is Nathan who, by taking the side of Solomon, turned the scale in his favor. He advised Bathsheba; he himself ventured to enter the royal presence with a remonstrance against the king's apathy; and at David's request he assisted in the inauguration of Solomon (1 K. i. 8, 10, 11, 22, 23, 24, 32, 34, 38, 45). This is the last time that we hear directly of his intervention in the history. He left two works behind him—a Life of David (1 Chr. xxix. 29), and a Life of Solomon (2 Chr. ix. 29). The last of these may have been incomplete, as we cannot be sure that he outlived Solomon. But the biography of David by Nathan is, of all the losses which antiquity, sacred or profane, has sustained, the most deplorable. His grave is shown at Halhul, near Hebron.

Naz'areth, the ordinary residence of our Saviour, is not mentioned in the O. T., but occurs first in Matt. ii. 23. It derives its celebrity from its connection with the history of Christ, and in that respect has a hold on the imagination and feelings of men which it shares only with Jerusalem and Bethlehem. It is situated among the hills which constitute the south ridges of Lebanon, just before they sink down into the Plain of Esdraelon. Of the identification of the ancient site there can be no doubt. The name of the present village is en-Nâzirah, the same, therefore, as of old; it is formed on a hill or mountain (Luke iv. 29); it is within the limits of the province of Galilee (Mark i. 9); it is near Cana, according to the implication in John ii. 1, 2, 11; a precipice exists in the neighborhood (Luke iv.

29); and, finally, a series of testimonies reaches back to Eusebius, the father of Church history, which represent the place as having occupied an invariable position. The modern Nazareth belongs to the better class of eastern villages. It has a population of 3000 or 4000; a few are Mohammedans, the rest Latin and Greek Christians. The origin of the disrepute in which Nazareth stood (John i. 47) is not certainly known. All the inhabitants of Galilee were looked upon with contempt by the people of Judaea because they spoke a ruder dialect, were less cultivated, and were

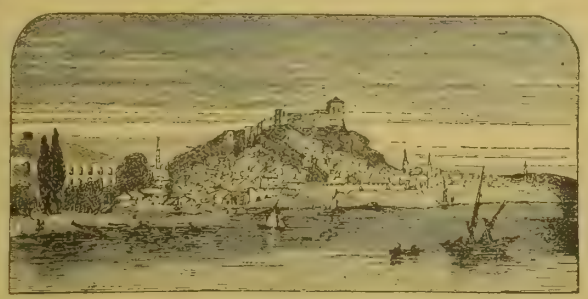


Nazareth.

more exposed by their position to contact with the heathen. But Nazareth labored under a special opprobrium, for it was a Galilean and not a southern Jew who asked the reproachful question whether "any good thing" could come from that source.

Naz'arite, more properly **Naz'irite** (one separated), one of either sex who was bound by a vow of a peculiar kind to be set apart from others for the service of God. The obligation was either for life or for a defined time. There is no notice in the Pentateuch of Nazarites for life; but the regulations for the vow of a Nazarite of days are given Num. vi. 1-21. The Nazarite, during the term of his consecration, was bound to abstain from wine, grapes, with every production of the vine, and from every kind of intoxicating drink. He was forbidden to cut the hair of his head, or to approach any dead body, even that of his nearest relation. When the period of his vow was fulfilled, he was brought to the door of the tabernacle, and was required to offer a he lamb for a burnt-offering, a ewe lamb for a sin-offering, and a ram for a peace-offering, with the usual accompaniments of peace-offerings (Lev. vii. 12, 13) and of the offering made at the consecration of priests (Ex. xxix. 2), "a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil" (Num. vi. 15). He brought also a meat-offering and a drink-offering, which appear to have been presented by themselves as a distinct act of service (ver. 17). He was to cut off the hair of "the head of his separation" (that is, the hair which had grown during the period of his consecration) at the door of the tabernacle, and to put it into the fire under the sacrifice on the altar. The priest then placed upon his hands the sodden left shoulder of the ram, with one of the unleavened cakes and one of the wafers, and then took them again and waved them for a wave-offering. Of the Nazarites for life three are mentioned in the Scriptures: Samson, Samuel, and St. John the Baptist.

Neap'olis is the place in northern Greece where Paul and his associates first landed in Europe (Acts xvi. 11); where, no doubt, he landed also on his second visit to Macedonia (Acts xx. 1), and whence certainly he embarked on his last journey through that province to Troas and Jerusalem (Acts xx. 6). Philippi being an inland town, Neapolis was evidently the port, and is represented by the present Kavalla.



Neapolis and the Temple of Diana.

Ne'bo, Mount, the mountain from which Moses took his first and last view of the Promised Land (Deut. xxxii. 49, xxxiv. 1). It is described as in the land of Moab, facing Jericho; the head or summit of a mountain called the Pisgah; but notwithstanding the minuteness of this description, no one has yet succeeded in pointing out any spot which answers to Nebo.

Ne'bo. 1. A town of Reuben on the eastern side of Jordan (Num. xxxii. 3, 38). In the remarkable prophecy adopted by Isaiah (xv. 2) and Jeremiah (xlviii. 1, 22) concerning Moab, Nebo is mentioned in the same connection as before, but in the hands of Moab. Eusebius and Jerome identify it with Nobah

or Kenath, and place it 8 miles south of Heshbon, where the ruins of el-Habis appear to stand at present. 2. The children of Nebo returned from Babylon with Zerubbabel (Ezr. ii. 29, x. 43; Neh. vii. 33). The name occurs between Bethel and Ai, and Lydda, which implies that it was situated in the territory of Benjamin to the N. W. of Jerusalem. This is possibly the modern Beit-Nûbah, about 12 miles N. W. by W. of Jerusalem, 8



Nebo.

from Lydda. 3. Nebo, which occurs both in Isaiah (xlvi. 1) and Jeremiah (xlviii. 1) as the name of a Chaldaean god, is a well-known deity of the Babylonians and Assyrians. He was the god who presided over learning and letters. His general character corresponds to that of the Egyptian Thoth, the Greek Hermes and the Latin Mercury. Astronomically he is identified with the planet nearest the sun. In Babylonia Nebo held a prominent place from an early time. The ancient town of Borsippa was especially under his protection, and the great temple there (the modern Birs-Nimrud) was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word Nabu, or Nebo, appears as an element.

Nebuchadnez'zar, or **Nebuchadrez'zar**, the greatest and most powerful of the Babylonian kings. His name is explained to mean "Nebo is the protector against misfortune." He was the son and successor of Nabopolassar, the founder of the Babylonian Empire. In the lifetime of his father, Nebuchadnezzar led an army against Pharaoh-Necho, king of Egypt, defeated him at Carchemish (B. C. 605) in a great battle (Jer. xlvi. 2-12), recovered Coelesyria, Phoenicia, and Palestine, took Jerusalem (Dan. i. 1, 2), pressed forward to Egypt, and was engaged in that country or upon its borders when intelligence arrived which recalled him hastily to Babylon. Nabopolassar, after reigning 21 years, had died, and the throne was vacant. In some alarm about the succession he hurried back to the capital, accompanied only by his light troops; and crossing the desert, probably by way of Tadmor or Palmyra, reached Babylon before any disturbance had arisen, and entered peaceably on his kingdom (B. C. 604). Within three years of Nebuchadnezzar's first expedition into Syria and Palestine, disaffection again showed itself in those countries. Jehoiakim, who, although threatened at first with captivity (2 Chr. xxxvi. 6) had been finally maintained on the throne as a Babylonian vassal, after three years of service "turned and rebelled" against his suzerain, probably trusting to be supported by Egypt (2 K. xxiv. 1). Not long afterwards Phoenicia seems to have broken into revolt; and the Chaldaean monach, who had previously endeavored to subdue the disaffected by his generals (ib. ver. 2), once more took the field in person, and marched first of all against Tyre. Having invested that city, and left a portion of his army there to continue the siege, he proceeded against Jerusalem, which submitted without a struggle. According to Josephus, who is here our chief authority, Nebuchadnezzar punished Jehoiakim with death (comp. Jer. xxii. 18, 19, and xxxvi. 30), but placed his son Jehoiachin upon the throne. Jehoiachin reigned only three months; for, on his showing symptoms of disaffection, Nebuchadnezzar came up against Jerusalem for



Cameo of Nebuchadnezzar.

the third time, deposed the young prince and made his uncle, Zedekiah, king in his place. Tyre still held out; and it was not till the thirteenth year from the time of its first investment that the city of merchants fell (B. C. 585). Ere this happened, Jerusalem had been totally destroyed. This consummation was owing to the folly of Zedekiah, who, despite the warnings of Jeremiah, made a treaty with Apries (Hophra), king of Egypt (Ez. xvii. 15), and on the strength of this alliance re-



MARY MAGDALENE IN THE HOUSE OF SIMON, THE PHARISEE. PAOLO CALIARI (PAOLO VERONESE). AFTER THE PAINTING IN THE REALE GALLERY, TURIN.

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nounced his allegiance to the king of Babylon. Nebuchadnezzar commenced the final siege of Jerusalem in the ninth year of Zedekiah,—his own seventeenth year (B. C. 588), and took it two years later (B. C. 586). Zedekiah escaped from the city, but was captured near Jericho (ib. xxxix. 5), and brought to Nebuchadnezzar at Riblah in the territory of Hamath, where his eyes were put out by the king's order, while his sons and his chief nobles were slain. Nebuchadnezzar then returned to Babylon with Zedekiah, whom he imprisoned for the remainder of his life; leaving Nebuzar-adan, the captain of his guard, to complete the destruction of the city and the pacification of Judaea. Gedaliah, a Jew, was appointed governor but he was shortly murdered, and the rest of the Jews either fled to Egypt or were carried by Nebuzar-adan to Babylon. The military successes of Nebauchadnezzar cannot be traced minutely beyond this point. It may be gathered from the pro-



Inscribed Brick of Nebuchadnezzar.

phetical Scriptures and from Josephus, that the conquest of Jerusalem was rapidly followed by the fall of Tyre and the complete submission of Phoenicia (Ez. xxvi.-xxviii.); after which the Babylonians carried their arms into Egypt, and inflicted severe injuries on that fertile country (Jer. xlvi. 13-26; Ez. xxix. 2-20). We are told that the first care of Nebuchadnezzar, on obtaining quiet possession of his kingdom after the first Syrian expedition, was to rebuild the temple of Bel (Bel-Merodach) at Babylon out of the spoils of the Syrian war. He next proceeded to strengthen and beautify the city, which he renovated throughout, and surrounded with several lines of fortification, himself adding one entirely new quarter. Having finished the walls and adorned the gates magnificently, he constructed a new palace. In the grounds of this palace he formed the celebrated "hanging garden." But he did not confine his efforts to the ornamentation and improvement of his capital. Throughout the empire, at Borsippa, Sippara, Cutha, Chilmad, Duraba, Teredon, and a multitude of other places, he built or rebuilt cities, repaired temples, constructed quays, reservoirs, canals, and aqueducts, on a scale of grandeur and magnificence surpassing everything of the kind recorded in history, unless it be the constructions of one or two of the greatest Egyptian monarchs. The wealth, greatness, and general prosperity of Nebuchadnezzar are strikingly placed before us in the book of Daniel. Towards the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. As a punishment for his pride and vanity, that strange form of madness was sent upon him which the Greeks called Lycanthropy, wherein the sufferer imagines himself a beast, and quitting the haunts of men, insists on leading the life of a beast (Dan. iv. 33). After an interval of four or perhaps seven years (Dan. iv. 16), Nebuchadnezzar's malady left him. We are told that "his reason returned, and for the glory of his kingdom his honor and brightness returned;" and he "was established in his kingdom, and excellent majesty was added to him" (Dan. iv. 36). He died in the year B. C. 561, at an advanced age (eighty-three or eighty-four), having reigned forty-three years. A son, Evil-Merodach, succeeded him.

Nehemi'ah. Son of Hachaliah, and apparently of the tribe of Judah. All that we know certainly concerning him is contained in the book which bears his name. We first find him at Shushan, the winter residence of the kings of Persia, in high office as the cupbearer of king Artaxerxes Longimanus. In the 20th year of the king's reign, i. e. B. C. 445, certain Jews arrived from Judaea, and gave Nehemiah a deplorable account of the state of Jerusalem. He immediately conceived the idea of going to Jerusalem to endeavor to better their state, and obtained the king's consent to his mission. Having received his appointment as governor of Judaea, he started upon his journey, being under promise to return to Persia within a given time. Nehemiah's great work was rebuilding, for the first time since their destruction by Nebuzaradan, the walls of Jerusalem, and restoring that city to its former state and dignity as a fortified town. It is impossible to overestimate the importance to the future political and ecclesiastical prosperity of the Jewish nation of this great achievement of their patriotic governor.

How low the community of the Palestine Jews had fallen is apparent from the fact that from the 6th of Darius to the 7th of Artaxerxes there is no history of them whatever. The one step which could resuscitate the nation, preserve the Mosaic institutions, and lay the foundation of future independence, was the restoration of the city walls. To this great object therefore Nehemiah directed his whole energies without an hour's unnecessary delay. In a wonderfully short time the walls seemed to emerge from the heaps of burnt rubbish, and to encircle the city as in the days of old. During his government Nehemiah firmly repressed the exactions of the nobles, and the usury of the rich, and rescued the poor Jews from spoliation and slavery. He refused to receive his lawful allowance as governor from the people, in consideration of their poverty, during the whole twelve years that he was in office, but kept at his own charge a table for 150 Jews, at which any who returned from captivity were welcome. He made most careful provision for the maintenance of the ministering priests and Levites, and for the due and constant celebration of Divine worship. Beyond the 32d year of Artazerxes, to which Nehemiah's own narrative leads us, we have no account of him whatever.

Nehemi'ah, Book of, like the preceding one of Ezra, is clearly and certainly not all by the same hand. [Ezra, Book of.] By far the principal portion, indeed, is the work of Nehemiah; but other portions are either extracts from various chronicles and registers, or supplementary narratives and reflections, some apparently by Ezra, others, perhaps, the work of the same person who inserted the latest genealogical extracts from the public chronicles.—The main history contained in the book of Nehemiah covers about 12 years, viz., from the 20th to the 32d year of Artaxerxes Longimanus, i. e. from B. C. 445 to 433. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian government and the condition of its remote provinces. The documents appended to it also gives some further information as to the times of Zerubbabel, on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party, the other the gentilizing party—sets before us the germ of much that we meet with in a more developed state in later Jewish history. Again, in this history as well as in the book of Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definite form on both religious and political grounds. The book also throws much light upon the domestic institutions of the Jews. Some of its details give us incidentally information of great historical importance. The account of the building and dedication of the wall, lii., xii., contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture. The Book of Nehemiah has always had an undisputed place in the Canon, being included by the Hebrews under the general head of the Book of Ezra, and as Jerome tells us in the Prolog. Gal. by the Greeks and Latins under the name of the second Book of Ezra. There is no quotation from it in the N. T., and it has been comparatively neglected by both the Greek and Latin fathers.

Neph'toah, The Water of. The spring or source of the water or (inaccurately) waters of Nephtoah, was one of the landmarks in the



Ain Lifta (Nephtoah).

boundary-line which separated Judah from Benjamin (Josh. xv. 9, xviii. 15). It lay N. W. of Jerusalem, in which direction it seems to have been satisfactorily identified in Ain Lifta, a spring situated a little distance above the village of the same name.

Nettle. The Hebrew word so translated in Job. xxx. 7; Prov. xxiv. 31, was perhaps some species of wild mustard. The Hebrew word translated nettle in Is. xxxiv. 13; Hos. ix. 6; Prov. xxiv. 31, may be understood to denote some species of nettle (Urtica).

New Moon. The first day of the lunar month was observed as a holy day. In addition to the daily sacrifice there were offered two young bullocks, a ram, and seven lambs

of the first year as a burnt-offering, with the proper meat-offerings and drink-offerings, and a kid as a sin-offering (Num. xxviii. 11-15). As on the Sabbath, trade and handicraft work were stopped (Am. viii. 5), and the Temple was opened for public worship (Ez. xlvi. 3; Is. lxvi. 23). The trumpets were blown at the offering of the special sacrifices for the day, as on the solemn festivals (Num. x. 10; Ps. lxxxi. 3). It was an occasion for state-banquets (1 Sam. xx. 5-24). In later, if not in earlier times, fasting was intermitted at the new moons (Jud. viii. 6). The new moons are generally mentioned so as to show that they were regarded as a peculiar class of holy days distinguished from the solemn feasts and the Sabbaths (Ez. xlv. 17; 1 Chr. xxiii. 31; 2 Chr. ii. 4, viii. 13, xxxi. 3; Ezr. iii. 5; Neh. x. 33). The seventh new moon of the religious year, being that of Tisri, commenced the civil year, and had a significance and



The Nettle of Palestine.

rights of its own. It was a day of holy convocation. By what method the commencement of the month was ascertained in the time of Moses is uncertain. The Mishna describes the manner in which it was determined seven times in the year by observing the first appearance of the moon, which, according to Maimonides, derived its origin, by tradition, from Moses, and continued in use as long as the Sanhedrim existed. On the 30th day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as each of them detected the moon, he hastened to a house in the city, which was kept for the purpose, and was there examined by the president of the Sanhedrim. When the evidence of the appearance was deemed satisfactory, the president rose up and formally announced it, uttering the words, "It is consecrated." The information was immediately sent throughout the land from the Mount of Olives, by beacon-fires on the tops of the hills. The religious observance of the day of the new moon may plainly be regarded as the consecration of a natural division of time.

New Testament. The origin, history, and characteristics of the constituent books and of the great versions of the N. T., the mutual relations of the Gospels, and the formation of the Canon, are discussed in other articles. It is proposed now to consider the Text of the N. T.

The early history of the Apostolic writings externally, as far as it can be traced, is the same as that of other contemporary books. St. Paul, like Cicero or Pliny, often employed the services of an amanuensis, to whom he dictated his letters, affixing the salutation "with his own hand" (1 Cor. xvi. 21; 2 Thess. iii. 17; Col. iv. 18). In one case the scribe has added a clause in his own name (Rom. xvi. 22). If we pass onwards one step, it does not appear that any special care was taken in the first age to preserve the books of the N. T. from the various injuries of time, or to insure perfect accuracy of transcription. They were given as a heritage to man, and it was some time before men felt the full value of the gift. The original copies seem to have soon perished. In the natural course of things the Apostolic autographs would be likely to perish soon. The material which was commonly used for letters, the papyrus-paper, to which St. John incidentally alludes (2 John 12; comp. 3 John 13), was singularly fragile, and even the stouter kinds, likely to be used for the historical books, were not fitted to bear constant use. The papyrus fragments which have come down to the present time have been preserved under peculiar circumstances, as at Herculaneum or in the Egyptian tombs. In the time of the Diocletian persecution (A. D. 303) copies of the Christian Scriptures were sufficiently numerous to furnish a special object for persecutors, and a characteristic name to renegades who saved themselves by surrendering the sacred books. Partly, perhaps, owing to the destruction thus caused, but still more from the natural effects of time, no MS. of the N. T. of the first three centuries remains. As soon as definite controversies arose among Christians, the text of the N. T. assumed its true importance. Several very important conclusions follow from this earliest appearance of textual criticism. It is in the first place evident that various readings existed in the books of the N. T. at a time prior

to all extant authorities. History affords no trace of the pure Apostolic originals. Again, from the preservation of the first variations noticed, which are often extremely minute, in one or more of the primary documents still left, we may be certain that no important changes have been made in the sacred text which we cannot now detect. Passing from these isolated quotations we find the first great witnesses to the apostolic text in the early Syriac and Latin versions, and in the rich quotations of Clement of Alexandria († cir. A. D. 220) and Origen (A. D. 184-254). From the extant works of Origen alone no inconsiderable portion of the whole N. T. might be transcribed. Two chief causes contributed especially to corrupt the text of the Gospels, the attempts to harmonize parallel narratives, and the influence of tradition. But Origen stands as far first of all the ante-Nicene fathers in critical authority as he does in commanding genius, and his writings are an almost inexhaustible storehouse for the history of the text. In thirteen cases Origen has expressly noticed varieties of reading in the Gospels (Matt. viii. 28, xvi. 20, xviii. 1, xxi. 5, xxi. 9, 15, xxvii. 17; Mark iii. 18; Luke i. 46, ix. 48, xiv. 19, xxiii. 45; John i. 3, 4, 28). In three of these passages the variations which he notices are no longer found in our Greek copies, Matt. xxi. 9 or 15; Mark iii. 18 (ii. 14); Luke i. 46; in seven our copies are still divided; in two (Matt. viii. 28; John i. 28) the reading which was only found in a few MSS. is now widely spread: in the remaining place (Matt. xxvii. 17), a few copies of no great age retain the interpolation which was found in his time "in very ancient copies." The honor of carefully determining the relations of critical authorities for the N. T. text belongs to Griesbach. According to him two distinct recensions of the Gospels existed at the beginning of the third century: the Alexandrine and the Western. From the consideration of the earliest history of the N. T. text we now pass to the area of MSS. The quotations of Dionysius Alex. († A. D. 264), Petrus Alex. († c. A. D. 312), Methodius († A. D. 311), and Eusebius († A. D. 340), confirm the prevalence of the ancient type of text; but the public establishment of Christianity in the Roman empire necessarily led to important changes. The nominal or real adherence of the higher ranks to the Christian faith must have largely increased the demand for costly MSS. As a natural consequence the rude Hellenistic forms gave way before the current Greek, and at the same time it is reasonable to believe that smoother and fuller constructions were substituted for the rougher turns of the apostolic language. In this way the foundation of the Byzantine text was laid. Meanwhile the multiplication of copies in Africa and Syria was checked by Mohammedan conquests. The division of the Gospels into "chapters" must have come into general use some time before the 5th century. The division of the Acts and Epistles into chapters came into use at a later time. It is commonly referred to Euthalius, who, however, says that he borrowed the divisions of the Pauline Epistles from an earlier father; and there is reason to believe that the division of the Acts and Catholic Epistles which he published was originally the work of Pamphilus the Martyr. The Apocalypse was divided into sections by Andreas of Caesarea about A. D. 500. The titles of the sacred books are from their nature additions to the original text. The distinct names of the Gospels imply a collection, and the titles of the Epistles are notes by the possessors, and not addresses by the writers. Very few MSS. contain the whole N. T., twenty-seven in all out of the vast mass of extant documents. Besides the MSS. of the N. T., or of parts of it, there are also Lectionaries, which contain extracts arranged for the Church-services. The extent and nature of the variations which exist in different copies of the early MSS. cannot be estimated exactly, but they cannot be less than 120,000 in all, though of these a very large proportion consists of differences of spelling and isolated aberrations of scribes, and of the remainder comparatively few alterations are sufficiently well supported to create reasonable doubt as to the final judgment. Probably there are not more than 1600-2000 places in which the true reading is a matter of uncertainty. Various readings are due to different causes: some arose from accidental, others from intentional alterations of the original text. Other variations are due to errors of sight. Others may be described as errors of impression or memory. The copyist, after reading a sentence from the text before him, often failed to reproduce it exactly. Variations of order are the most frequent, and very commonly the most puzzling questions of textual criticism. Examples occur in every page, almost in every verse, of the N. T. Of intentional changes some affect the expression, others the substance of the passage. The number of readings which seem to have been altered for distinctly dogmatic reason is extremely small. In spite of the great revolutions in thought, feeling, and practice through which the Christian Church passed in fifteen centuries, the



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copyists of the N. T. faithfully preserved, according to their ability, the sacred trust committed to them. There is not any trace of intentional revision designed to give support to current opinions (Matt. xvii. 21; Mark ix. 29; 1 Cor. vii. 5, need scarcely be noticed). The great mass of various readings are simply variations in form. There are, however, one or two greater variations of a different character. The most important of these are John vii. 53-viii. 12; Mark xvi. 9-end; Rom. xvi. 25-27. The first stands quite by itself; and there seems to be little doubt that it contains an authentic narrative, but not by the hand of St. John. The two others, taken in connection with the last chapter of St. John's Gospel, suggest the possibility that the apostolic writings may have undergone in some cases authoritative revision. Manuscripts, it must be remembered, are but one of the three sources of textual criticism. The versions and patristic quotations are scarcely less important in doubtful cases.

The history of the printed text of the N. T. may be divided into three periods. The first of these extends from the labors of the Complutensian editors to those of Mill; the second from Mill to Scholz; the third from Lachmann to the present time. The criticism of the first period was necessarily tentative and partial: the materials available for the construction of the text were few, and imperfectly known. The second period marks a great progress: the evidence of MSS., of versions, of Fathers, was collected with the greatest diligence and success; authorities were compared and classified; principles of observation and judgment were laid down. But the influence of the former period still lingered. The third period was introduced by the declaration of a new and sounder law. It was laid down that no right of possession could be pleaded against evidence. The "received" text, as such, was allowed no weight whatever. Its authority, on this view, must depend solely on critical worth. From first to last, in minute details of order and orthography, as well as in graver questions of substantial alteration, the text must be formed by a free and unfettered judgment. The glory of printing the first Greek Testament is due to the princely Cardinal Ximenes. This great prelate as early as 1502 engaged the services of a number of scholars to superintend an edition of the whole Bible in the original Hebrew and Greek, with the addition of the Chaldee Targum of Onkelos, the LXX. version, and the Vulgate. The volume containing the N. T. was printed first, and was completed on Jan. 10, 1514. The whole work was not finished till July 10, 1517.

The eastern conquests of Alexander opened a new field for the development of the Greek language. At no place could the corruption have been greater or more rapid than at Alexandria, where a motley population, engaged in active commerce, adopted Greek as their common medium of communication. And it is in Alexandria that we must look for the origin of the language of the New Testament. Two distinct elements were combined in this marvellous dialect, which was destined to preserve forever the fullest tidings of the Gospel. On the one side there was Hebrew conception, on the other Greek expression. The thoughts of the East were wedded to the words of the West. This was accomplished by the gradual translation of the Hebrew Scriptures into the vernacular Greek. The Greek of the LXX., like the English of the A. V. or the German of Luther, naturally determined the Greek dialect of the mass of the Jews. It is more correct to call the N. T. dialect Hellenistic than Alexandrine, though the form by which it is characterized may have been peculiarly Alexandrine at first. The position of Palestine was peculiar. The Aramaic (Syro-Chaldaic), which was the national dialect after the Return, existed side by side with the Greek. It was in this language, we may believe, that our Lord was accustomed to teach the people; and it appears that He used the same in the more private acts of His life (Mark iii. 17, v. 41, vii. 34; Matt. xxvii. 46; John i. 43; cf. John xx. 16). But the habitual use of the LXX. is a sufficient proof of the familiarity of the Palestinian Jews with the Greek dialect; and the judicial proceedings before Pilate must have been conducted in Greek. The literal sense of the Apostolic writings must be gained in the same way as the literal sense of any other writings—by the fullest use of every appliance of scholarship, and the most complete confidence in the necessary and absolute connection of words and thoughts. No variation of phrase, no peculiarity of idiom, no change of tense, no change of order, can be neglected. The truth lies in the whole expression, and no one can presume to set aside any part as trivial or indifferent. The importance of investigating most patiently and most faithfully the literal meaning of the sacred text must be felt with tenfold force, when it is remembered that the literal sense is the outward embodiment of a spiritual sense, which lies beneath and quickens every part of Holy Scripture. [Bible.]

New Year. [Trumpets, Feast of.]

Nicode'mus, a Pharisee, a ruler of the Jews, and teacher of Israel (John iii. 1, 10), whose secret visit to our Lord was the occasion of the discourse recorded only by St. John. A constitutional timidity is discernible in the character of the inquiring Pharisee. Thus the few words which he interposed against the rash injustice of his colleagues are cautiously rested on a general principle (John vii. 50). And even when the power of Christ's love, manifested on the cross, had made the most timid disciple bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own rank, and wealth, and station in society (xix. 39). In these three notices of Nicodemus a noble candor and a simple love of truth shine out in the midst of hesitation and fear of man. We can therefore easily believe the tradition that after the resurrection he became a professed disciple of Christ, and received baptism at the hands of Peter and John.

Night. [Day.]

Night-hawk. The Hebrew word so translated (Lev. xi. 16; Deut. xiv. 15), probably denotes some kind of owl.

Nile, the great river of Egypt. The word Nile nowhere occurs in the A. V., but it is spoken of under the name of Sibor [Sihor], and "the river of Egypt" (Gen. xv. 18). We cannot as yet determine the length of the Nile, although recent discoveries have narrowed the question. There is scarcely a doubt that its largest confluent is fed by the great lakes on and south of the equator. It has been traced upwards for about 2700 miles, measured by its course, not in a direct line, and its extent is probably upwards of 1000 miles more, making it longer than even the Mississippi, and the longest of rivers. On the inundation of the Nile, see Egypt. The great difference between the Nile of Egypt in the present day and in ancient times is caused by the failure of some of its branches, and the ceasing of some of its chief vegetable products; and the chief change in the aspect of the cultivable land, as dependent on the Nile, is the result of the ruin of the fish-pools and their conduits, and the consequent decline of the fisheries. The river was famous for its seven branches, and under the Roman dominion eleven were counted, of which, however, there were but seven principal ones. The monuments and the narratives of ancient writers show us in the Nile of Egypt in old times a stream bordered by flags and reeds, the covert of abundant wild-fowl, and bearing on its waters the fragrant flowers of the various-colored lotus. Now in Egypt scarcely any reeds or water-plants—the famous papyrus being nearly if not quite extinct, and the lotus almost unknown—are to be seen, excepting in the marshes near the Mediterranean. Of old the great river must have shown a more fair and busy scene than now. Boats of many kinds were ever passing along it, by the painted walls of temples, and the gardens that extended around the light summer pavilions, from the pleasure-galley, with one great square sail, white or with variegated pattern, and many oars, to the little papyrus skiff, dancing on the water and carrying the seekers of pleasure where they could shoot with arrows, or knock down with the throw-stick, the wild-fowl that abounded among the reeds, or engage in the dangerous chase of the hippopotamus or the crocodile. The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast; in it, or rather in some canal or pool, was the ark of Moses put, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river —a main support of the people—and its waters everywhere were turned into blood.

Nim'rod, a son of Cush and grandson of Ham. The events of his life are recorded in Gen. x. 8, ff., from which we learn (1) that he was a Cushite; (2) that he established an empire in Shinar (the classical Babylonia), the chief towns being Babel, Erech, Accad, and Calneh; and (3) that he extended this empire northwards along the course of the Tigris over Assyria, where he founded a second group of capitals, Nineveh, Rehoboth, Calah, and Resen.

Nin'eveh, the capital of the ancient kingdom and empire of Assyria. The name appears to be compounded from that of an Assyrian deity, "Nin," corresponding, it is conjectured, with the Greek Hercules, and occurring in the names of several Assyrian kings, as in "Ninus," the mythic founder, according to Greek tradition, of the city. Nineveh is first mentioned in the O. T. in connection with the primitive dispersement and migrations of the human race. Asshur, or, according to the marginal reading, which is generally preferred, Nimrod, is there described (Gen. x. 11) as extending his kingdom from the land of Shinar, or Babylonia, in the south, to Assyria in the north, and founding four cities, of which the most famous was Nineveh. Hence Assyria was subsequently known to the Jews as "the land of Nimrod" (cf. Mic. v. 6), and was believed to have been first peopled by a colony from Babylon. The kingdom of

Assyria and of the Assyrians is referred to in the O. T. as connected with the Jews at a very early period; as in Num. xxiv. 22, 24, and Ps. lxxxiii. 8; but after the notice of the foundation of Nineveh in Genesis no further mention is made of the city until the time of the book of Jonah, or the 8th century B. C. In this book neither Assyria nor the Assyrians are mentioned, the king to whom the prophet



Cherubim on Doorway at Ninevah.

was sent being termed the "king of Nineveh," and his subjects "the people of Nineveh." Assyria is first called a kingdom in the time of Menahem, about B. C. 770. Nahum (? B. C. 645) directs his prophecies against Nineveh; only once against the king of Assyria, ch. iii. 18. In 2 K. (xix. 36) and Is. xxxvii. 37, the city is first distinctly mentioned as the residence of the monarch. Sennacherib was slain there when worshipping in the temple of Nisroch his god. Zephaniah, about B. C. 630, couples the capital and the kingdom together (ii. 13); and this is the last mention of Nineveh as an existing city. The destruction of Nineveh occurred B. C. 606. The city was then laid waste, its monuments destroyed, and its inhabitants scattered or carried away into captivity. It never rose again from its ruins. This total disappearance of Nineveh is fully confirmed by the records of profane history. The political history of Nineveh is that of Assyria, of which a sketch has already been given. [Assyria.]—Previous to recent excavations and researches, the ruins which occupied the presumed site of Nineveh seemed to consist of mere shapeless heaps or mounds of earth and rubbish. Unlike the vast masses of brick masonry which mark the site of Babylon, they showed externally no signs of artificial construction, except perhaps here and there the traces of a rude wall of sun-dried bricks. Some of these mounds were of enormous dimensions—looking in the distance rather like natural elevations than the work of men's hands. They differ greatly in form, size, and height. Some are mere conical heaps, varying from 50 to 150 feet high; others have a broad flat summit, and very precipitous cliff-like sides, furrowed by deep ravines worn by the winter rains. The principal ruins are—1, the group immediately opposite Mosul, including the great mounds of Kouyunjik and Nebbi Yunus; 2, that near the junction of the Tigris and Zab, comprising the mounds of Nimroud and Athur; 3, Khorsabad, about 10 miles to the east of the former river; 4, Shereef Khan, about 5½ miles to the north of Kouyunjik; and 5, Selamiyah, 3 miles to the north of Nimroud. In 1843 M. Botta, the French consul at Mosul, fully explored the ruins. They consisted of the lower part of a number of halls, rooms, and passages, for the most part wainscoted with slabs of coarse gray alabaster, sculptured with figures in relief, the principal entrances being formed by colossal human-headed winged bulls. No remains of exterior architecture of any great importance were discovered. The calcined limestone and the great accumulation of charred wood and charcoal showed that the building had been destroyed by fire. Its upper part had entirely disappeared, and its general plan could only be restored by the remains of the lower story. The collection of Assyrian



Nisroch.

sculptures in the Louvre came from these ruins. M. Botta's discoveries at Khorsabad were followed by those of Mr. Layard at Nimroud and Kouyunjik, made between the years 1845 and 1850. The mound of Nimroud was found to contain the ruins of several distinct edifices, erected at different periods. It is evident that the palaces had several stories built of wood and sun-dried bricks, which, when the

building was deserted and allowed to fall to decay, gradually buried the lower chambers with their ruins, and protected the sculptured slabs from the effects of the weather. The depth of soil and rubbish above the alabaster slabs varied from a few inches to about 20 feet. It is to this accumulation of rubbish above them that the bass-reliefs owe their extraordinary preservation. The portions of the edifices still remaining consist of halls, chambers, and galleries, opening for the most part into large uncovered courts. The wall, above the wainscoting of alabaster, was plastered, and painted with figures and ornaments. The sculptures, with the exception of the human-headed lions and bulls, were for the most part in low relief. The colossal figures usually represent the king, his attendants, and the gods; the smaller sculptures, which either cover the whole face of the slab, or are divided into two compartments by bands of inscriptions, represent battles, sieges, the chase, single combats with wild beasts, religious ceremonies, &c., &c. Much diversity of opinion exists as to the identification of the ruins which may be properly included within the site of ancient Nineveh. According to Sir H. Rawlinson and those who concur in his interpretation of the cuneiform characters, each group of mounds already mentioned represents a separate and distinct city. On the other hand, it has been conjectured, with much probability, that these groups of mounds are not ruins of separate cities, but of fortified royal residences, each combining palaces, temples, propylaea, gardens, and parks, and having its peculiar name; and that they all formed part of one great city built and added to at different periods, and consisting of distinct quarters scattered over a very large area, and frequently very distant one from the other. Nineveh might thus be compared with Damascus, Ispahan, or perhaps more appropriately with Delhi. It is thus alone that the ancient descriptions of Nineveh, if any value whatever is to be attached to them, can be reconciled with existing remains. As at Babylon, no great consecutive wall of enclosure comprising all the ruins has been discovered at Nineveh, and no such wall ever existed. The ruins of Nineveh have furnished a vast collection of inscriptions partly carved on marble or stone slabs, and partly impressed upon bricks, and upon clay cylinders, or six-sided and eight-sided prisms, barrels, and tablets, which, used for the purpose when still moist, were afterwards baked in a furnace or kiln (Comp. Ez. iv. 4). The character employed was the arrow-headed or cuneiform—so called from each letter being formed by marks or elements resembling an arrow-head or a wedge. These inscribed bricks are of the greatest value in restoring the royal dynasties. The most important inscription hitherto discovered in connection with Biblical history, is that upon a pair of colossal human-headed bulls from Kouyunjik, now in the British Museum, containing the records of Sennacherib, and describing, amongst other events, his wars with Hezekiah. It is accompanied by a series of bass-reliefs believed to represent the siege and capture of Lachish. A list of nineteen or twenty kings can already be compiled, and the annals of the greater number of them will probably be restored to the lost history of one of the most powerful empires of the ancient world, and of one which appears to have exercised perhaps greater influence than any other upon the subsequent condition and development of civilized man.

Ni'san. [Months.]

Nis'roch, an idol of Nineveh, in whose temple Sennacherib was worshipping when assassinated by his sons, Adrammelech and Sharezer (2 K. xix. 37; Is. xxxvii. 38). The word signifies "the great eagle." It is identified with the eagle-headed human figure, which is one of the most prominent on the earliest Assyrian monuments, and is always represented as contending with and conquering the lion or the bull.

Nitre occurs in Prov. xxv. 20, "and as vinegar upon nitre;" and in Jer. ii. 22. The substance denoted is not that which we now understand by the term nitre, i. e. nitrate of potassa—"saltpetre"—but the nitrum of the Latins, and the natron or native carbonate of soda of modern chemistry. The latter part of the passage in Proverbs is well explained by Shaw, who says (Trav. ii. 387), "the unsuitableness of the singing of songs to a heavy heart is very finely compared to the contrariety there is between vinegar and natron.

No'ah (rest), the tenth in descent from Adam, in the line of Seth, was the son of Lamech, and grandson of Methuselah (B. C. 2948-1998). Of Noah himself we hear nothing till he is 500 years old, when it is said he begat three sons, Shem, Ham, and Japhet. In consequence of the grievous and hopeless wickedness of the world at this time, God resolved to destroy it. Of Noah's life during this age of almost universal apostasy we are told but little. It is merely said, that he was a righteous man and perfect in his generations (i. e. amongst his contemporaries), and that he, like Enoch, walked with God. St. Peter calls him "a preacher of righteousness" (2 Pet. ii. 5).

Besides this we are merely told that he had three sons, each of whom had married a wife; that he built the Ark in accordance with Divine direction; and that he was 600 years old when the flood came (Gen. vi., vii.). The Ark.—The precise meaning of the Hebrew word (tēbâh) is uncertain. The word occurs only in Genesis and in Exodus (ii. 3). In all probability it is to the old Egyptian that we are to look for its original form. This "chest," or "boat," was to be made of gopher (i. e. cypress) wood, a kind of timber which both for its lightness and its durability was employed by the Phoenicians for building their vessels. The planks of the ark, after being put together, were to be protected by a coating of pitch, or rather bitumen, which was to be laid on both inside and outside, as the most effectual means of making it water-tight, and perhaps also as a protection against the attacks of marine animals. The ark was to consist of a number of "nests" or small compartments, with a view, no doubt, to the con-

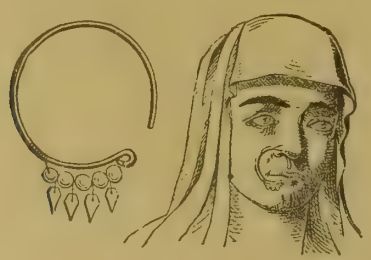


Apamean coin showing the word "noe" on the Ark.

venient distribution of the different animals and their food. These were to be arranged in three tiers, one above another; "with lower, second, and third (stories) shalt thou make it." Means were also to be provided for letting light into the ark. Of the shape of the ark nothing is said; but its dimensions are given. It was to be 300 cubits in length, 50 in breadth, and 30 in height. Taking 21 inches for the cubit, the ark would be 525 feet in length, 87 feet 6 inches in breadth, and 52 feet 6 inches in height. It should be remembered that this huge structure was only intended to float on the water, and was not in the proper sense of the word a ship. It had neither mast, sail, nor rudder; it was in fact nothing but an enormous floating house, or oblong box rather. Two objects only were aimed at in its construction: the one was that it should have ample stowage, and the other that it should be able to keep steady upon the water. After having given Noah the necessary instructions for the building of the ark, God tells him the purpose for which it was designed. The earth is to be destroyed by water. The inmates of the ark are then specified. They are to be Noah and his wife, and his three sons with their wives. Noah is also to take a pair of each kind of animal into the ark with him that he may preserve them alive: birds, domestic animals, and creeping things are particularly mentioned. The Flood.—The ark was finished, and all its living freight was gathered into it as in a place of safety. Jehovah shut him in, says the chronicler, speaking of Noah. And then there ensued a solemn pause of seven days before the threatened destruction was let loose. At last the Flood came; the waters were upon the earth. The waters of the Flood increased for a period of 190 days (40+150, comparing vii. 12 and 24). And then "God remembered Noah," and made a wind to pass over the earth, so that the waters were assuaged. The ark rested on the seventeenth day of the seventh month on the mountains of Ararat. After this the waters gradually decreased till the first day of the tenth month, when the tops of the mountains were seen. It was then that Noah sent forth, first, the raven, which flew hither and thither, resting probably on the mountain-tops, but not returning to the ark; and next, after an interval of seven days (cf. ver. 10), the dove, to see if the waters were abated from the ground (i. e. the lower plain country). After waiting for another seven days he again sent forth the dove, which returned this time with a fresh olive-leaf in her mouth, a sign that the waters were still lower. And once more, after another interval of seven days, he sent forth the dove, and she "returned not again unto him any more," having found a home for herself upon the earth. The truth of the Biblical narrative is confirmed by the numerous traditions of other nations, which have preserved the memory of a great and destructive flood, from which but a small part of mankind escaped. They seem to point back to a common centre, whence they were carried by the different families of man, as they wandered east and west. The traditions which come nearest to the Biblical account are those of the nations of Western Asia. Foremost among these is the Chaldean. It is preserved in a fragment of Berosus, and tells how Xisuthrus built a vessel in which he was saved from a great deluge, with different animals, birds, and quadrupeds. Other notices of a Flood may be found (a) in the Phoenician mythology, where the victory of Pontus (the sea) over Demarous (the earth) is mentioned: (b) in the Sibylline Oracles, partly borrowed no doubt from the Biblical narrative, and partly perhaps from

some Babylonian story. To these must be added (c) the Phyrgian story of king Annakos or Nannakos (Enoch) in Iconium, who reached an age of more than 300 years, foretold the Flood, and wept and prayed for his people, seeing the destruction that was coming upon them. Noah's first act after he left the ark was to build an altar, and to offer sacrifices. This is the first altar of which we read in Scripture, and the first burnt sacrifice. Then follows the blessing of God upon Noah and his sons. All living creatures are now given to man for food; but express provision is made that the blood (in which is the life) should not be eaten. Next, God makes provision for the security of human life. The blood of man, in which is his life, is yet more precious than the blood of beasts. Hence is laid the first foundation of the civil power. Thus with the beginning of a new world God gives, on the one hand, a promise which secures the stability of the natural order of the universe, and, on the other hand, consecrates human life with a special sanctity as resting upon these two pillars—the brotherhood of men, and man's likeness to God. Of the seven precepts of Noah, as they are called, the observance of which was required of all Jewish proselytes, three only are here expressly mentioned. It is in the terms of the blessing and the covenant made with Noah after the Flood that we find the strongest evidence that it extended to all the then known world. Noah is clearly the head of a new human family, the representative of the whole race. It is as such that God makes his covenant with him; and hence selects a natural phenomenon as the sign of that covenant. The bow in the cloud, seen by every nation under heaven, is an unfailing witness to the truth of God.

Nod. [Cain.]



Nose-jewels worn in the East.

Nose-jewel (Gen. xxix. 22; Ex. xxxv. 22, "ear-ring;" Is. iii. 21; Ez. xvi. 12, "jewel on the forehead"), a ring of metal, sometimes of gold or silver, passed usually through the right nostril, and worn by way of ornament by women in the East. Upon it are strong beads, coral, or jewels. In Egypt it is now almost confined to the lower classes.

Number. Like most Oriental nations, it is probable that the Hebrews in their written calculations made use of the letters of the alphabet. That they did so in post-Babylonian times we have conclusive evidence in the Maccabaean coins; and it is highly probable that this was the case also in earlier times. But though, on the one hand, it is certain that in all existing MSS. of the Hebrew text of the O. T. the numerical expressions are written at length, yet, on the other, the variations in the several versions between themselves and from the Hebrew text, added to the evident inconsistencies in numerical statement between certain passages of that text itself, seem to prove that some shorter mode of writing was originally in vogue, liable to be misunderstood, and in fact misunderstood by copyists and translators. These variations appear to have proceeded from the alphabetic method of writing numbers. There can be little doubt, however, that some at least of the numbers mentioned in Scripture are intended to be representative rather than determinative. Certain numbers, as 7, 10, 40, 100, were regarded as giving the idea of completeness. We give some instances of numbers used, (a) representatively, and thus probably by design indefinitely, or, (b) definitely, but, as we may say, preferentially, i. e. because some meaning (which we do not in all cases understand) was attached to them. 1. Seven, as denoting either plurality or completeness, is so frequent as to make a selection only of instances necessary, e. g. seven-fold, Gen. iv. 24; seven times, i. e. completely, Lev. xxvi. 24; Ps. xii. 6; seven (i. e. many) ways, Deut. xxviii. 25. 2. Ten as a preferential number is exemplified in the Ten Commandments and the law of Tithe. 3. Seventy, as compounded of 7×10, appears frequently, e. g. seventy fold (Gen. iv. 24; Matt. xviii. 22). Its definite use appears in the offerings of 70 shekels (Num. vii. 13, 19, and foll.); the 70 elders (xi. 16); 70 years of captivity (Jer. xxv. 11). 4. Five appears in the table of punishments of legal requirements (Ex. xxii. 1; Lev. v. 16, xxii. 14, xxvii. 15; Num. v. 7, xviii. 16), and in the five empires of Daniel (Dan. ii.). 5. Four is used in reference to the 4 winds (Dan. vii. 2); and the so-called 4 corners of the earth; the 4 creatures, each with 4 wings and 4 faces, of Ezekiel (i. 5, and foll.); 4 rivers of Paradise (Gen. ii. 10); 4 beasts (Dan. vii., and Rev. iv. 6); the 4 equal-sided Temple-chamber (Ez. xl. 47). 6. Three was regarded, both by the Jews and other nations, as a specially complete and

mystic number. 7. Twelve (3×4) appears in 12 tribes, 12 stones in the high-priest's breastplate, 12 Apostles, 12 foundation-stones, and 12 gates (Rev. xxi. 19-21). 8. Lastly, the mystic number 666 (Rev. xiii. 18).

Numbering. [Census.]

Numbers, the Fourth Book of the Law or Pentateuch. It takes its name in the LXX. and Vulg. (whence our "Numbers") from the



Pistachio Nuts.

double numbering or census of the people; the first of which is given in chaps. i.-iv., and the second in chap. xxvi. The Book may be said to contain generally the history of the Israelites from the time of their leaving Sinai, in the second year after the Exodus, till their arrival at the borders of the Promised Land in the fortieth year of their journeyings. This, like the other books of the Pentateuch, is supposed by many critics to consist of a compilation from two or three, or more, earlier documents. But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The Book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such, for instance, is the blessing of the high-priest (vi. 24-26). Such too are the chants which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp. In chap. xxi. we have a passage cited from a book called the "Book of the Wars of Jehovah." This was probably a collection of ballads and songs composed on different occasions by the watch-fires of the camp, and for the most part, though not perhaps exclusively, in commemoration of the victories of the Israelites over their enemies.

Nurse. It is clear, both from Scripture and from Greek and Roman writers, that in ancient times the position of the nurse, wherever one was maintained, was one of much honor and importance. (See Gen. xxiv. 59, xxxv. 8; 2 Sam. iv. 4; 2 K. xi. 2; 3 Macc. i. 20). The same term is applied to a foster-father or mother, e. g. Num. xi. 12; Ruth iv. 16; Is. xlix. 23.

Nuts are mentioned among the good things of the land which the sons of Israel were to take as a present to Joseph in Egypt (Gen. xliii. 11). There can scarcely be a doubt that the Hebrew word, here translated "nuts," denotes the fruit of the Pistachio tree, for which Syria and Palestine have been long famous. In Cant. vi. 11, a different Hebrew word is translated "nuts." In all probability it here refers to the Walnut-tree. According to Josephus the walnut-tree was formerly common, and grew most luxuriantly around the lake of Gennesareth.

O.

Oak. The following Hebrew words, which appear to be merely various forms of the same root, occur in the O. T. as the names of some species of oak, viz., êl, êlâh, êlôn, îlân, allâh, and allon. There is much difficulty in determining the exact meanings of the several varieties of the term mentioned above. Celsius has en-



Oak of Palestine.

deavored to show that êl, êlîm, êlôn, êlâh, and allâh, all stand for the terebinth-tree, while allôn denotes an oak. If we examine the claims of the terebinth to represent the êlâh, we shall see that in point of size it cannot compete with some of the oaks of Palestine. Dr. Thomson (The Land and the Book, p.

243) remarks on this point: "There are more mighty oaks here in this immediate vicinity than there are terebinths in all Syria and Palestine together." Two species are well worthy of the name of mighty trees; though it is equally true that over a greater part of the country the oaks of Palestine are at present merely bushes.

Oath. The principle on which an oath is held to be binding is incidentally laid down in Heb. vi. 16, viz. as an ultimate appeal to divine authority to ratify an assertion. There the Almighty is represented as promising or denouncing with an oath, i. e. doing so in the most positive and solemn manner. On the same principle, that oath has always been held most binding which appealed to the highest authority, both as regards individuals and communities. As a consequence of this principle, appeals to God's name on the one hand, and to heathen deities on the other, are treated in Scripture as tests of allegiance (Ex. xxiii. 13, xxxiv. 6; Deut. xxix. 12, &c.). So also the sovereign's name is sometimes used as a form of obligation (Gen. xlii. 15; 2 Sam. xi. 11, xiv. 19). Other forms of oath, serious or frivolous, are mentioned, some of which are condemned by our Lord (Matt. v. xxiii. 16-22; and see Jam. v. 12). The forms of abjuration mentioned in Scripture are—1. Lifting up the hand. Witnesses laid their hands on the head of the accused (Gen. xiv. 22; Lev. xxiv. 14; Deut. xxxiii. 40; Is. iii. 7). 2. Putting the hand under the thigh of the person to whom the promise was made (Gen. xxiv. 2, xlvii. 29). 3. Oaths were sometimes taken before the altar, or, as some understand the passage, if the persons were not in Jerusalem, in a position looking towards the Temple (1 K. viii. 31; 2 Chr. vi. 22). 4. Dividing a victim and passing between or distributing the pieces (Gen. xv. 10, 17; Jer. xxxiv. 18).—As the sanctity of oaths was carefully inculcated by the Law, so the crime of perjury was strongly condemned; and to a false witness the same punishment was assigned which was due for the crime to which he testified (Ex. xx. 7; Lev. xix. 12; Deut. xix, 16-19; Ps. xv. 4; Jer. v. 2, vii. 9; Ez. xvi. 59; Hos. x. 4; Zech. viii. 17).—The Christian practice in the matter of oaths was founded in great measure on the Jewish. Thus the oath on the Gospels was an imitation of the Jewish practice of placing the hands on the book of the Law.—The stringent nature of the Roman military oath, and the penalties attached to infraction of it, are alluded to, more or less certainly, in several places in the N. T., e. g. Matt. viii. 9; Acts xii. 19, xvi. 27, xxvii. 42.

Obadi'ah (Servant of the Lord), the fourth of the twelve minor prophets. We know nothing of him except what we can gather from the short book which bears his name. The Hebrew tradition that he is the same person as the Obadiah of Ahab's reign (1 K. xviii. 7-16), is destitute of all foundation. The question of his date must depend upon the interpretation of the 11th verse of his prophecy. He there speaks of the conquest of Jerusalem and the captivity of Jacob. If he is referring to the well-known captivity by Nebuchadnezzar, he must have lived at the time of the Babylonish captivity, and have prophesied subsequently to the year B. C. 588. If, further, his prophecy against Edom found its first fulfilment in the conquest of that country by Nebuchadnezzar in the year B. C. 583, we have its date fixed. It must have been uttered at some time in the five years which intervened between those two dates. The only argument of any weight for the early date of Obadiah is his position in the list of the books of the minor prophets. Why should he have been inserted between Amos and Jonah if his date is about B. C. 585? The answer seems to be, that the prophecy of Obadiah is an amplification of the last five verses of Amos, and was therefore placed next after the book of Amos. The book of Obadiah is a sustained denunciation of the Edomites, melting into a vision of the future glories of Zion, when the arm of the Lord should have wrought her deliverance and have repaid double upon her enemies.

Oblation. [Sacrifice.]

Offerings. [Sacrifice.]

Officer. It is obvious that most, if not all, of the Hebrew words rendered "officer," are either of an indefinite character, or are synonymous terms for functionaries known under other and more specific names, as "scribe," "eunuch," &c.

Og, an Amoritish king of Bashan, whose rule extended over sixty cities (Josh. xiii. 12). He was one of the last representatives of the giant race of Rephaim, and was, with his children and his people, defeated and exterminated by the Israelites at Edrei immediately after the conquest of Sihon (Deut. iii. 1-13; Num. xxxii. 33. Also Deut. i. 4, iv. 47, xxxi. 4; Josh. ii. 10, ix. 10, xiii. 12, 30). The belief in Og's enormous stature is corroborated by an appeal to his iron bedstead preserved in "Rabbath of the children of Ammon" (Deut. iii. 11). Some have supposed that this was one of the common flat beds used sometimes on the housetops of Eastern cities, but made of iron instead of palm-branches, which would not have supported the giant's weight. It is more prob-



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able that the words mean a "sarcophagus of black basalt," a rendering of which they undoubtedly admit.

Oil. Of the numerous substances,—animal and vegetable,—which were known to the ancients as yielding oil, the olive-berry is the one of which most frequent mention is made in the Scriptures. Great care is necessary, in gathering, not to injure either the fruit itself or the boughs of the tree; and with this view it was either gathered by hand or shaken off carefully with a light reed or stick. In order to make oil, the fruit was either bruised in a mortar, crushed in a press loaded with wood or stones, ground in a mill, or trodden with the feet. The "beaten" oil of Ex. xxvii. 20; Lev. xxiv. 2, and Ex. xxix. 40; Num. xxviii. 5, was probably made by bruising in a mortar. The principal uses of olive-oil may be thus stated. Dried wheat, boiled with either butter or oil, but more commonly the former, is a common dish for all classes in Syria. As is the case generally in hot climates, oil was used



Olive Tree and Oil Press.

by the Jews for anointing the body, e. g. after the bath, and giving to the skin and hair a smooth and comely appearance, e. g. before an entertainment. The bodies of the dead were anointed with oil by the Greeks and Romans, probably as a partial antiseptic, and a similar custom appears to have prevailed among the Jews. The prophet Isaiah (i. 6) alludes to the use of oil as ointment in medical treatment; and it thus furnished a fitting symbol, perhaps also an efficient remedy, when used by our Lord's disciples in the miraculous cures which they were enabled to perform (Mark vi. 13). With a similar intention, no doubt, its use was enjoined by St. James (v. 14). The oil for "the light" was expressly ordered to be olive-oil, beaten. In the same manner the great lamps used at the Feast of Tabernacles were fed. Oil was poured on, or mixed with the flour or meal used in offerings. On the other hand, certain offerings were to be devoid of oil; the sin-offering, Lev. v. 11, and the offering of jealousy, Num. v. 15. The principle on which both the presence and the absence of oil were prescribed is, clearly, that as oil is indicative of gladness, so its absence denoted sorrow or humiliation (Is. lxi. 3; Joel ii. 19; Rev. vi. 6). Kings, priests, and prophets were anointed with oil or ointment. As so important a necessary of life, the Jew was required to include oil among his first-fruit offerings (Ex. xxi.. 29, xxiii. 16; Num. xviii. 12; Deut. xviii. 4; 2 Chr. xxxi. 5). Tithes of oil were also required (Deut. xii. 17; 2 Chr. xxxi. 5, &c.). [Olive.]

Oil-tree (Heb. êts shemen). The Hebrew words occur in Neh. viii. 15 (A. V. "pine-branches"), 1 K. vi. 23 ("olive-tree"), and in Is. xli. 19 ("oil-tree"). From the passage in Nehemiah, where the êts shemen is mentioned as distinct from the "olive-tree," it may perhaps be identified with the zackum-tree of the Arabs, the Balanites Aegyptiaca, a well-known and abundant shrub or small tree in the plain of Jordan. The zackum-oil is held in high repute by the Arabs for its medicinal properties. [Olive.]

Ointment. The Greek and Roman practice of anointing the head and clothes on festive occasions prevailed also among the Egyptians, and appears to have had place among the Jews (Ruth iii. 3; Eccl. vii. 1, ix. 8; Prov. xxvii. 9, 16, &c.). Oil of myrrh, for like purposes, is mentioned Esth. ii. 12. Ointments as well as oil were used to anoint dead bodies and the clothes in which they were wrapped (Matt. xxvi. 12; Mark xiv. 3, 8; Luke xxiii. 56; John xii. 3, 7, xix. 40). Ointment formed an important feature in ancient medical treatment (Is. i. 6). The mention of balm of Gilead and of eye-salve (collyrium) points to the same method (Is. i. 6; John ix. 6; Jer. viii. 22; Rev. iii. 18, &c.). Besides the oil used in many ceremonial observances, a special ointment was appointed to be used in consecration (Ex. xxx. 23, 33, xxix. 7, xxxvii. 29, xl. 9, 15). Strict prohibition was issued against using this unguent for any secular purpose, or on the person of a foreigner, and against imitating it in any way whatsoever (Ex. xxx. 32, 33).—A person whose business it was to compound ointments in general was called an "apothecary" (Neh. iii. 8; Eccl. x. 1; Ecclus. xlix. 1). The work was sometimes carried on by women "confectionaries" (1 Sam. viii. 13). In the Christian Church the ancient usage of anointing the bodies of the dead was long re-

tained. The ceremony of Chrism or anointing was also added to baptism.

Old Testament. A history of the text of the O. T. should properly commence from the date of the completion of the canon. As regards the form in which the sacred writings were preserved, there can be little doubt that the text was ordinarily written on skins, rolled up into volumes, like the modern synagogue-rolls (Ps. xl. 7; Jer. xxxvi. 14; Zech. v. 1; Ez. ii. 9). The original character in which the text was expressed is that still preserved to us, with the exception of four letters, on the Maccabaean coins, and having a strong affinity to the Samaritan character. At what date this was exchanged for the present Aramaic or square character is still as undetermined, as it is at what date the use of the Aramaic language in Palestine superseded that of the Hebrew. The Old Jewish tradition, repeated by Origen and Jerome, ascribed the change to Ezra. [Writing.] Of any logical division, in the written text, of the prose of the O. T. into Pesukim, or verses, we find in the Talmud no mention; and even in the existing synagogue-rolls such division is generally ignored. In the poetical books, the Pesukim mentioned in the Talmud correspond to the poetical lines, not to our modern verses. Of the documents which directly bear upon the history of the Hebrew text, the two earliest are the Samaritan copy of the Pentateuch, and the Greek translation of the LXX. In the translations of Aquila and the other Greek interpreters, the fragments of whose works remain, to us in the Hexapla, we have evidence of the existence of a text differing but little from our own: so also in the Targums of Onkelos and Jonathan. A few centuries later we have, in the Hexapla, additional evidence to the same effect in Origen's transcriptions of the Hebrew text. And yet more important are the proofs of the firm establishment of the text, and of its substantial identity with our own, supplied by the translation of Jerome, who was instructed by the Palestinian Jews, and mainly relied upon their authority for acquaintance not only with the text itself, but also with the traditional unwritten vocalization of it. This brings us to the middle of the Talmudic period. The care of the Talmudic doctors for the text is shown by the pains with which they counted up the number of verses in the different books, and computed which were the middle verses, words, and letters in the Pentateuch and in the Psalms. The scrupulousness with which the Talmudists noted what they deemed the truer readings, and yet abstained from introducing them into the text, indicates at once both the diligence with which they scrutinized the text, and also the care with which, even while acknowledging its occasional imperfections, they guarded it. Critical procedure is also evinced in a mention of their rejection of manuscripts which were found not to agree with others in their readings; and the rules given with reference to the transcription and adoption of manuscripts attest the care bestowed upon them. It is evident from the notices of the Talmud that a number of oral traditions had been gradually accumulating respecting both the integrity of particular passages of the text itself, and also the manner in which it was to be read. This vast heterogeneous mass of traditions and criticisms, compiled and embodied in writing, forms what is known as the Masorah, i. e. Tradition. From the end of the Masoretic period onward, the Masorah became the great authority by which the text given in all the Jewish MSS. was settled. We must now give an account of the O. T. MSS. known to us. They fall into two main classes: Synagogue-rolls and MSS. for private use. Of the latter, some are written in the square, others in the rabbinic or cursive character. The synagogue-rolls contain, separate from each other, the Pentateuch, the Haphtaroth, or appointed sections of the Prophets, and the so-called Megilloth, viz. Canticles, Ruth, Lamentations, Ecclesiastes, and Esther. No satisfactory criteria have been yet established by which the ages of MSS. are to be determined. Few existing MSS. are supposed to be older than the 12th century. The history of the printed text of the Hebrew Bible commences with the early Jewish editions of the separate books. First appeared the Psalter, in 1477, probably at Bologna, in 4to., with Kimchi's commentary interspersed among the verses. Only the first four psalms had the vowel-points, and these but clumsily expressed. At Bologna there subsequently appeared, in 1482, the Pentateuch, in folio, pointed, with the Targum and the commentary of Rashi; and the five Megilloth (Ruth—Esther), in folio, with the commentaries of Rashi and Aben Ezra. From Soncino, near Cremona, issued in 1486 the Prophetae priores (Joshua—Kings), folio, unpointed, with Kimchi's commentary. The honor of printing the first entire Hebrew Bible belongs to the above-mentioned town of Soncino. The edition is in folio, pointed and accentuated. Nine copies only of it are now known, of which one belongs to Exeter College, Oxford. The method of procedure required in the criticism of the O. T. is widely different from that practised in the criticism

of the N. T. Our O. T. textus receptus is a far more faithful representation of the genuine Scripture, but, on the other hand, the means of detecting and correcting the errors contained in it are more precarious, the results are more uncertain, and the ratio borne by the value of the diplomatic evidence of MSS. to that of a good critical judgment and sagacity is greatly diminished. It is indeed to the direct testimony of the MSS. that, in endeavoring to establish the true text, we must first have recourse. The comparative purity of the Hebrew text is probably different in different parts of the O. T. In the revision of Dr. Davidson, who has generally restricted himself to the admission of corrections warranted by MS., Masoretic, or Talmudic authority, those in the book of Genesis do not exceed 11; those in the Psalms are proportionately three times as numerous; those in the historical books and the Prophets are proportionately more numerous than those in the Psalms. From the outward form of the O. T. we proceed to its moral element or soul. It was with reference to this that St. Paul declared that all Scripture was given by inspiration of God, and was profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. iii. 16); and it is in the implicit recognition of the essentially moral character of the whole, that our Lord and His apostles not only appear to its direct precepts (e. g. Matt. xv. 4; xix. 17-19), and set forth the fulness of their bearing (e. g. Matt. ix. 13), but also lay bare moral lessons in O. T. passages which lie rather beneath the surface than upon it (Matt. xix. 5, 6, xxii. 32; John x. 34, 35; Acts vii. 48, 49; 1 Cor. ix. 9, 10; 2 Cor. viii. 13-15). With regard more particularly to the Law, our Lord shows in His Sermon on the Mount how deep is the moral teaching implied in its letter; and in His denunciation of the Pharisees, upbraids them for their omission of its weightier matters—judgment, mercy, and faith. But the O. T. has further its spiritual and therefore prophetical element. Our attention is here first attracted to the avowedly predictive parts of the O. T., of the prospective reference of which, at the time that they were uttered, no question can exist, and the majority of which still awaited their fulfilment when the Redeemer of the world was born. With Christ the new era of the fulfilment of prophecy commenced. The New Testament quotations from the Old form one of the outward bonds of connection between the two parts of the Bible. They are manifold in kind. In the quotations of all kinds from the Old Testament in the New, we find a continual variation from the letter of the older Scriptures. To this variation three causes may be specified as having contributed: First, all the N. T. writers quoted from the Septuagint; correcting it indeed more or less by the Hebrew, especially when it was needful for their purpose; occasionally deserting it altogether; still abiding by it to so large an extent as to show that it was the primary source whence their quotations were drawn. Secondly, the N. T. writers must have frequently quoted from memory. Thirdly, combined with this, there was an alteration of conscious or unconscious design. Sometimes the object of this was to obtain increased force. Sometimes an O. T. passage is abridged, and in the abridgment so adjusted, by a little alteration, as to present an aspect of completeness, and yet omit what is foreign to the immediate purpose (Acts i. 20; 1 Cor. i. 31). [Bible.]

Olive. No tree is more closely associated with the history and civilization of man. Many of the Scriptural associations of the olive-tree are singularly poetical. It has this remarkable



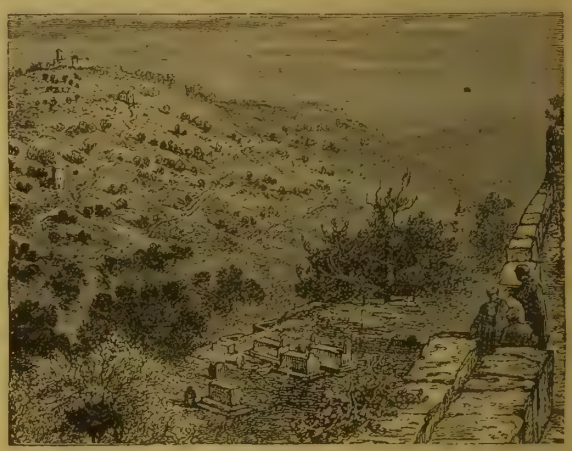
Olive Branches and Olives.

interest, in the first place, that its foliage is the earliest that is mentioned by name, when the waters of the flood began to retire (Gen. viii. 11). Next we find it the most prominent tree in the earliest allegory (Judg. ix. 8, 9). With David it is the emblem of prosperity and the divine blessing (Ps. lii. 8, cxxviii. 3). So with the later prophets it is the symbol of beauty, luxuriance, and strength. We must bear in mind, in reading this imagery, that the olive was among the most abundant and characteristic vegetation of Judea. Turning now to the mystic imagery of Zechariah (iv. 3,

OLIVES, MOUNT OF

11-14), and of St. John in the Apocalypse (Rev. xi. 3, 4), we find the olive-tree used, in both cases, in a very remarkable way. Finally, in the argumentation of St. Paul concerning the relative positions of the Jews and Gentiles in the counsels of God, this tree supplies the bases of one of his most forcible allegories (Rom. xi. 16-25). The Gentiles are the "wild olive" grafted in upon the "good olive," to which once the Jews belonged, and with which they may again be incorporated. The olive-tree grows freely almost everywhere on the shores of the Mediterranean, but it was peculiarly abundant in Palestine (see Deut. vi. 11, viii. 8, xxviii. 40). Olive-yards are a matter of course in descriptions of the country, like vineyards and cornfields (Judg. xv. 5; 1 Sam. viii. 14). The kings had very extensive ones (1 Chr. xxvii. 28). Even now the tree is very abundant in the country. Almost every village has its olive-grove. Certain districts may be specified where at various times this tree has been very luxuriant. The cultivation of the olive-tree had the closest connection with the domestic life of the Israelites (2 Chr. ii. 10), their trade (Ez. xxvii. 17; Hos. xii. 1), and even their public ceremonies and religious worship. As to the growth of the tree, it thrives best in warm and sunny situations. It is of a moderate height, with knotty gnarled trunks, and a smooth ash-colored bark. It grows slowly, but it lives to an immense age. Its look is singularly indicative of tenacious vigor, and this is the force of what is said in Scripture of its "greenness," as emblematic of strength and prosperity. The leaves, too, are not deciduous. Those who see olives for the first time are occasionally disappointed by the dusty color of their foliage; but those who are familiar with them find an inexpressible charm in the rippling changes of their slender gray-green leaves.

Olives, Mount of. The exact expression "the Mount of Olives" occurs in the O. T. in Zech. xiv. 4 only; in the other places of the O. T. in which it is referred to, the form employed is the "ascent of the olives" (2 Sam. xv. 30; A. V. inaccurately "the ascent of Mount Olivet"), or simply "the Mount" (Neh. viii. 15), "the mount facing Jerusalem" (1 K. xi. 7), or "the mountain which is on the east side of the city" (Ez. xi. 23). In the N. T. three forms of the word occur: 1. The usual one, "the Mount of Olives." 2. By St. Luke twice (xix. 29, xxi. 37), "the mount called the Mount of Olives." 3. Also by St. Luke (Acts i. 12), the "mount called Olivet." But in the Greek text, both in the Gospel and the Acts, the same word is used, translated by the Vulgate "Olivetum," that is, the Mount of Olives. —It is the well-known eminence on the east of Jerusalem, intimately connected with some of the gravest events of the history of the Old Testament and the New Testament, the scene of the flight of David and the triumphal progress of the Son of David, of the idolatry of Solomon, and the agony and betrayal of Christ. At a distance its outline is almost horizontal, gradually sloping away at its southern end; but when seen from below the eastern wall of Jerusalem, it divides itself into three, or rather perhaps four, independent summits or eminences. Proceeding from north to south, these occur in the following order: Galilee, or Viri Galilaei; Mount of the Ascension; Prophets, subordinate to the last, and almost a part of it; Mount of Offence. 1. Of these the central one, distinguished by the minaret and domes of the Church of the Ascension, is in every way the most important.



Mount of Olives, from the Wall of Jerusalem.

Three paths lead from the valley to the summit. The first passes under the north wall of the enclosure of Gethsemane, and follows the line of the depression between the centre and the northern hill. The second parts from the first about 50 yards beyond Gethsemane, and striking off to the right up the very breast of the hill, surmounts the projection on which is the traditional spot of the Lamentation over Jerusalem, and thence proceeds directly upwards to the village. The third leaves the other two at the N. E. corner of Gethsemane, and making a considerable detour to the south, visits the so-called "Tombs of the Prophets," and, following a very slight depression which occurs at that part of the mount, arrives in its turn at the village. Of these three paths, the first, from the fact that it follows the natural shape of the ground, is unquestionably older



JESUS HEALING THE SICK. ANTHONY VAN DYCK. AFTER THE PICTURE IN BUCKINGHAM PALACE.

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than the others, which deviate in pursuit of certain artificial objects. Every consideration is in favor of its being the road taken by David in his flight. It is, with equal probability, that usually taken by our Lord and His disciples in their morning and evening transit between Jerusalem and Bethany, and that also by which the Apostles returned to Jerusalem after the Ascension. The central hill, which we are now considering, purports to contain the sites of some of the most sacred and impressive events of Christian history. The majority of these sacred spots now command little or no attention; but three still remain, sufficiently sacred—if authentic—to consecrate any place. These are: (1.) Gethsemane, at the foot of the mount. (2.) The spot from which our Saviour ascended on the summit. (3.) The place of the Lamentation of Christ over Jerusalem, half way up. Of these, Gethsemane is the only one which has any claim to be authentic. [Gethsemane.] 2. We have spoken of the central and principal portion of the mount. Next to it on the southern side, separated from it by a slight depression, up which the path mentioned above as the third takes its course, is a hill which appears neither to possess, nor to have possessed, any independent name. It is remarkable only for the fact that it contains the "singular catacomb" known as the "Tombs of the Prophets," probably in allusion to the words of Christ (Matt. xxiii. 29). 3. The most southern portion of the Mount of Olives is that usually known as the "Mount of Offence." It rises next to that last mentioned; and in the hollow between the two, more marked than the depressions between the more northern portions, runs the road from Bethany, which was without doubt the road of Christ's entry to Jerusalem. 4. The only one of the four summits remaining to be considered is that on the north of the "Mount of Ascension" the Karem es Seyad, or Vineyard of the Sportsman. This is a hill of exactly the same character as the Mount of the Ascension, and so nearly its equal in height that few travellers agree as to which is the more lofty. The summits of the two are about 400 yards apart. It stands directly opposite the N. E. corner of Jerusalem, and is approached by the path between it and the Mount of Ascension. The presence of the crowd of churches and other edifices must have rendered the Mount of Olives, during the early and middle ages of Christianity, entirely unlike what it was in the time of the Jewish kingdom of our Lord. Except the high places on the summit, the only buildings then to be seen were probably the walls of the vineyards and gardens, and the towers and presses which were their invariable accompaniment. But though the churches are nearly all demolished, there must be a considerable difference between the aspect of the mountain now and in those days when it received its name from the abundance of its olive-groves. It does not now stand so pre-eminent in this respect among the hills in the neighborhood of Jerusalem. It is only in the deeper and more secluded slope leading up to the northernmost summit that these venerable trees spread into anything like a forest. The cedars commemorated by the Talmud, and the date-palms implied in the name Bethany, have fared still worse; there is not one of either to be found within many miles.

Ome'ga, the last letter of the Greek alphabet, as Alpha is the first. It is used metaphorically to denote the end of anything: "I am Alpha and Omega, the beginning and the ending, . . . the first and the last" (Rev. i. 8, 11).

O'mer. [Weights and Measures.]

Onions occur only in Num. xi. 5, as one of the good things of Egypt of which the Israelites regretted the loss. Onions have been from time immemorial a favorite article of food amongst the Egyptians. The onions of Egypt are much milder in flavor and less pungent than those of this country.

Onyx, the translation of the Heb, shôham; but there is nothing in the contexts of the several passages (Gen. ii. 12; Ex. xxviii. 9, 20; 1 Chr. xxix. 2; Ez. xxviii. 13) where the Hebrew term occurs to help us to determine its signification. Some writers believe that the "beryl" is intended; but the balance of authority is in favor of some variety of the onyx.

O'phir (abundance). A seaport or region from which the Hebrews in the time of Solomon obtained gold, in vessels which went thither in conjunction with Tyrian ships from Ezion-geber, near Elath, on that branch of the Red Sea which is now called the Gulf of Akabah. The gold was proverbial for its fineness, so that "gold of Ophir" is several times used as an expression for fine gold (Ps. xlv. 10; Job xxviii. 16; Is. xiii. 12; 1 Chr. xxix. 4); and in one passage (Job. xxii. 24) the word "Ophir" by itself is used for gold of Ophir, and for gold generally. In addition to gold, the vessels brought from Ophir almug-wood and precious stones. The precise geographical situation of Ophir has long been a subject of doubt and discussion. The two countries which have divided the opinions of the learned have been Arabia and India, while some have

placed it in Africa. There are only five passages in the historical books which mention Ophir by name; three in the Books of Kings (1 K. ix. 26-29, x. 11, xxii. 48), and two in the Books of Chronicles (2 Chr. viii. 18, ix. 10). If the three passages of the Book of Kings are carefully examined, it will be seen that all the information given respecting Ophir is, that it was a place or region accessible by sea from Ezion-geber on the Red Sea, from which imports of gold, almug-trees, and precious stones were brought back by the Tyrian and Hebrew sailors. The author of the 10th chapter of Genesis certainly regarded Ophir as the name of some city, region, or tribe in Arabia. And it is almost equally certain that the Ophir of Genesis is the Ophir of the Book of Kings. There is no mention, either in the Bible or elsewhere, of any other Ophir; and the idea of there having been two Ophirs evidently arose from a perception of the obvious meaning of the 10th chapter of Genesis, on the one hand, coupled with the erroneous opinion, on the other, that the Ophir of the Book of Kings could not have been in Arabia.

Orator. 1. The A. V. rendering in Is. iii. 3, for what is literally "skilful in whisper, or incantation." 2. The title applied to Terteullus, who appeared as the advocate or patronus of the Jewish accusers of St. Paul before Felix (Acts xxiv. 1).

Orchard. [Garden.]

Organ (Gen. iv. 21; Job. xxi. 12, xxx. 31; Ps. cl. 4). The Hebrew word ûgâl or 'uggâb, thus rendered in our version, probably denotes a pipe or perforated wind-instrument, as the root of the word indicates. In Gen. iv. 21 it appears to be a general term for all wind-instruments. In Job. xxi. 12, are enumerated the three kinds of musical instruments which are possible, under the general terms of the timbrel, harp, and organ. Some identify it with the Pandean pipes, or syrinx, an instrument of unquestionably ancient origin, and common in the East.

Ori'on. That the constellation known to the Hebrews by the name cesîl is the same as that which the Greeks called Orion, and the Arabs "the giant," there seems little reason to doubt (Job ix. 9, xxxviii. 31; Am. v. 8). The "giant" of Oriental astronomy was Nimrod, the mighty hunter, who was fabled to have been bound in the sky for his impiety. The two dogs and the hare, which are among the constellations in the neighborhood of Orion, made his train complete.

Ornaments, Personal. The number, variety, and weight of the ornaments ordinarily worn upon the person form one of the characteristic features of Oriental costume, both in ancient and modern times. The monuments of ancient Egypt exhibit the hands of ladies loaded with rings, earrings of very great size, anklets, armlets, bracelets of the most varied character, richly ornamented necklaces, and chains of various kinds. There is sufficient evidence in the Bible that the inhabitants of Palestine were equally devoted to finery. In the Old Testament, Isaiah (iii. 18-23) supplies us with a detailed description of the articles with which the luxurious women of his day were decorated, and the picture is filled up by incidental notices in other places. The notices which occur in the early books of the Bible imply the weight and abundance of the ornaments worn at that period. Eliezer decorated Rebekah with "a golden nose-ring of half a



Assyrian and Egyptian Ornaments.

shekel weight, and two bracelets for her hands of ten shekels weight of gold" (Gen. xxiv. 22). Earrings were worn by Jacob's wives, apparently as charms, for they are mentioned in connection with idols (Gen. xxxv. 4). The ornaments worn by the patriarch Judah were a "signet," which was suspended by a string round the neck, and a "staff" Gen. xxxviii. 18); the staff itself was probably ornamented. The first notice of the ring occurs in reference to Joseph, when he was made ruler of Egypt (Gen. xli. 42). The number of personal ornaments worn by the Egyptians, particularly by the females, is incidentally noticed in Ex. iii. 22. The poetical portions of the O. T. contain numerous references to the ornaments worn by the Israelites in the time of their highest prosperity. The appearance of the bride is thus described in the book of the Canticles. "Thy cheeks are comely with beads, thy neck with perforated (pearls); we will make thee beads of gold with studs of silver" (i. 10, 11). Her neck rising tall and stately, "like the tower of David builded for an armory," was decorated with various ornaments hanging like the "thousand bucklers, all

shields of mighty men, on the walls of the armory" (iv. 4); her hair falling gracefully over her neck is described figuratively as a "chain" (iv. 9); and "the roundings" (not as in the A. V. "the joints") of her thighs are likened to the pendant of an earring, which tapers gradually downwards (vii. 1). The passage of Isaiah (iii. 18-23) may be rendered as follows: (18) "In that day the Lord will take away the bravery of their anklets, and their lace caps, and their necklaces; (19) the ear-pendants, and the bracelets, and the light veils; (20) the turbans, and the step-chains, and the girdles, and the scent-bottles, and the amulets; (21) the rings and nose-rings; (22) the state-dresses, and the cloaks, and the shawls, and the purses; (23) the mirrors, and the fine linen shirts, and the turbans, and the light dresses."

Ostrich. There can be no doubt that the Hebrew words bath haya'anâh, yâ'ên, and rânân, denote this bird of the desert. 1. Bath haya'anâh occurs in Lev. xi. 16, Deut. xiv. 15, in the list of unclean birds; and in other passages of Scripture. The A. V. erroneously



The Ostrich.

renders the Hebrew expression, which signifies either "daughter of greediness" or "daughter of shouting," by "owl," or, as in the margin, by "daughter of owl." In Job. xxx. 29, Is. xxxiv. 13, and xliii. 20, the margin of the A. V. correctly reads "ostriches." The loud crying of the ostrich seems to be referred to in Mic. i. 8. 2. Yâ'ên occurs in Lam. iv. 3, where the context shows that the ostrich is intended. 3. Rânân occurs in Job xxxix. 13, where it is clear from the whole passage (13-18) that ostriches are intended by the word. The A. V. erroneously translates the word "peacocks" but there is a different Hebrew name for peacocks, and this bird was probably not known to the people of Arabia or Syria before the time of Solomon. The "ostrich" of the A. V. in Job xxxix. 13 is the representative of the Hebrew nôtseh, "feathers." The following short account of the nidification of the ostrich will elucidate those passages of Scripture which ascribe cruelty to this bird in neglecting her eggs or young. Ostriches are polygamous: the hens lay their eggs promiscuously in one nest, which is merely a hole scratched in the sand; the eggs are then covered over to the depth of about a foot, and are, in the case of those birds which are found within the tropics, generally left for the greater part of the day to the heat of the sun, the parent-birds taking their turns at incubation during the night. But in those countries which have not a tropical sun, ostriches frequently incubate during the day, the male taking his turn at night, and watching over the eggs with great care and affection, as is evidenced by the fact that jackals and other of the smaller carnivora are occasionally found dead near the nest, having been killed by the ostrich in defence of the eggs or young. The habit of the ostrich leaving its eggs to be matured by the sun's heat is usually appealed to in order to confirm the Scriptural account, "she leaveth her eggs to the earth;" but this is probably the case only with the tropical birds. And even if the Hebrews were acquainted with the habits of the tropical ostriches, how can it be said that "she forgetteth that the foot may crush" the eggs, when they are covered a foot deep or more in the sand? We believe the true explanation of this passage is to be found in the fact that the ostrich deposits some of her eggs not in the nest, but around it; these lie about on the surface of the sand, to all appearance forsaken; they are, however, designed for the nourishment of the young birds. And this remark will hold good in the passage of Job which speaks of the ostrich being without understanding. It is a general belief amongst the Arabs that the ostrich is a very stupid bird; indeed they have a proverb, "Stupid as an ostrich." But it by no means deserves such a character, as travellers have frequently testified. "So wary is the bird," says Mr. Tristram, "and so open are the vast plains over which it roams, that no ambuscades or artifices can be employed, and the vulgar resource of dogged perseverance is the only mode of pursuit." The ostrich is the largest of all known birds, and perhaps the swiftest of all cursorial animals. The feathers so much prized are the long white plumes of the wings. The best come to us from Barbary and the west coast of Africa.

Oven. The Eastern oven is of two kinds—fixed and portable. The former is found only in towns, where regular bakers are employed (Hos. vii. 4). The latter is adapted to the

nomad state. It consists of a large jar made of clay, about three feet high, and widening towards the bottom, with a hole for the extraction of the ashes. Each household possessed such an article (Ex. viii. 3); and it was



An Eastern Oven.

only in times of extreme dearth that the same oven sufficed for several families (Lev. xxvi. 26). It was heated with dry twigs and grass (Matt. vi. 30); and the loaves were placed both inside and outside of it.

Owl, occurs in Lev. xi. 17, Deut. xiv. 16, as the name of some unclean bird, and in Is. xxxiv. 11, in the description of desolate Edom.



Owl.

The A. V. translates yanshûph by "owl," or "great owl." The LXX. and Vulg. read ibis, i. e. the Ibis religiosa, the sacred bird of Egypt. Côs, the name of an unclean bird (Lev. xi. 17; Deut. xiv. 16); it occurs again in Ps. cii. 6. The passage in Ps. cii. 6 points decidedly to some kind of owl. The owl we figure is the Egyptian and Asiatic representative of our great horned owl. Kippôz occurs only in Is. xxxiv. 15: "There (i. e. in Edom) the kippôz shall make her nest, and lay and hatch and gather under her shadow." It is hopeless to attempt to identify the animal denoted by this word; but it may denote some species of owl. Lîlith. The A. V. renders this word by "screech-owl" in the text of Is. xxxiv. 14, and by "night-monster" in the margin. According to the Rabbins the lilith was a nocturnal spectre in the form of a beautiful woman that carried off children at night and destroyed them. If, however, some animal be denoted by the Hebrew term, the screech-owl may well be supposed to represent it, for this bird is found in the Bible lands, and is, as is well known, a frequent inhabiter of ruined places.

Ox. There was no animal in the rural econ-



Syrian Cattle.

omy of the Israelites, or indeed in that of the ancient Orientals generally, that was held in higher esteem than the ox; and deservedly so, for the ox was the animal upon whose patient labors depended all the ordinary operations of farming. Oxen were used for ploughing (Deut. xxii. 10; 1 Sam. xiv. 14, &c.); for treading-out corn (Deut. xxv. 4; Hos. x. 11, &c.); for draught purposes, when they were generally yoked in pairs (Num. vii. 3; 1 Sam. vi. 7, &c.); as beasts of burden (1 Chr. xii. 40); their flesh was eaten (Deut. xiv. 4; 1 K. i. 9, &c.); they were used in the sacrifices; cows supplied milk, butter, &c. (Deut. xxxii. 14; Is. vii. 22; 2 Sam. xvii. 29). Connected with the importance of oxen in the rural economy of the Jews is the strict code of laws which was mercifully enacted by God for their protection and preservation. The ox that threshed the corn was by no means to be



PEASANTS OF MOUNT CARMEL TAKING A MEAL. FROM A PHOTOGRAPH.

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muzzled; he was to enjoy rest on the Sabbath as well as his master (Ex. xxiii. 12; Deut. v. 14). The law which prohibited the slaughter of any clean animal, excepting as "an offering unto the Lord before the tabernacle," during the time that the Israelites abode in the wilderness (Lev. xvii. 1-6), no doubt contributed to the preservation of their oxen and sheep. It seems clear from Prov. xv. 17, and 1 K. iv. 23, that cattle were sometimes stall-fed, though as a general rule it is probable that they fed in the plains or on the hills of Palestine. The cattle that grazed at large in the open country would no doubt often become fierce and wild, for it is to be remembered that in primitive times the lion and other wild beasts of prey roamed about Palestine. Hence the force of the Psalmist's complaint of his enemies (Ps. xxii. 13).

P

Paint (as a cosmetic). The use of cosmetic dyes has prevailed in all ages in Eastern countries. We have abundant evidence of the practice of painting the eyes both in ancient Egypt and Assyria; and in modern times no usage is more general. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are



Painted Eyes.

few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character. Thus Jezebel "put her eyes in painting" (2 K. ix. 30, margin); Jeremiah says of the harlot city, "Though thou rentest thy eyes with painting" (Jer. iv. 30); and Ezekiel again makes it a characteristic of a harlot (Ez. xxiii. 40). The expressions used in these passages are worthy of observation, as referring to the mode in which the process was effected. It is thus described by Chandler (Travels ii. 140): "A girl, closing one of her eyes, took the two lashes between the forefinger and thumb of the left hand, pulled them forward, and then thrusting in at the external corner a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ." The eyes were thus literally "put in paint," and were "rent" open in the process. A broad line was also drawn round the eye. The effect was an apparent enlargement of the eye; and the expression in Jer. iv. 30 has been by some understood in this sense. The Bible gives no indication of the substance out of which the dye was formed. The old versions agree in pronouncing the dye to have been produced from antimony. Antimony is still used for the purpose in Arabia and in Persia, but in Egypt the kohl is a soot produced by burning either a kind of frankin-cense or the shells of almonds. The dye-stuff was moistened with oil, and kept in a small jar, which we may infer to have been made of horn, from the proper name Keren-happuch, "horn for paint" (Job. xlii. 14). Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews, is doubtful. The plant henna, which is used for that purpose, was certainly known (Cant. i. 14; A. V. "camphire"), and the expressions in Cant. v. 14 may possibly refer to the custom.

Palace. There are few tasks more difficult or puzzling than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions; and these difficulties are very much enhanced when one account is written in a language like Hebrew, the scientific terms in which are, from our ignorance, capable of the widest latitude of interpretation, and the other, though written in a language of which we have a more definite knowledge, was composed by a person who never could have seen the buildings he was describing. The site of the Palace of Solomon was almost certainly in the city itself, on the brow opposite to the Temple, and overlooking it and the whole city of David. It is impossible, of course, to be at all certain what was either the form or the exact disposition of such a palace; but, as we have the dimensions of the three principal buildings given in the Book of Kings, and confirmed by Josephus, we may, by taking these as a scale, ascertain pretty nearly that the building covered somewhere about 150,000 or 160,000 square feet. Whether it was a square of 400 feet each way, or an oblong of about 550 feet by 300, must always be more or less a matter of conjecture. The principal building situated within the palace was, as in all Eastern palaces, the great hall of state and audience,

called "The House of the Forest of Lebanon," apparently from the four rows of cedar pillars by which it was supported. It was 100 cubits long, 50 wide, and 30 high. Next in importance was the Hall or "Porch of Judgment," a quadrangular building supported by columns, as we learn from Josephus, which apparently stood on the other side of the great court, opposite the House of the Forest of Lebanon. The third edifice is merely called a "Porch of Pillars." Its dimensions were 50 by 30 cubits. Its use cannot be considered as doubtful, as it was an indispensable adjunct to an Eastern palace. It was the ordinary place of business of the palace, and the reception-room when the king received ordinary visitors, and sat, except on great state occasions, to transact the business of the kingdom. Behind this, we are told, was the inner court, adorned with gardens and fountains, and surrounded by cloisters for shade; and there were other courts for the residence of the attendants and guards, and for the women of his harem. Apart from this palace, but attached, as Josephus tells us, to the Hall of Judgment, was the palace of Pharaoh's daughter—too proud and important a personage to be grouped with the ladies of the harem, and requiring a residence of her own. The recent discoveries at Nineveh have enabled us to understand many of the architectural details of this palace, which before they were made were nearly wholly inexplicable. Solomon constructed an ascent from his own house to the Temple, "the house of Jehovah" (1 K. x. 5), which was a subterranean passage 250 feet long by 42 feet wide, of which the remains may still be traced.

Palesti'na and **Pal'estine** (land of strangers). These two forms occur in the A. V. but four times in all, always in poetical passages; the first in Ex. xv. 14, and Is. xiv. 29, 31; the second, Joel iii. 4. In each case the Hebrew is Pelesheth, a word found, besides the above, only in Ps. lx. 8, lxxxiii. 7, lxxxvii. 4, and cviii. 9, in all which our translators have rendered it by "Philistia" or "Philistines." Palestine iu the A. V. really means nothing but Philistia. The original Hebrew word Pelesheth, to the Hebrews, signified merely the long and broad strip of maritime plain inhabited by their encroaching neighbors; nor does it appear that at first it signifies more to the Greeks. As lying next the sea, and as being also the high road from Egypt to Phoenicia and the richer regions north of it, the Philistine plain became sooner known to the western world than the country farther inland, and was called by them Syria Palaestina—Philistine Syria. From thence it was gradually extended to the country farther inland, till in the Roman and later Greek authors, both heathen and Christian, it becomes the usual appellation for the whole country of the Jews, both west and east of Jordan. The word is now so commonly employed in our more familiar language to designate the whole country of Israel, that, although biblically a misnomer, it has been chosen here as the most convenient heading under which to give a general description of The Holy Land, embracing those points which have not been treated under the separate headings of cities or tribes.

The Holy Land is not in size or physical characteristics proportioned to its moral and historical position, as the theatre of the most momentous events in the world's history. It is but a strip of country about the size of New Jersey, less than 140 miles in length, and barely 40 in average breadth, on the very frontier of the East, hemmed in between the Mediterranean Sea on the one hand, and the enormous trench of the Jordan valley on the other, by which it is effectually cut off from the main land of Asia behind it. On the north it is shut in by the high ranges of Lebanon and anti-Lebanon, and by the chasm of the Litany. On the south it is no less enclosed by the arid and inhospitable deserts of the upper part of the peninsula of Sinai. 1. Its position on the Map of the World—as the world was when the Holy Land first made its appearance in history—is a remarkable one. (i.) It is on the very outpost—on the extremest western edge of the East. On the shore of the Mediterranean it stands, as if it had advanced as far as possible towards the West, separated therefrom by that which, when the time arrived, proved to be no barrier, but the readiest medium of communication—the wide waters of the "Great Sea." Thus it was open to all the gradual influences of the rising communities of the West, while it was saved from the retrogression and decrepitude which have ultimately been the doom of all purely Eastern States whose connections were limited to the East only. (ii.) There was however one channel, and but one, by which it could reach and be reached by the great Oriental empires. The only road by which the two great rivals of the ancient world could approach one another—by which alone Egypt could get to Assyria, and Assyria to Egypt—lay along the broad flat strip of coast which formed the maritime portion of the Holy Land, and thence by the Plain of the Lebanon to the Euphrates. (iii.) After this the Holy Land became (like the Netherlands in Europe) the convenient

PALESTINA AND PALESTINE

arena on which in successives ages the hostile powers who contended for the empire of the East fought their battles. 2. It is essentially a mountainous country. Not that it contains independent mountain chains, as in Greece, for example, but that every part of the highland is in greater or less undulation. But it is not only a mountainous country. The mass of hills which occupies the centre of the country is bordered or framed on both sides, east and west, by a broad belt of lowland, sunk deep below its own level. The slopes or cliffs which form, as it were, the retaining walls of this depression, are furrowed and cleft by the torrent beds which discharge the waters of the hills, and form the means of communication between the upper and lower level. On the west this lowland interposes between the mountains and the sea, and is the Plain of Philistia and of Sharon. On the east it is the broad bottom of the Jordan Valley, deep down in which rushes the one river of Palestine to its grave in the Dead Sea. Such is the first general impression of the physiognomy of the Holy Land. It is a physiognomy compounded of the three main features already named—the plains, the highland hills, and the torrent beds: features which are marked in the words of its earliest describers (Num. xiii. 29; Josh. xi. 16, xii. 8), and which must be comprehended by every one who wishes to understand the country, and the intimate connection existing between its structure and its history. 3. About half way up the coast the maritime plain is suddenly interrupted by a long ridge thrown out from the central mass, rising considerably above the general level, and terminating in a bold promontory on the very edge of the Mediterranean. This ridge is Mount Carmel. On its upper side, the plain, as if to compensate for its temporary displacement, invades the centre of the country, and forms an undulating hollow right across it from the Mediterranean to the Jordan valley. This central lowland, which divides with its broad depression the mountains of Ephraim from the mountains of Galilee, is the Plain of Esdraelon or Jezreel, the great battle-field of Palestine. North of Carmel the lowland resumes its position by the sea-side till it is again interrupted and finally put an end to by the northern mountains, which push their way out of the sea, ending in the white promontory of the Ras Nakhûra. Above this is the ancient Phoenicia. 4. The country thus roughly portrayed, and which, as before stated, is less than 140 miles in length, and not more than 40 in average breadth, is to all intents and purposes the whole land of Israel. The northern portion is Galilee; the centre, Samaria; the south, Judea. This is the land of Canaan which was bestowed on Abraham; the covenanted home of his descendants. 5. The highland district, surrounded and intersected by its broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Between these elevated points runs the watershed of the country, sending off on either hand—to the Jordan valley on the east and the Mediterranean on the west—the long, tortuous arms of its many torrent beds. The valleys on the two sides of the watershed differ considerably in character. Those on the east are extremely steep and rugged. The western valleys are more gradual in their slope. When the highlands of the country are more closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, as being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness (Negeb). This was The South country. As the traveller advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect, than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but in summer and autumn the look of the country from Hebron up to Bethel is very dreary and desolate. At Jerusalem this reaches its climax. To the west and northwest of the highlands, where the sea-breezes are felt, there is considerably more vegetation. 6. Hitherto we have spoken of the central and northern portions of Judea. Its eastern portion—a tract some nine or ten miles in width by about thirty-five in length—which intervenes between the centre and the abrupt descent to the Dead Sea, is far more wild and

desolate, and that not for a portion of the year only, but throughout it. This must have been always what it is now—an uninhabited desert, because uninhabitable. No descriptive sketch of this part of the country can be complete which does not allude to the caverns, characteristic of all limestone districts, but here existing in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottos. Many of them are connected with most important and interesting events of the ancient history of the country. Especially is this true of the district now under consideration. The bareness and dryness which prevail more or less in Judea are owing partly to the absence of wood, partly to its proximity to the desert, and partly to a scarcity of water, arising from its distance from the Lebanon. But to this discouraging aspect there are some important exceptions. The valley of Urtâs, south of Bethlehem, contains springs which in abundance and excellence rival even those of Nablûs; the huge "Pools of Solomon" are enough to supply a district for many miles round them; and the cultivation now going on in that neighborhood shows what might be done with a soil which requires only irrigation and a moderate amount of labor to evoke a boundless produce. It is obvious that in the ancient days of the nation, when Judah and Benjamin possessed the teeming population indicated in the Bible, the condition and aspect of the country must have been very different. Of this there are not wanting sure evidences. There is no country in which the ruined towns bear so large a proportion to those still existing. Hardly a hill-top of the many within sight that is not covered with vestiges of some fortress or city. But, besides this, forests appear to have stood in many parts of Judea until the repeated invasions and sieges caused their fall; and all this vegetation must have reacted on the moisture of the climate, and, by preserving the water in many a ravine and natural reservoir where now it is rapidly dried by the fierce sun of the early summer, must have influenced materially the look and the resources of the country. Advancing northwards from Judea, the country (Samaria) becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterwards comparatively large. The hills assume here a more varied aspect than in the southern districts, springs are more abundant and more permanent, until at last, the district of Jebel Nablûs is reached—the ancient Mount

Ephraim. The eastern district of the Jebel Nablûs contain some of the most fertile and valuable spots in the Holy Land. Hardly less rich is the extensive region which lies northwest of the city of Shechem (Nablûs), between it and Carmel, in which the mountains gradually break down into the Plain of Sharon. But with all its richness, and all its advance on the southern part of the country, there is a strange dearth of natural wood about this central district. It is this which makes the wooded sides of Carmel and the park-like scenery of the adjacent slopes and plains so remarkable. No sooner, however, is the Plain of Esdraelon passed, than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber, of moderate size, it is true, but of thick, vigorous growth, and pleasant to the eye. Eastward of these hills rises the round mass of Tabor, dark with its copses of oak, and set off by contrast with the bare slopes of Jebel ed-Duhy (the so-called "Little Hermon") and the white hills of Nazareth. North of Tabor and Nazareth is the plain of el-Buttauf, an upland tract hitherto very imperfectly described, but apparently of a similar nature to Esdraelon, though much more elevated. The notices of this romantic district in the Bible are but scanty; in fact, till the date of the New Testament, when it had acquired the name of Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in the New Testament times the interest is confined to a very small portion—the south and southwest corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, Capernaum, Tiberias, and Gennesareth, on the margin of the Lake. Few things are more constant source of surprise to the stranger in the Holy Land than the manner in which the hill-tops are, throughout, selected for habitation. A town in a valley is a rare exception. On the other hand, scarce a single eminence of the multitude always in sight but is crowned with its city or village, inhabited or in ruins, often so placed as if not accessibility, but inaccessibility, had been the object of its builders. And indeed such was their object. These groups of naked, forlorn structures, piled irregularly one over the other on the curve of the hill-top, are the lineal descendants, if indeed they do not sometimes contain the actual remains, of the "fenced cities, great and walled up to heaven," which are so frequently mentioned in the records of the Israelite conquest. These hill-towns were not what gave



THE DEAD SEA, JERICHO. FROM A PHOTOGRAPH.

PALESTINA AND PALESTINE

the Israelites their main difficulty in the occupation of the country. Whatever strength of arm and fleetness of foot availed, there those hardy warriors, fierce as lions, sudden and swift as eagles, sure-footed and fleet as the wild deer on the hills (1 Chr. xii. 8; 2 Sam. i. 23, ii. 18), easily conquered. It was in the plains, where the horses and chariots of the Canaanites and Philistines had space to manœuvre, that they failed in dislodging the aborigines. Thus in this case the ordinary conditions of conquest were reversed—the conquerors took the hills, the conquered kept the plains. To a people so exclusive as the Jews there must have been a constant satisfaction in the elevation and inaccessibility of their highland regions. This is evident in every page of their literature, which is tinged throughout with highland coloring. A few words must be said in general description of the maritime lowland, which intervenes between the sea and the highlands. This region, only slightly elevated above the level of the Mediterranean, extends without interruption from el-Arish, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length; the lower one the wider, the upper one the narrower. The lower half is the Plain of the Philistines —Philistia, or, as the Hebrews called it, the Shefelah or Lowland. The upper half is the Sharon or Saron of the Old and New Testaments. The Philistine Plain is on an average 15 or 16 miles in width from the coast to the first beginning of the belt of hills which forms the gradual approach to the high land of the mountains of Judah. Its fertility is marvelous; for the prodigious crops which it raises are produced, and probably have been produced almost year by year for the last forty centuries, without any of the appliances which we find necessary for success. The Plain of Sharon is much narrower than Philistia. It is about 10 miles wide from the sea to the foot of the mountains, which are here of a more abrupt character than those of Philistia, and without the intermediate hilly region there occurring. The one ancient port of the Jews, the "beautiful" city of Joppa, occupied a position central between the Shefelah and Sharon. Roads led from these various cities to each other, to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and, beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the west; and that traffic and the constant movement of troops backwards and forwards must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. The characteristics already described are hardly peculiar to Palestine. But there is one feature, as yet only alluded to, in which she stands alone. This feature is the Jordan—the one river of the country. The river is elsewhere described [Jordan]. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan valley is extremely hot and relaxing. Its enervating influence is shown by the inhabitants of Jericho. All the irrigation necessary for the cultivation which formerly existed is obtained from the torrents of the western mountains. For all purposes to which a river is ordinarily applied the Jordan is useless. The Dead Sea, which is the final receptacle of the Jordan, is described elsewhere. [Sea, The Salt.] Monotonous and uninviting as much of the Holy Land will appear, from the above description, to readers accustomed to the constant verdure, the succession of flowers, lasting almost throughout the year, the ample streams and the varied surface of the southern part of our country—we must remember that its aspect to the Israelites after that weary march of forty years through the desert, and even by the side of the brightest recollections of Egypt that they could conjure up, must have been very different. They entered the country at the time of the Passover, when it was arrayed in the full glory and freshness of its brief springtide, before the scorching sun of summer had had time to wither its flowers and embrown its verdure. Taking all these circumstances into account, and allowing for the bold metaphors of Oriental speech, it is impossible not to feel that those way-worn travellers could have chosen no fitter words to express what their new country was to them than those which they so often employ in the accounts of the conquest—"a land flowing with milk and honey, the glory of all lands." In the preceding description, allusion has been made to many of the characteristic features of the Holy Land. But it is impossible to close this account without mentioning a defect which is even more characteristic—its lack of monuments and personal relics of the nation who possessed it for so many centuries, and gave it its claim to our veneration and affection. When compared with other nations of equal antiquity,—Egypt, Greece, Assyria—the contrast is truly remarkable. In Egypt and Greece, and also in Assyria, as far as our knowledge at present extends, we find a series of buildings, reaching down from the most re-

mote and mysterious antiquity, a chain, of which hardly a link is wanting, and which records the progress of the people in civilization, art, and religion, as certainly as the buildings of the mediaeval architects do that of the various nations of modern Europe. But in Palestine it is not too much to say that there does not exist a single edifice, or part of an edifice, of which we can be sure that it is of a date anterior to the Christian era. And as with the buildings, so with other memorials. With one exception, the museums of Europe do not possess a single piece of pottery or metal work, a single weapon or household utensil, an ornament or a piece of armor, of Israelite make, which can give us the least conception of the manners or outward appliances of the nation before the date of the destruction of Jerusalem by Titus. The coins form the single exception. M. Renan has named two circumstances which must have had a great effect in suppressing art or architecture amongst the ancient Israelites, while their very existence proves that the people had no genius in that direction. These are (1) the prohibition of sculptured representations of living creatures, and (2) the command not to build a temple anywhere but at Jerusalem.

Palm-tree. Under this generic term many species are botanically included; but we have



Palm Tree, showing fruit.

here only to do with the Date-palm. While this tree was abundant generally in the Levant, it was regarded by the ancients as peculiarly characteristic of Palestine and the neighboring regions. With a tree so abundant in Judaea, and so marked in its growth and appearance, as the palm, it seems rather remarkable that it does not appear more frequently in the imagery of the O. T. There is, however, in the Psalms (xcii. 12), the familiar comparison, "The righteous shall flourish like the palm-tree," which suggests a world of illustration, whether respect be had to the orderly and regular aspect of the tree, its fruitfulness, the perpetual greenness of its foliage, or the height at which the foliage grows, as far as possible from earth and as near as possible to heaven.

Palsy. The palsy meets us in the N. T. only, and in features too familiar to need special remark. The words "grievously tormented" (Matt. viii. 6) may refer to paralysis agitans, or even to St. Vitus' dance, in both of which the patient, being never still for a moment save when asleep, might well be so described. The woman's case who was "bowed together" by "a sipirit of infirmity," may probably have been that of a paralytic (Luke xiii. 11).

Pan. Of the six words so rendered in A. V., two, machâbath and masrêth, seem to imply a shallow pan or plate, such as is used by Bedouins and Syrians for baking or dressing rapidly their cakes of meal, such as were used in legal oblations; the others, especially sîr, a deeper vessel or caldron for boiling meat, placed during the process on three stones.

Paper. [Writing.]

Papyrus. [Reed.]

Parable. By the Jewish Rabbis the parable was made the instrument for teaching the young disciple to discern the treasure of wisdom, of which the "accursed" multitude were ignorant. The teaching of our Lord at the commencement of His ministry was, in every way, the opposite of this. The Sermon on the Mount may be taken as the type of the "words of grace" which he spoke, "not as the scribes." So for some months He taught in the synagogues and on the sea-shore of Galilee, as He had before taught in Jerusalem, and as yet without a parable. But then there comes a change. The direct teaching was met with scorn, unbelief, hardness, and He seems for a time to abandon it for that which took the form of parables. The question of the disciples (Matt. xiii. 10) implies that they were astonished. Their Master was speaking to the multitude in the parables and dark sayings which the Rabbis reserved for their chosen disciples. Here, for them, were two grounds of wonder. Here, for us, is the key to the explanation which He gave, that He had chosen this form of teaching because the people were spiritually blind and deaf (Matt.

xiii. 13), and in order that they might remain so (Mark iv. 12). The worth of parables, as instruments of teaching, lies in their being at once a test of character, and in their presenting each form of character with that which, as a penalty or blessing, is adapted to it. They withdraw the light from those who love darkness. They protect the truth which they enshrine from the mockery of the scoffer. They leave something even with the careless which may be interpreted and understood afterwards. They reveal, on the other hand, the seekers after truth. These ask the meaning of the parable, and will not rest till the teacher has explained it. In this way the parable did its work, found out the fit hearers, and led them on. In the parables which remain it is possible to trace something like an order. (A.) There is the group which have for their subject the laws of the Divine Kingdom. Under this head we have—1. The Sower (Matt. xiii.; Mark iv.; Luke viii.). 2. The Wheat and the Tares (Matt. xiii.). 3. The Mustard-Seed (Matt. xiii.; Mark iv.). 4. The Seed cast into the Ground (Mark iv.). 5. The Leaven (Matt. xiii.). 6. The Hid Treasure (Matt. xiii.). 7. The Pearl of Great Price (Matt. xiii.). 8. The Net cast into the Sea (Matt. xiii.). (B.) When the next parables meet us they are of a different type and occupy a different position. They are drawn from the life of men rather than from the world of nature. They are such as these—9. The Two Debtors (Luke vii.). 10. The Merciless Servant (Matt. xviii.). 11. The Good Samaritan (Luke x.). 12. The Friend at Midnight (Luke xi.). 13. The Rich Fool (Luke xii.). 14. The Wedding Feast (Luke xii.). 15. The Fig-Tree (Luke xiii.). 16. The Great Supper (Luke xiv.). 17. The Lost Sheep (Matt. xviii.; Luke xv.). 18. The Lost Piece of Money (Luke xv.). 19. The Prodigal Son (Luke xv.). 20. The Unjust Steward (Luke xvi.). 21. The Rich Man and Lazarus (Luke xvi.). 22. The Unjust Judge (Luke xviii.). 23. The Pharisee and the Publican (Luke xviii.). 24. The Laborers in the Vineyard (Matt. xx.). (C.) Towards the close of our Lord's ministry, the parables are again theocratic, but the phase of the Divine Kingdom, on which they chiefly dwell, is that of its final consummation. To this class we may refer:

25. The Pounds (Luke xix.). 26. The Two Sons (Matt. xxi.). 27. The Vineyard let out to Husbandmen (Matt. xxi.; Mark xii.; Luke xx.). 28. The Marriage-Feast (Matt. xxii.). 29. The Wise and Foolish Virgins (Matt. xxv.). 30. The Talents (Matt. xxv.). 31. The Sheep and the Goats (Matt. xxv.). It is characteristic of the several Gospels that the greater part of the parables of the first and third groups belong to St. Matthew, emphatically the Evangelist of the kingdom. Those of the second are found for the most part in St. Luke.

Paradise is a word of Persian origin, and is used in the Septuagint as the translation of Eden. In the common belief Paradise was a far-off land, a region where there was no scorching heat, no consuming cold; and the common prayer for the dying or the dead was that their souls might rest in Paradise, in the garden of Eden. The eager curiosity which prompts men to press on into the things behind the veil, has led them to construct hypotheses more or less definite as to the intermediate state, and these have affected the thoughts which Christian writers have connected with the word Paradise. The word enters largely, as might be expected, into the apocryphal literature of the early Church. Where the true Gospels are most reticent, the mythical are most exuberant.

Parchment. [Writing.]

Parlor. A word in English usage meaning the common room of the family, and hence probably in A. V. denoting the king's audience-chamber, so used in reference to Eglon (Judg. iii. 20-25).

Partridge occurs only 1 Sam. xxvi. 20, and Jer. xvii. 11. The "hunting this bird upon the mountains" (1 Sam. xxvi. 20) entirely agrees with the habits of two well-known species of



The Greek Partridge.

partridge, viz. Caccabis saxatilis (the Greek partridge) and Ammoperdix Heyii. The expression in Ecclus. xi. 30, "like as a partridge taken (and kept) in a cage," clearly refers to "a decoy partridge." Our common partridge (Perdix cinerea) does not occur in Palestine.

Passage. Used in plur. (Jer. xxii. 20), probably to denote the mountain region of Abarim,

on the east side of Jordan. It also denotes a river-ford or a mountain gorge or pass.

Passover, the first of the three great annual Festivals of the Israelites, celebrated in the month of Nisan, from the 14th to the 21st. The following are the principal passages in the Pentateuch relating to the Passover: Ex. xii. 1-51, xiii. 3-10, xxiii. 14-19, xxxiv. 18-26; Lev. xxiii. 4-14; Num. ix. 1-14, xxviii. 16-25; Deut. xvi. 1-6. I. Institution and First Celebration of the Passover.—When the chosen people were about to be brought out of Egypt, the word of the Lord came to Moses and Aaron, commanding them to instruct all the congregation of Israel to prepare for their departure by a solemn religious ordinance. On the tenth day of the month of Abib, the head of each family was to select from the flock either a lamb or a kid, a male of the first year, without blemish. On the fourteenth day of the month he was to kill his lamb, while the sun was setting. He was then to take blood in a basin, and with a sprig of hyssop to sprinkle it on the two side-posts and the lintel of the door of the house. The lamb was then thoroughly roasted, whole. It was expressly forbidden that it should be boiled, or that a bone of it should be broken. Unleavened bread and bitter herbs were to be eaten with the flesh. No male who was uncircumcised was to join the company. Each one was to have his loins girt, to hold a staff in his hand, and to have shoes on his feet. He was to eat in haste, and it would seem that he was to stand during the meal. The number of the party was to be calculated as nearly as possible, so that all the flesh of the lamb might be eaten; but if any portion of it happened to remain, it was to be burned in the morning. No morsel of it was to be carried out of the house. The lambs were selected, on the fourteenth they were slain, and the blood sprinkled, and in the following evening, after the fifteenth day of the month had commenced, the first paschal meal was eaten. At midnight the first-born of the Egyptians were smitten. The king and his people were now urgent that the Israelites should start immediately, and readily bestowed on them supplies for the journey. In such haste did the Israelites depart, on that very day (Num. xxxiii. 3), that they packed up their kneading-troughs containing the dough prepared for the morrow's provisions, which was not yet leavened. II. Observance of the Passover in Later Times.—In the later notices of the festival in the books of the law there are particulars added which appear as modifications of the original institution (Lev. xxiii. 10, 14; Num. xxviii. 16-25; Deut. xvi. 1-6). Hence it is not without reason that the Jewish writers have laid great stress on the distinction between "the Egyptian Passover" and "the perpetual Passover." The following was the general order of the observances of the Passover in later times: On the 14th of Nisan every trace of leaven was put away from the houses, and on the same day every male Israelite not laboring under any bodily infirmity or ceremonial impurity, was commanded to appear before the Lord at the national sanctuary with an offering of money in proportion to his means (Ex. xxiii. 15; Deut. xvi. 16, 17). Devout women sometimes attended, as is proved by the instances of Hannah and Mary (1 Sam. i. 7; Luke ii. 41, 42). As the sun was setting, the lambs were slain, and the fat and blood given to the priests (2 Chr. xxxv. 5, 6). The lamb was then roasted whole, and eaten with unleavened bread and bitter herbs; no portion of it was to be left until the morning. The same night, after the 15th of Nisan had commenced, the fat was burned by the priest and the blood sprinkled on the altar (2 Chr. xxx. 16, xxxv. 11). On the 15th the night being passed, there was a holy convocation, and during that day no work might be done, except the preparation of necessary food (Ex. xii. 16). On this and the six following days an offering in addition to the daily sacrifice was made of two young bullocks, a ram, and seven lambs of the first year, with meat-offerings, for a burnt-offering, and a goat for a sin-offering (Num. xxviii. 19-23). On the 16th of the month, "the morrow after the sabbath" (i. e. after the day of holy convocation), the first sheaf of harvest was offered and waved by the priest before the Lord, and a male lamb was offered as a burnt sacrifice with a meat and drink offering. Nothing necessarily distinguished the four following days of the festival, except the additional burnt and sin-offerings, and the restraint from some kinds of labor. On the seventh day, the 21st of Nisan, there was a holy convocation, and the day appears to have been one of peculiar solemnity. As at all the festivals, cheerfulness was to prevail during the whole week, and all care was to be laid aside (Deut. xxvii. 7). 3. The Paschal Lamb—Mode and Order of the Paschal Meal.—Adopting as much from Jewish tradition as is not inconsistent or improbable, the following appears to have been the usual custom: All work except that belonging to a few trades connected with daily life, was suspended for some hours before the evening of the 14th Nisan. It was not lawful to eat any ordinary food after mid-



THE WIDOW'S MITE. MARTIN DE VOS. AFTER THE PAINTING IN THE ANTWERP MUSEUM.

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day. No male was admitted to the table unless he was circumcised, even if he was of the seed of Israel (Ex. xii. 48). It was customary for the number of a party to be not less than ten. When the meal was prepared, the family was placed round the table, the paterfamilias taking a place of honor, probably somewhat raised above the rest. When the party was arranged the first cup of wine was filled, and a blessing was asked by the head of the family on the feast, as well as a special one on the cup. The bitter herbs were then placed on the table, and a portion of them eaten, either with or without the sauce. The unleavened bread was handed round next, and afterwards the lamb was placed on the table in front of the head of the family. Before the lamb was eaten the second cup of wine was filled, and the son, in accordance with Ex. xii. 26, asked his father the meaning of the feast. In reply, an account was given of the sufferings of the Israelites in Egypt, and of their deliverance, with a particular explanation of Deut. xxvi. 5, and the first part of the Hallel (Ps. cxiii., cxiv.) was sung. This being gone through, the lamb was carved and eaten. The third cup of wine was poured out and drunk, and soon afterwards the fourth. The second part of the Hallel (Ps. cxv. to cxviii.) was then sung. A fifth wine-cup appears to have been occasionally produced, but perhaps only in later times. What was termed the greater Hallel (Ps. cxx. to cxxxviii.) was sung on such occasions. The Israelites who lived in the country appear to have been accommodated at the feast by the inhabitants of Jerusalem in their houses, so far as there was room for them (Luke xxii. 10-12; Matt. xxvi. 18). Those who could not be received into the city encamped without the walls in tents, as the pilgrims now do at Mecca. (g.) The First Sheaf of Harvest.—The offering of the Omer, or sheaf, is mentioned nowhere in the Law except Lev. xxiii. 10-14. It is there commanded that when the Israelites reached the land of promise, they should bring, on the 16th of the month, "the morrow after the sabbath" (i. e. the day of holy convocation), the first sheaf of the harvest to the priest, to be waved by him before the Lord. The sheaf was of barley, as being the grain which was first ripe (2 K. iv. 42). (h.) The Chagigah.—The daily sacrifices are enumerated in the Pentateuch only in Num. xxviii. 19-23, but reference is made to them Lev. xxiii. 8. Besides these public offerings, there was another sort of sacrifice connected with the Passover, as well as with the other great festivals, called in the Talmud Chagigah, i. e. "festivity." It was a voluntary peace-offering made by private individuals. The victim might be taken either from the flock or the herd. It might be either male or female, but it must be without blemish. The offerer laid his hand upon its head, and slew it at the door of the sanctuary. The blood was sprinkled on the altar, and the fat of the inside, with the kidneys, was burned by the priest. The breast was given to the priest as a wave-offering, and the right shoulder as a heave-offering (Lev. iii. 1-5, vii. 29-34). What remained of the victim might be eaten by the offerer and his guests on the day on which it was slain, and on the day following; but if any portion was left till the third day it was burned (Lev. vii. 16-18). The eating of the Chagigah was an occasion of social festivity connected with the festivals, and especially with the Passover. (i.) Release of Prisoners.—It is a question whether the release of a prisoner at the Passover (Matt. xxvii. 15; Mark xv. 6; Luke xxiii. 17; John xviii. 39) was a custom of Roman origin resembling what took place at the lectisternium (Liv. v. 13), and, in later times, on the birthday of an emperor, or whether it was an old Hebrew usage belonging to the festival, which Pilate allowed the Jews to retain. The deliverance from Egypt was regarded as the starting-point of the Hebrew nation. The Israelites were then raised from the condition of bondmen under a foreign tyrant to that of a free people owing allegiance to no one but Jehovah. The prophet in a later age spoke of the event as a creation and a redemption of the nation. God declares Himself to be "the Creator of Israel." The Exodus was thus looked upon as the birth of the nation; the Passover was its annual birthday feast. It was the yearly memorial of the dedication of the people to Him who had saved their firstborn from the destroyer, in order that they might be made holy to Himself. (a.) The paschal lamb must of course be regarded as the leading feature in the ceremonial of the festival. Some Protestant divines during the last two centuries (Calov, Carpzov) have denied that it was a sacrifice in the proper sense of the word. But most of their contemporaries (Cudworth, Bochart, Vitringa), and nearly all modern critics, have held that it was in the strictest sense a sacrifice. The chief characteristics of a sacrifice are all distinctly ascribed to it. It was offered in the holy place (Deut. xvi. 5, 6); the blood was sprinkled on the altar, and the fat was burned (2 Chr. xxx. 16, xxxv. 11). The language of Ex. xii. 27, xxiii. 18, Num. ix. 7, Deut. xvi. 2, 5, together with 1 Cor. v. 7, would seem to decide the question

beyond the reach of doubt. As the original institution of the Passover in Egypt preceded the establishment of the priesthood and the regulation of the service of the tabernacle, it necessarily fell short in several particulars of the observance of the festival according to the fully developed ceremonial law. The head of the family slew the lamb in his own house, not in the holy place; the blood was sprinkled on the doorway, not on the altar. But when the law was perfected, certain particulars were altered in order to assimilate the Passover to the accustomed order of religious service. It can hardly be doubted that the paschal lamb was regarded as the great annual peace-offering of the family, a thank-offering for the existence and preservation of the nation (Ex. xiii. 14-16), the typical sacrifice of the elected and reconciled children of the promise. No satisfactory reason has been assigned for the command to choose the lamb four days before the paschal supper. That the lamb was to be roasted, and not boiled, has been supposed to commemorate the haste of the departure of the Israelites. It is not difficult to determine the reason of the command, "Not a bone of him shall be broken." The lamb was to be a symbol of unity; the unity of the family, the unity of the nation, the unity of God with His people whom He had taken into covenant with Himself. (b.) the unleavened bread ranks next in importance to the paschal lamb. We are warranted in concluding that unleavened bread had a peculiar sacrificial character, according to the Law. It seems more reasonable to accept St. Paul's reference to the subject (1 Cor. v. 6-8) as furnishing the true meaning of the symbol. Fermentation is decomposition, a dissolution of unity. The pure dry biscuit would be an apt emblem of unchanged duration, and, in its freedom from foreign mixture, of purity also. (c.) The bitter herbs are generally understood by the Jewish writers to signify the bitter sufferings which the Israelites had endured (Ex. i. 14). But it has been remarked by Abenezra that these herbs are a good and wholesome accompaniment for meat, and are now, and appear to have been in ancient times, commonly so eaten. (d.) The offering of the Omer, though it is obviously that part of the festival which is immediately connected with the course of the seasons, bore a distinct analogy to its historical significance. It may have denoted a deliverance from winter, as the lamb signified deliverance from the bondage of Egypt, which might well be considered as a winter in the history of the nation. Again, the consecration of the first-fruits, the first-born of the soil, is an easy type of the consecration of the first-born of the Israelites. No other shadow of good things to come contained in the Law can vie with the festival of the Passover in expressiveness and completeness. Hence we are so often reminded of it, more or less distinctly, in the ritual and language of the Church. Its outline, considered in reference to the great deliverance of the Israelites which it commemorated, and many of its minute details, have been appropriated as current expressions of the truths which God has revealed to us in the fulness of time in sending His Son upon earth.

Pat'mos (Rev. i. 9), a rugged and bare island in the Aegean Sea. Such a scene of banishment for St. John in the reign of Domitian is quite in harmony with what we read of the custom of the period. Patmos is divided in two nearly equal parts, a northern and a southern, by a very narrow isthmus, where, on the east isde, are the harbor and the town. On the hill to the south,



Isle of Patmos.

crowning a commanding height, is the celebrated monastery, which bears the name of "John the Divine." Half way up the ascent is the cave or grotto where tradition says that St. John received the Revelation.

Patriarch (father of a tribe). The name Patriarch is applied in the N. T. to Abraham (Heb. vii. 4), to the sons of Jacob (Acts vii. 8, 9), and to David (Acts ii. 29); and is apparently intended to be equivalent to the phrase, the "head" or "prince of a tribe," so often found in the O. T. It is used in this sense by the LXX. in 1 Chr. xxiv. 31, xxvii. 22; 2 Chr. xxiii. 20, xxvi. 12. In common usage the title of patriarch is assigned especially to those whose lives are recorded in Scripture previous to the time of Moses.

Paul (small, little), the Apostle of Jesus Christ to the Gentiles. Nearly all the original materials for the Life of St. Paul are contained

in the Acts of the Apostles and in the Pauline Epistles. Paul was born at Tarsus, a city of Cilicia, between A. D. 0 and A. D. 5. Up to the time of his going forth as an avowed preacher of Christ to the Gentiles, the Apostle was known by the name of Saul. This was the Jewish name which he received from his Jewish parents. But though a Hebrew of the Hebrews, he was born in a Gentile city. Of his parents we know nothing, except that his father was of the tribe of Benjamin (Phil. iii. 5), and a Pharisee (Acts xxiii. 6), that he had acquired by some means the Roman franchise ("I was free born," Acts xxii. 28), and that he was settled in Tarsus. At Tarsus he must have learnt to use the Greek language with freedom and mastery in both speaking and writing. At Tarsus also he learnt that trade of "tent-maker" (Acts xviii. 3), at which he afterwards occasionally wrought with his own hands. When St. Paul makes his defence before his countrymen at Jerusalem (Acts xxii.), he tells them that though born in Tarsus, he had been "brought up" in Jerusalem. He learnt, he says, "at the feet of Gamaliel." He who was to resist so stoutly the usurpations of the law, had for his teacher one of the most eminent of all the doctors of the law. Saul was yet "a young man" (Acts vii. 58), when the Church experienced that sudden expansion which was connected with the ordaining of the Seven appointed to serve tables, and with the special power and inspiration of Stephen. Amongst those who disputed with Stephen were some "of them of Cilicia." We naturally think of Saul as having been one of these, when we find him afterwards keeping the clothes of those suborned witnesses who, according to the law (Deut. xvii. 7), were the first to cast stones at Stephen. "Saul," says the sacred writer, significantly, "was consenting unto his death." The persecutor was to be converted. Having undertaken to follow up the believers "unto strange cities," Saul naturally turned his thoughts to Damascus. What befell him as he journeyed thither, is related in detail three times in the Acts, first by the historian in his own person, then in the two addresses made by St. Paul at Jerusalem and before Agrippa. St. Luke's statement is to be read in Acts ix. 3-19, where, however, the words "it is hard for thee to kick against the pricks," included in the English version, ought to be omitted. The sudden light from heaven; the voice of Jesus speaking with authority to His persecutor; Saul struck to the ground, blinded, overcome; the three days' suspense; the coming of Ananias as a messenger of the Lord; and Saul's baptism;—these were the leading features of the great event, and in these we must look for the chief significance of the conversion. It was in Damascus that he was received into the Church by Ananias, and here, to the astonishment of all his hearers, he proclaimed Jesus in the synagogues, declaring him to be the Son of God. The narrative in the Acts tells us simply that he was occupied in this work, with increasing vigor, for "many days," up to the time when imminent danger drove him from Damascus. From the Epistle to the Galatians (i. 17, 18) we learn that the many days were at least a good part of "three years," and that Saul, not thinking it necessary to procure authority to preach from the



Traditional portrait of Peter and Paul copied from the bottom of a glass cup found in the catacombs at Rome.

Apostles that were before him, went after his conversion into Arabia, and returned from thence to Damascus. We know nothing whatever of this visit to Arabia; but upon his departure from Damascus, we are again upon historical ground, and have the double evidence of St. Luke in the Acts, and of the Apostle in his 2d Epistle to the Corinthians. According to the former, the Jews lay in wait for Saul, intending to kill him, and watched the gates of the city that he might not escape from them. Knowing this, the disciples took him by night and let him down in a basket from the wall. According to St. Paul (2 Cor. xi. 32) it was the ethnarch under Aretas the king who watched for him, desiring to apprehend him. There is no difficulty in reconciling the two statements. Having escaped from Damascus, Saul betook himself to Jerusalem, and there "assayed to join himself to

the disciples; but they were all afraid of him, and believed not that he was a disciple." Barnabas became his sponsor to the Apostles and Church at Jerusalem, assuring them—from some personal knowledge, we must presume—of the facts of Saul's conversion and subsequent behavior at Damascus. Barnabas's introduction removed the fears of the Apostles, and Saul "was with them coming in and going out at Jerusalem." His Hellenistical education made him, like Stephen, a successful disputant against the "Grecians;" and it is not strange that the former persecutor was singled out from the other believers as the object of a murderous hostility. He was, therefore, again urged to flee; and by way of Caesarea betook himself to his native city Tarsus. Barnabas was sent on a special mission to Antioch. As the work grew under his hands, he felt the need of help, went himself to Tarsus to seek Saul, and succeeded in bringing him to Antioch. There they labored together unremittingly for "a whole year." All this time Saul was subordinate to Barnabas. Antioch was in constant communication with Cilicia, with Cyprus, with all the neighboring countries. The Church was pregnant with a great movement, and the time of her delivery was at hand. Something of direct expectation seems to be implied in what is said of the leaders of the Church at Antioch, that they were "ministering to the Lord, and fasting," when the Holy Ghost spoke to them. "Separate me Barnabas and Saul for the work whereunto I have called them." Everything was done with orderly gravity in the sending forth of the two missionaries. Their brethren after fasting and prayer, laid their hands on them, and so they departed. As soon as Barnabas and Saul reached Cyprus, they began to "announce the word of God," but at first they delivered their message in the synagogues of the Jews only. When they had gone through the island, from Salamis to Paphos, they were called upon to explain their doctrine to an eminent Gentile, Sergius Paulus, the proconsul. Saul now becomes Paul, and begins to take precedence of Barnabas. From Paphos "Paul and his company" set sail for the mainland, and arrived at Perga in Pamphylia. Here the heart of their companion John failed him, and he returned to Jerusalem. From Perga they travelled on to a place, obscure in secular history, but most memorable in the history of the kingdom of Christ,—Antioch in Pisidia. Rejected by the Jews, they became bold and outspoken, and turned from them to the Gentiles. At Antioch now, as in every city afterwards, the unbelieving Jews used their influence with their own adherents amongst the Gentiles, to persuade the authorities or the populace to persecute the Apostles and to drive them from the place. Paul and Barnabas now travelled on to Iconium, where the occurrences at Antioch were repeated, and from thence to the Lycaonian country which contained the cities Lystra and Derbe. Here they had to deal with uncivilized heathens. At Lystra the healing of a cripple took place. Thereupon these pagans took the Apostles for gods, calling Barnabas, who was of the more imposing presence, Jupiter, and Paul, who was the chief speaker, Mercurius. Although the people of Lystra had been so ready to worship Paul and Barnabas, the repulse of their idolatrous instincts appears to have provoked them, and they allowed themselves to be persuaded into hostility by Jews who came from Antioch and Iconium, so that they attacked Paul with stones, and thought they had killed him. He recovered, however, as the disciples were standing round him, and went again into the city. The next day he left it with Barnabas, and went to Derbe, and thence they returned once more to Lystra, and so to Iconium and Antioch. In order to establish the Churches after their departure they solemnly appointed "elders" in every city. Then they came down to the coast, and from Attalia they sailed home to Antioch in Syria, where they related the successes which had been granted to them, and especially the "opening of the door of faith to the Gentiles." And so the First Missionary Journey ended. Upon that missionary journey follows most naturally the next important scene which the historian sets before us—the council held at Jerusalem to determine the relations of Gentile believers to the Law of Moses. The most resolute courage, indeed, was required for the work to which St. Paul was now publicly pledged. He would not associate with himself in that work one who had already shown a want of constancy. This was the occasion of what must have been a most painful difference between him and his comrade in the faith and in past perils, Barnabas (Acts xv. 35-40). St. Luke now steps rapidly over a considerable space of the Apostle's life and labors. At this time St. Paul was founding "the churches of Galatia" (Gal. i. 2) and had not indulged the ambition of preaching his Gospel in Europe. His views were limited to the peninsula of Asia Minor. Having gone through Phrygia and Galatia, he intended to visit the western coast; but "they were forbidden by the Holy Ghost to preach the word" there. Then, being on the borders of Mysia, they thought of going back to the



MOSES AND PHARAOH'S DAUGHTER. PAOLO CALIARI (PAOLO VERONESE). AFTER THE PICTURE IN THE PRADO, MADRID.

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north-east into Bithynia; but again the Spirit of Jesus "suffered them not." So they passed by Mysia, and came down to Troas. St. Paul saw in a vision a man of Macedonia, who besought him, saying, "Come over into Macedonia and help us." The vision was at once accepted as a heavenly intimation; the help wanted by the Macedonians was believed to be the preaching of the Gospel. It is at this point that the historian, speaking of St. Paul's company, substitutes "we" for "they." He says nothing of himself; we can only infer that St. Luke, to whatever country he belonged, became a companion of St. Paul at Troas. The party, thus re-enforced, immediately set sail from Troas, touched at Samothrace, then landed on the continent at Neapolis, and from thence journeyed to Philippi. A female slave, who brought gain to her masters by her powers of prediction when she was in the possessed state, beset Paul and his company. Paul was



Antioch in Pisidia.

vexed by her cries, and addressing the spirit in the girl, he said, "I command thee in the name of Jesus Christ to come out of her." The girl's masters saw that now the hope of their gains was gone. Paul and Silas were dragged before the magistrates, the multitude clamoring loudly against them, upon the vague charge of "troubling the city," and introducing observances which were unlawful for Romans. This cruel wrong was to be the occasion of a signal appearance of the God of righteousness and deliverance. The narrative tells of the earthquake, the jailor's terror, his conversoin, and baptism (xvi. 26-34). In the morning the magistrates sent word to the prison that the men might be let go. But St. Paul denounced plainly their unlawful acts, informing them moreover that those whom they had beaten and imprisoned without trial were Roman citizens. The magistrates, in great alarm, saw the necessity of humbling themselves. They came and begged them to leave the city. Paul and Silas consented to do so, and, after paying a visit to "the brethren" in the house of Lydia, they departed. Leaving St. Luke and perhaps Timothy for a short time, at Philippi, Paul and Silas travelled through Amphipolis and Apollonia, and stopped again at Thessalonica. Again, as in Pisidian Antioch, the envy of the Jews was excited. The mob assaulted the house of Jason, with whom Paul and Silas were staying as guests, and, not finding them, dragged Jason himself and some other brethren before the magistrates. But the magistrates, after taking security of Jason and the rest, let them go. After these signs of danger the brethren immediately sent away Paul and Silas by night. They next came to Beroea. Here they found the Jews more noble than those at Thessalonica had been. Accordingly they gained many converts, both Jews and Greeks; but the Jews of Thessalonica, hearing of it, sent emissaries to stir up the people, and it was thought best that St. Paul should himself leave the city, whilst Silas and Timothy remained behind. Some of "the brethren" went with St. Paul as far as Athens, where they left him, carrying back a request to Silas and Timothy that they would speedily join him. Here the Apostle delivered that wonderful discourse, reported in Acts xvii. 22-31. He gained but few converts at Athens, and he soon took his departure and came to Corinth. He was testifying with unusual effort and anxiety, when Silas and Timothy came from Macedonia and joined him. Their arrival was the occasion of the writing of the First Epistle to the Thessalonians. The two Epistles to the Thessalonians belong—and these alone—to the present Missionary Journey. When Silas and Timotheus came to Corinth, St. Paul was testifying to the Jews with great earnestness, but with little success. Corinth was the chief city of the province of Achaia, and the residence of the proconsul. During St. Paul's stay, we find the proconsular office held by Gallio, a brother of the philosopher Seneca. Before him the Apostle was summoned by his Jewish enemies, who hoped to bring the Roman authority to bear upon him as an innovator in religion. But Gallio perceived at once, before Paul could open his mouth to defend himself, that the movement was due to Jewish prejudice, and refused to go into the question. Then a singular scene occurred. The Corinthian spectators, either favoring St. Paul, or actuated only by anger against the Jews, seized on the principal person of those who had brought the charge, and beat him before the judgment-seat. Gallio left these religious quarrels to settle themselves. The Apostle, therefore, was

not allowed to be "hurt," and remained some time longer at Corinth unmolested. Having been the instrument of accomplishing this work, St. Paul took his departure for Jerusalem, wishing to attend a festival there. Before leaving Greece, he cut off his hair at Cenchreae, in fulfilment of a vow (Acts xviii. 18). Paul paid a visit to the synagogue at Ephesus, but would not stay. Leaving Ephesus, he sailed to Caesarea, and from thence went up to Jerusalem and "saluted" the Church." It is argued, from considerations founded on the suspension of navigation during the winter months, that the festival was probably the Pentecost. From Jerusalem, almost immediately, the Apostle went down to Antioch, thus returning to the same place from which he had started with Silas. Third Missionary Journey, including the stay at Ephesus (Acts xviii. 23-xxi. 17).—The great Epistles which belong to this period, those to the Galatians, Corinthians, and Romans, show how the "Judaizing" question exercised at this time the Apostle's mind. St. Paul "spent some time" at Antioch, and, during this stay, as we are inclined to believe, his collision with St. Peter (Gal. ii. 11-14) took place. When he left Antioch, he "went over all the country of Galatia and Phrygia in order, strengthening all the disciples," and giving orders concerning the collection for the saints (1 Cor. xvi. 1). It is probable that the Epistle to the Galatians was written soon after this visit. This Letter was, in all probability, sent from Ephesus. This was the goal of the Apostle's journeyings through Asia Minor. He came down to Ephesus, from the upper districts of Phrygia. Here he entered upon his usual work. During this time many things occurred, of which the historian of the Acts chooses two examples, the triumph over magical arts, and the great disturbance raised by the silversmiths who made shrines for Diana; amongst which we are to note further the writing of the First Epistle to the Corinthians. Before leaving Ephesus he went into Macedonia, where he met Titus, who brought him news of the state of the Corinthian church. Thereupon he wrote the Second Epistle to the Corinthians, and sent it by the hands of Titus and two other brethren to Corinth. After writing this Epistle, St. Paul travelled through Macedonia, perhaps to the borders of Illyricum (Rom. xv. 19), and then came to Corinth. The narrative in the Acts tells us that "when he had gone over those parts (Macedonia), and had given them much exhortation, he came into Greece, and there abode three months" (xx. 2, 3). There is only one incident which we can connect with this visit to Greece, but that is a very important one—the writing of his Epistle to the Romans. That this was written at this time from Corinth appears from passages in the Epistle itself, and has never been doubted. The letter is a substitute for the personal visit which he had longed "for many years" to pay. Before his departure from Corinth, St. Paul was joined again by St. Luke, as we infer from the change in the narrative from the third to the first person. He was bent on making a journey to Jerusalem, for a special purpose and within a limited time. With this view he was intending to go by sea to Syria. But he was made aware of some plot of the Jews for his destruction, to be carried out through this voyage; and he determined to evade their malice by changing his route. Several brethren were associated with him in this expedition, the bearers, no doubt, of the collections made in all the Churches for the poor at Jerusalem. These were sent on by sea, and probably the money with them, to Troas, where they were to await St. Paul. He, accompanied by St. Luke, went northwards through Macedonia. Whilst the vessel which conveyed the rest of the party sailed from Troas to Assos, Paul gained some time by making the journey by land. At Assos he went on board again. Coasting along by Mitylene, Chios, Samos, and Trogyllium, they arrived at Miletus. At Miletus, however, there was time to send to Ephesus, and the elders of the Church were invited to come down to him there. This meeting is made the occasion for recording another characteristic and representative address of St. Paul (Acts xx. 18-35). The course of the voyage from Miletus was by Coos and Rhodes to Patara, and from Patara in another vessel past Cyprus to Tyre. From Tyre they sailed to Ptolemais, and from Ptolemais proceeded, apparently by land, to Caesarea. In this place was settled Philip the Evangelist, one of the seven, and he became the host of Paul and his friends. During this interval the prophet Agabus (Acts xi. 28) came down from Jerusalem, and crowned the previous intimations of danger with a prediction expressively delivered. At this stage a final effort was made to dissuade Paul from going up to Jerusalem, by the Christians of Caesarea, and by his travelling companions. After a while, they went up to Jerusalem, and were gladly received by the brethren. This is St. Paul's fifth and last visit to Jerusalem. He who was thus conducted into Jerusalem by a company of anxious friends had become by this time a man of considerable fame amongst his countrymen. He was widely known as one who

had taught with pre-eminent boldness that a way into God's favor was opened to the Gentiles, and that this way did not lie through the door of the Jewish Law. He had thus roused against himself the bitter enmity of that unfathomable Jewish pride which was almost as strong in some of those who had professed the faith of Jesus, as in their unconverted brethren. He was now approaching a crisis in the long struggle, and the shadow of it has been made to rest upon his mind throughout his journey to Jerusalem. He came "ready to die for the name of the Lord Jesus," but he came expressly to prove himself a faithful Jew, and this purpose emerges at every point of the history. Certain Jews from "Asia," who had come up for the Pentecostal feast, and who had a personal knowledge both of Paul himself and of his companion Trophimus, a Gentile from Ephesus, saw Paul in the Temple. They immediately set upon him, and stirred up the people against him. They raised a great commotion; Paul was dragged out of the Temple, of which the doors were immediately shut, and the people, having him in their hands, were proposing to kill him. Paul was rescued from the violence of the multitude by the Roman officer, who made him his own prisoner, causing him to be chained to two soldiers, and then proceeded to inquire who he was and what he had done. The inquiry only elicited confused outcries, and the "chief captain" seems to have imagined that the Apostle might perhaps be a certain Egyptian pretender who had recently stirred up a considerable rising of the people. The account in the Acts (xxi. 34-40) tells us with graphic touches how St. Paul obtained leave and opportunity to address the people in a discourse which is related at length. Until the hated word of a mission to the Gentiles had been spoken, the Jews had listened to the speaker. "Away with such a fellow from the earth," the multitude now shouted; "it is not fit that he should live." The Roman commander, seeing the tumult that arose, might well conclude that St. Paul had committed some heinous offence; and carrying him off, he gave orders that he should be forced by scourging to confess his crime. Again the Apostle took advantage of his Roman citizenship to protect himself from such an outrage. The chief captain set him free from bonds, but on the next day called together the chief priests and the Sanhedrim, and brought Paul as a prisoner before them. On the next day a conspiracy was formed, which the historian relates with a singular fulness of details. More than forty of the Jews bound themselves under a curse neither to eat nor to drink until they had killed Paul. The plot was discovered, and St. Paul was hurried away from Jerusalem. The chief captain, Claudius Lysias, determined to send him to Caesarea, to Felix the governor, or procurator, of Judaea. He therefore put him in charge of a strong guard of soldiers, who took him by night as far as Antipatris. From thence a smaller detachment conveyed him to Caesarea, where they delivered up their prisoner into the hands of the governor. St. Paul was henceforth, to the end of the period embraced in the Acts, if not to the end of his life, in Roman custody. This custody was in fact a protection to him, without which he would have fallen a victim to the animosity of the Jews. He seems to have been treated throughout with humanity and consideration. The governor before whom he was now to be tried, according to Tacitus and Josephus, was a mean and dissolute tyrant. After hearing St. Paul's accusers, and the Apostle's defence, Felix made an excuse for putting off the matter, and gave orders that the prisoner should be treated with indulgence, and that his friends should be allowed free access to him. After a while, he heard him again. St. Paul remained in custody until Felix left the province. The unprincipled governor had good reason to seek to ingratiate himself with the Jews; and to please them, he handed over Paul, as an untried prisoner, to his successor Festus. "They had certain questions against him," Festus says to Agrippa, "of their own superstition (or religion), and of one Jesus, who was dead, whom Paul affirmed to be alive. And being puzzled for my part as to such inquiries, I asked him whether he would go to Jerusalem to be tried there." This proposal, not a very likely one to be accepted, was the occasion of St. Paul's appeal to Caesar. The appeal having been allowed, Festus reflected that he must send with the prisoner a report of "the crimes laid against him." He therefore took advantage of an opportunity which offered itself in a few days to seek some help in the matter. The Jewish prince Agrippa arrived with his sister Berenice on a visit to the new governor. To him Festus communicated his perplexity. Agrippa expressed a desire to hear Paul himself. Accordingly Paul conducted his defence before the king; and when it was concluded Festus and Agrippa, and their companions, consulted together, and came to the conclusion that the accused was guilty of nothing that deserved death or imprisonment. And Agrippa's final answer to the inquiry of Festus was, "This man might have been set at liberty, if he had not appealed unto Caesar."

No formal trial of St. Paul had yet taken place. After a while arrangements were made to carry "Paul and certain other prisoners," in the custody of a centurion named Julius, into Italy; and amongst the company, whether by favor or from any other reason, we find the historian of the Acts. The narrative of this voyage is accordingly minute and circumstantial. The land on which the wreck took place was found to be long to Malta. The inhabitants of the island received the wet and exhausted voyagers with no ordinary kindness, and immediately lighted a fire to warm them. After a three months' stay in Malta the soldiers and their prisoners left in an Alexandrian ship for Italy. They touched at Syracuse, where they stayed three days, and at Rhegium, from which place they were carried with a fair wind to Puteoli, where they left their ship and the sea. At Puteoli they found "brethren," for it was an important place, and especially a chief port for the traffic between Alexandria and Rome; and by these brethren they were exhorted to stay a while with them. Permission seems to have been granted by the centurion; and whilst they were spending seven days at Puteoli news of the Apostle's arrival was sent on to Rome. On their arrival at Rome the centurion delivered up his prisoners into the proper custody, that of the praetorian prefect. Paul was at once treated with special consideration, and was allowed to dwell by himself with the soldier who guarded him. He was now therefore free "to preach the Gospel to them that were at Rome also;" and proceeded without delay to act upon his rule—"to the Jew first." But, as of old, the reception of his message by the Jews was not favorable. He turned, therefore, again to the Gentiles, and for two years he dwelt in his own hired house. These are the last words of the Acts. But St. Paul's career is not abruptly closed. Before he himself fades out of our sight in the twilight of ecclesiastical tradition, we have letters written by himself, which contribute some particulars to his biography. To that imprisonment to which St. Luke has introduced us—the imprisonment which lasted for such a tedious time, though tempered by much indulgence—belongs the noble group of Letters to Philemon, to the Colossians, to the Ephesians, and to the Philippians. The three former of these were written at one time, and sent by the same messengers. Whether that to the Philippians was written before or after these, we cannot determine; but the tone of it seems to imply that a crisis was approaching, and therefore it is commonly regarded as the latest of the four. —In this Epistle St. Paul twice expresses a confident hope that before long he may be able to visit the Philippians in person (i. 25, ii. 24). Whether this hope was fulfilled or not, has been the occasion of much controversy. According to the general opinion, the Apostle was liberated from his imprisonment, and left Rome, soon after the writing of the letter to the Philippians, spent some time in visits to Greece, Asia Minor, and Spain, and during the latter part of this time wrote the letters (first-epistles) to Timothy and Titus from Macedonia. After these were written, he was apprehended again and sent to Rome. The Apostle appears now to have been treated, not as an honorable state prisoner, but as a felon (2 Tim. ii. 9). But he was at least allowed to write this Second Letter to his "dearly beloved son" Timothy. For what remains, we have the concurrent testimony of ecclesiastical antiquity, that he was beheaded at Rome, about the same time that St. Peter was crucified there.



The Peacock.

Peacocks. Amongst the natural products of the land of Tarshish which Solomon's fleet brought home to Jerusalem, mention is made of "peacocks" (1 K. x. 22; 2 Chr. ix. 21), which is probably the correct translation. The Hebrew word may be traced to the Tamul or Malabaric togei, "peacock."

Pearl. The Heb. word in Job xxviii. 18, probably means "crystal." Pearls, however, are frequently mentioned in the N. T. (Matt. xiii. 45; 1 Tim. ii. 9; Rev. xvii. 4, xxi. 21). "The pearl of great price" is doubtless a fine specimen yielded by the pearl oyster, still found in abundance in the Persian Gulf, which has long been celebrated for its pearl fisheries.

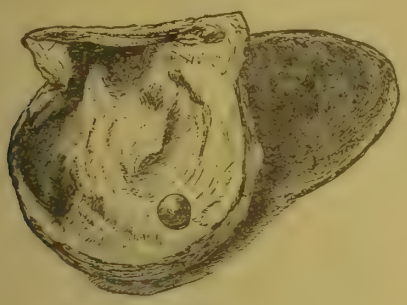
Pelican. Amongst the unclean birds mention is made of the kâath (Lev. xi. 18; Deut.



MOSES DRAWS WATER FROM A ROCK IN HOREB. RAFFAELO SANZIO (RAPHAEL OF URBINO). AFTER THE FRESCO IN THE VATICAN, ROME.

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xiv. 17). The suppliant psalmist compares his condition to "a kâath in the wilderness" (Ps. cii. 6). As a mark of the desolation that was to come upon Edom, it is said that "the kâath and the bittern should possess it" (Is. xxxiv. 11). The same words are spoken of Nineveh (Zeph. ii. 14). In these two last places the



Pearl Oyster.

A. V. has "cormorant" in the text and "pelican" in the margin. The best authorities are in favor of the pelican being the bird denoted by kâath. The psalmist, in comparing his pitiable condition to the pelican, probably has reference to its general aspect as it sits in apparent melancholy mood, with its bill resting on its breast.

Pen. [Writing.]

Penny, Pennyworth. In the A. V. of the N. T. "penny," either alone or in the compound "pennyworth," occurs as the rendering of the Roman denarius (Matt. xx. 2, xxii. 19;

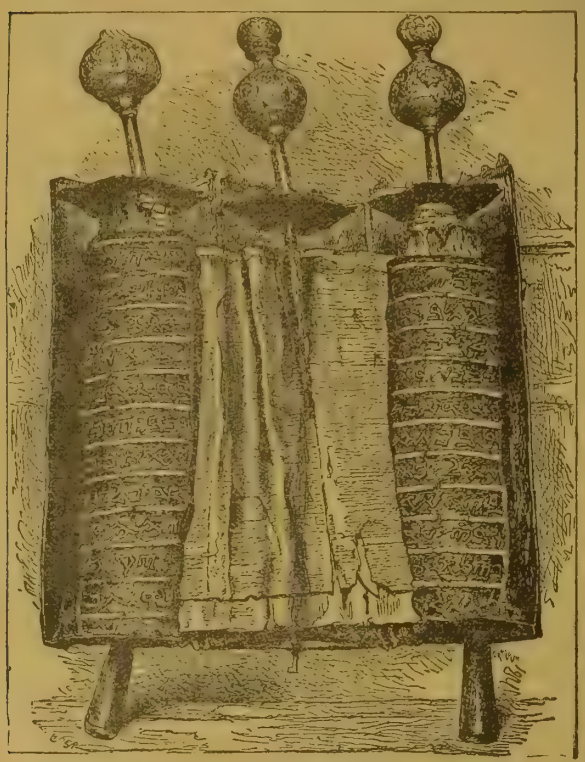


The Pelican.

Mark vi. 37, xii. 15; Luke xx. 24; John vi. 7; Rev. vi. 6). The denarius was the chief Roman silver coin, and was worth about sixteen cents.

Pentateuch, The, is the Greek name given to the five books commonly called the "Five Books of Moses." In the time of Ezra and Nehemiah it was called "the Law of Moses" (Ezr. vii. 6); or "the book of the Law of Moses" (Neh. viii. 1); or simply "the book of Moses" (Ezr. vi. 18; Neh. xiii. 1; 2 Chron. xxv. 4, xxxv. 12). This was beyond all reasonable doubt our existing Pentateuch. The book which was discovered in the temple in the reign of Josiah, and which is entitled (2 Chr. xxxiv. 14) "the book of the Law of Jehovah by the hand of Moses," was substantially, it would seem, the same volume, though it may afterwards have undergone some revision by Ezra. The present Jews usually called the whole by the name of Torah, i. e. "the Law," or Torah Mosheh, "the Law of Moses." The division of the whole work into five parts was probably made by the Greek translators; for the titles of the several books are not of Hebrew but of Greek origin. The Five Books of the Pentateuch form a consecutive whole. The work, beginning with the record of creation, and the history of the primitive world, passes on to deal more especially with the early history of the Jewish family, and finally concludes with Moses' last discourses and his death. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments carelessly put together at different times, but bears evident traces of design and purpose in its composition. Till the middle of last century it was the general opinion of both Jews and Christians that the whole of the Pentateuch was written by Moses, with the exception of a few manifestly later additions—such as the 34th chapter of Deuteronomy, which gives the account of Moses' death. The first attempt to call in question the popular belief was made by Astruc, Doctor and Professor of Medicine in the Royal College at Paris, and Court Physician to Louis XIV. He had observed that throughout the book of Genesis, and as far as the 6th chapter of Exodus, traces were to be found of two original documents, each characterized by a distinct use of the names of God; the one by the name Elohim, and the other by the name Jehovah [God]. Besides these two principal documents, he supposed Moses to have made use of ten others in the composition of the earlier part of his work. The path traced by Astruc has been followed by numerous German writers; but the various hypotheses which have been formed upon the subject cannot be presented in this volume. It is sufficient here to state that there is sufficient evidence for believing that the main bulk of the Pentateuch, at any rate, was written by Moses, though he probably availed himself of existing documents in the composition of the earlier part of the work. Some detached portions

would appear to be of later origin; and when we remember how entirely, during some periods of Jewish history, the Law seems to have been forgotten, and again how necessary it would be after the seventy years of exile to explain some of its archaisms, and to add here and there short notes to make it more intelligible to the people, nothing can be more natural than to suppose that such latter additions were made by Ezra and Nehemiah. The evidence seems to show: The Book of Genesis rests chiefly on documents much earlier than the time of Moses, though it was probably brought to very nearly its present shape either



Pentateuch at Sheckem.

by Moses himself, or by one of the elders who acted under him. The Books of Exodus, Leviticus, and Numbers, are to a great extent Mosaic. Besides those portions which are expressly declared to have been written by him, other portions, and especially the legal sections, were, if not actually written, in all probability dictated by him. Deuteronomy, excepting the concluding part, is entirely the work of Moses, as it professes to be. It is not probable that this was written before the three preceding books, because the legislation in Exodus and Leviticus, as being the more formal, is manifestly the earlier, whilst Deuteronomy is the spiritual interpretation and application of the Law. But the letter is always before the spirit; the thing before its interpretation. The first composition of the Pentateuch as a whole could not have taken place till after the Israelites entered Canaan. It is probable that Joshua, and the elders who were associated with him, would provide for its formal arrangement, custody and transmission. The whole work did not finally assume its present shape till its revision was undertaken by Ezra after the return from the Babylonish Captivity.

Pentecost, that is, the fiftieth day, or Harvest Feast, or Feast of Weeks, may be regarded as a supplement to the Passover. It lasted only for one day; but the modern Jews extend it over two. The people, having at the Passover presented before God the first sheaf of the harvest, departed to their homes to gather it in, and then returned to keep the harvest-feast before Jehovah. From the sixteenth of Nisan seven weeks were reckoned inclusively, and the next or fiftieth day was the Day of Pentecost, which fell on the sixth of Sivan (about the end of May) (Ex. xxiii. 16, xxxiv. 22; Lev. xxiii. 15-22; Num. xxviii. 26-31; Deut. xvi. 9-12; 2 Macc. xii. 32; Acts ii. 1, xx. 16; 1 Cor. xvi. 8). The intervening period included the whole of the grain harvest, of which the wheat was the latest crop. Its commencement is also marked as from the time when "thou beginnest to put the sickle to the corn." The Pentecost was the Jewish harvest-home, and the people were especially exhorted to rejoice before Jehovah with their families, their servants, the Levite within their gates, the stranger, the fatherless, and the widow, in the place chosen by God for His name, as they brought a freewill-offering of their hand to Jehovah their God (Deut. xvi. 10, 11). The great feature of the celebration was the presentation of the two loaves, made from the first-fruits of the wheat-harvest. With the loaves two lambs were offered as a peace-offering; and all were waved before Jehovah, and given to the priests; the loaves, being leavened, could not be offered on the altar. The other sacrifices were, a burnt-offering of a young bullock, two rams, and seven lambs, with a meat and drink-offering, and a kid for a sin-offering (Lev. xxiii. 18, 19). Till the pentecostal loaves were offered, the produce of the harvest might not be eaten, nor could any other first-fruits be offered. The whole ceremony was the completion of that dedication of the harvest to God, as its giver, and to whom both the land and the people were holy, which was begun by the offering of the wave-sheaf at the Passover. The in-

terval is still regarded as a religious season. The Pentecost is the only one of the three great feasts which is not mentioned as the memorial of events in the history of the Jews. But such a significance has been found in the fact, that the Law was given from Sinai on the fiftieth day after the deliverance from Egypt (comp. Ex. xii. and xix.). In the Exodus, the people were offered to God, as living first-fruits; at Sinai their consecration to Him as a nation was completed. The typical significance of the Pentecost is made clear from the events of the day recorded in the Acts of the Apostles (Acts ii.). Just as the appearance of God on Sinai was the birthday of the Jewish nation, so was that Pentecost the birthday of the Christian Church.

Perfumes. The free use of perfumes was peculiarly grateful to the Orientals (Prov. xxvii. 9), whose olfactory nerves are more than usually sensitive to the offensive smells engendered by the heat of their climate. The Hebrews manufactured their perfumes chiefly from spices imported from Arabia, though to a certain extent also from aromatic plants growing in their own country. Perfumes entered largely into the Temple service, in the two forms of incense and ointment (Ex. xxx. 22-38). Nor were they less used in private life; not only were they applied to the person, but to garments (Ps. xlv. 8; Cant. iv. 11), and to articles of furniture, such as beds (Prov. vii. 17). On the arrival of a guest the same compliments were probably paid in ancient as in modern times (Dan. ii. 46). When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" about his path (Cant. iii. 6). The use of perfumes was omitted in times of mourning, whence the allusioin in Is. iii. 24.

Persep'olis, mentioned only in 2 Macc. ix. 2, was the capital of Persia Proper, and the occasional residence of the Persian court from the time of Darius Hystaspis, who seems to have been its founder, to the invasion of Alexander. Its wanton destruction by that conqueror is well known. Its site is now called the Chehl-Minar, or Forty Pillars. Here, on a platform hewn out of the solid rock, the sides of which face the four cardinal points, are the remains of two great palaces, built respectively by Darius Hystaspis and his son Xerxes, besides a number of other edifices, chiefly temples. They are of great extent and magnificence, covering an area of many acres.

Per'sia, Persians. Persia Proper was a tract of no very large dimensions on the Persian Gulf. This tract was bounded, on the west, by Susiana or Elam, on the north by Media, on the south by the Persian Gulf, and on the east by Carmania. But the name is more commonly applied, both in Scripture and by profane authors, to the entire tract which came by degrees to be included within the limits of the Persian Empire. This empire extended at



Ruins of Persepolis.—Burial-place of the Persian kings.

one time from India on the east to Egypt and Thrace upon the west, and included, besides portions of Europe and Africa, the whole of Western Asia between the Black Sea, the Caucasus, the Caspian, and the Jaxartes upon the north, the Arabian desert, the Persian Gulf, and the Indian Ocean upon the south. The Persians were of the same race as the Medes, both being branches of the great Aryan stock. They were a people of lively



Persian Lady.

and impressible minds, brave and impetuous in war, witty, passionate, for Orientals truthful, not without some spirit of generosity, and of more intellectual capacity than the generality of Asiatics. In the times anterior to Cyrus they were noted for the simplicity of their habits, which offered a strong contrast to the luxuriousness of the Medes; but from the

date of the Median overthrow, this simplicity began to decline. Polygamy was commonly practised among them. They were fond of the pleasures of the table. In war they fought bravely, but without discipline. The religion which the Persians brought with them into Persia Proper seems to have been of a very simple character, differing from natural religion in little, except that it was deeply tainted with Dualism. Like the other Aryans, the Persians worshipped one Supreme God, whom they called Aura-mazda (Oromasdes) —a term signifying (as is believed) "the Great Giver of Life." The royal inscriptions rarely mentioned any other god. The character of the original Persian worship was simple. They were not destitute of temples, as Herodotus asserts; but they had probably no altars, and certainly no images. Neither do they appear to have had any priests. Their language was closely akin to the Sanscrit, or ancient language of India. Modern Persian is its degenerate representative, being, as it is, a motley idiom, largely impregnated with Arabic. Herodotus tells us that the Persians were divided into ten tribes, of which three were noble, three agricultural, and four nomadic. The history of Persia begins with their revolt from the Medes and accession of Cyrus the Great, B. C. 558. Its success, by transferring to Persia the dominion previously in the possession of the Medes, placed her at the head of an empire. Cyrus defeated Croesus, and added the Lydian empire to his dominions. This conquest was followed closely by the submission of the Greek settlements on the Asiatic coast, and by the reduction of Caria and Lycia. The empire was soon afterwards extended greatly towards the north-east and east. In B. C. 539 or 538, Babylon was attacked, and after a stout defence fell before his irresistible bands. This victory first brought the Persians into contact with the Jews. The conquerors found in Babylon an oppressed race—like themselves, abhorrers of idols—and professors of a religion in which to a great extent they could sympathize. This race Cyrus determined to restore to their own country; which he did by the remarkable edict recorded in the first chapter of Ezra (Ezr. i. 2-4). He was slain in an expedition against the Massagetae or the Derbices, after a reign of twenty-nine years. Under his son and successor, Cambyses, the conquest of Egypt took place (B. C. 525). This prince appears to be the Ahasuerus of Ezra (iv. 6). In the absence of Cambyses with the army, a conspiracy was formed against him at court, and a Magian priest, Gomates by name, professing to be Smerdis, the son of Cyrus, whom his brother, Cambyses, had put to death secretly, obtained quiet possession of the throne. Cambyses, despairing of the recovery of his crown, ended his life by suicide. His reign had lasted seven years and five months. Gomates the Magian found himself thus, without a struggle, master of Persia (B. C. 522). His situation, however, was one of great danger and difficulty. There is reason to believe that he owed his elevation to his fellow religionists, whose object in placing him upon the throne was to secure the triumph of Magianism over the Dualism of the Persians. He reversed the policy of Cyrus with respect to the Jews, and forbade by an edict the further building of the Temple (Ez. iv. 17-22). Darius, the son of Hystaspis, headed a revolt against him, which in a short time was crowned with complete success. Appealed to, in his second year, by the Jews, who wished to resume the construction of their Temple, Darius not only allowed them, confirming the decree of Cyrus, but assisted the work by grants from his own revenues, whereby the Jews were able to complete the Temple as early as his sixth year (Ezr. vi. 1-15). Darius was succeeded by Xerxes, probably the Ahasuerus of Esther. A conspiracy in the seraglio having carried off Xerxes (B. C. 465), Artaxerxes his son, called by the Greeks "Long-Handed," succeeded him, after an interval of seven months, during which the conspirator Artabanus occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the king of that name who stood in such a friendly relation towards Ezra (Ezr. vii. 11-28) and Nehemiah (Neh. ii. 1-9, &c.). He is the last of the Persian kings who had any special connection with the Jews, and the last but one mentioned in Scripture. His successors were Xerxes II., Sogdianus, Darius Nothus, Artaxerxes Mnemon, Artaxerxes Ochus, and Darius Codomannus, who is probably the "Darius the Persian" of Nehemiah (xii. 22). These monarchs reigned from B. C. 424 to B. C. 330. The collapse of the empire under the attack of Alexander is well known.

Pestilence. [Plague.]

Pe'ter (a rock or stone). His original name was Simon, i. e. "hearer." He was the son of a man named Jonas (Matt. xvi. 17; John i. 43, xxi. 16), and was brought up in his father's occupation, a fisherman on the sea of Tiberias. He and his brother Andrew were partners of John and James, the sons of Zebedee, who had hired servants. The Apostle did not live, as a mere laboring man, in a hut by the sea-side, but first at Bethsaida, and afterwards in a house at Capernaum, belonging to himself or

his mother-in-law, which must have been rather a large one, since he received in it not only our Lord and his fellow-disciples, but multitudes who were attracted by the miracles and preaching of Jesus. It is not probable that he and his brother were wholly uneducated. He was probably between thirty and forty years of age at the date of his call. Peter and his brother Andrew, together with their partners James and John, the sons of Zebedee, were disciples of John the Baptist, when he was first called by our Lord. The particulars of this call are related with graphic minuteness by St. John. It was upon this occasion that Jesus gave Peter the name Cephas, a Syriac word answering to the Greek Peter, and signifying a stone or rock (John i. 35-42). This first call led to no immediate change in Peter's external position. The second call is recorded by the other three Evangelists; the narrative of Luke being apparently supplementary to the brief, and, so to speak, official accounts given by Matthew and Mark. It took place on the sea of Galilee near Capernaum—where the four disciples, Peter and Andrew, James and John, were fishing. Peter and Andrew were first called. Our Lord then entered Simon Peter's boat and addressed the multitude on the shore. Immediately after that call our Lord went to the house of Peter, where He wrought the miracle of healing on Peter's wife's mother. Some time was passed afterwards in attendance upon our Lord's public ministrations in Galilee, Decapolis, Peraea, and Judaea. The special designation of Peter and his eleven fellow-disciples took place some time afterwards, when they were set apart as our Lord's immediate attendants (see Matt. x. 2-4; Mark iii. 13-19,—the most detailed account,—Luke vi. 13). They appear then first to have received formally the name of Apostles, and from that time Simon bore publicly, and as it would seem all but exclusively, the name Peter, which had hitherto been used rather as a characteristic appellation than as a proper name. From this time there can be no doubt that Peter held the first place among the Apostles, to whatever cause his precedence is to be attributed. He is named first in every list of the Apostles; he is generally addressed by our Lord as their representative; and on the most solemn occasions he speaks in their name. The distinction which he received, and it may be his consciousness of ability, energy, zeal, and absolute devotion to Christ's person, seem to have developed a natural tendency to rashness and forwardness bordering upon presumption. On this occasion the exhibition of such feelings brought upon him the strongest reproof ever addressed to a disciple by our Lord. In his affection and self-confidence Peter ventured to reject as impossible the announcement of the sufferings and humiliation which Jesus predicted, and heard the sharp words—"Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." It is remarkable that on other occasions when St. Peter signalized his faith and devotion, he displayed at the time, or immediately afterwards, a more than usual deficiency in spiritual discernment and consistency. Towards the close of our Lord's ministry Peter's characteristics became prominent. At the last supper Peter seems to have been particularly earnest in the request that the traitor might be pointed out. After the supper his words drew out the meaning of the significant act of our Lord in washing His disciples' feet. Then too it was that he made those repeated protestations of unalterable fidelity, so soon to be falsified by his miserable fall. On the morning of the resurrection we have proof that Peter, though humbled, was not crushed by his fall. He and John were the first to visit the sepulchre; he was the first who entered it. We are told by Luke and by Paul that Christ appeared to him first among the Apostles. It is observable, however, that on that occasion he is called by his original name, Simon, not Peter; the higher designation was not restored until he had been publicly reinstituted, so to speak, by his Master. That reinstitution took place at the sea of Galilee (John xxi.), an event of the very highest import. The first part of the Acts of the Apostles is occupied by the record of transactions, in nearly all of which Peter stands forth as the recognized leader of the Apostles. He is the most prominent person in the greatest event after the resurrection, when on the day of Pentecost the Church was first invested with the plenitude of gifts and powers. The first miracle after Pentecost was wrought by him (Acts iii.). This first miracle of healing was soon followed by the first miracle of judgment. Peter was the minister in that transaction. [Ananias.] When the Gospel was first preached beyond the precincts of Judaea, he and John were at once sent by the Apostles to confirm the converts at Samaria. Henceforth he remains prominent, but not exclusively prominent, among the propagators of the Gospel. At Samaria he was confronted with Simon Magus, the first teacher of heresy. About three years later (compare Acts ix. 26, and Gal. i. 17, 18) we have two accounts of

the first meeting of Peter and Paul. This interview was followed by other events marking Peter's position—a general apostolical tour of visitation to the Churches hitherto established (Acts ix. 32), in the course of which two great miracles were wrought on Aeneas and Tabitha, and in connection with which the most signal transaction after the day of Pentecost is recorded, the baptism of Cornelius. That was the crown and consummation of Peter's ministry. The establishment of a Church in great part of Gentile origin at Antioch, and the mission of Barnabas, between whose family and Peter there were the bonds of near intimacy, set the seal upon the work thus inaugurated by Peter. This transaction was soon followed by the imprisonment of our Apostle. His miraculous deliverance marks the close of this second great period of his ministry. The special work assigned to him was completed. From that time we have no continuous history of him. Peter was probably employed for the most part in building up, and completing the organization of Christian communities in Palestine and the adjoining districts. There is, however, strong reason to believe that he visited Corinth at an early period. The name of Peter as founder, or joint founder, is not associated with any local Church save those of Corinth, Antioch, or Rome, by early ecclesiastical tradition. It may be considered as a settled point that he did not visit Rome before the last year of his life; but there is satisfactory evidence that he and Paul were the founders of that Church, and suffered death in that city. The time and manner of the Apostle's martyrdom are less certain. According to the early writers, he suffered at or about the same time with Paul, and in the Neronian persecution. All agree that he was crucified.—The Apostle is said to have employed interpreters. Of far more importance is the statement that Mark wrote his Gospel under the teaching of Peter, or that he embodied in that Gospel the substance of our Apostle's oral instructions. [Mark.] The only written documents which Peter has left, are the First Epistle, about which no doubt has ever been entertained in the Church; and the Second, which has been a subject of earnest controversy.

Peter, First Epistle of. The external evidence of authenticity is of the strongest kind; and the internal is equally strong. It was addressed to the Churches of Asia Minor, which had for the most part been founded by Paul and his companions. Supposing it to have been written at Babylon, it is a probable conjecture that Silvanus, by whom it was transmitted to those Churches, had joined Peter after a tour of visitation, and that his account of the condition of the Christians in those districts determined the Apostle to write the Epistle. The objects of the Epistle were —1. To comfort and strengthen the Christians in a season of severe trial. 2. To enforce the practical and spiritual duties involved in their calling. 3. To warn them against special temptations attached to their position. 4. To remove all doubt as to the soundness and completeness of the religious system which they had already received. Such an attestation was especially needed by the Hebrew Christians, who were wont to appeal from Paul's authority to that of the elder Apostles, and above all to that of Peter. The last, which is perhaps the very principal object, is kept in view throughout the Epistle, and is distinctly stated, ch. v. ver. 12.

Peter, Second Epistle of. The following is a brief outline of its contents: The customary opening salutation is followed by an enumeration of Christian blessings and exhortation to Christian duties (i. 1-13). Referring then to his approaching death, the Apostle assigns as grounds for assurance for believers his own personal testimony as eye-witness of the transfiguration, and the sure word of prophecy —that is, the testimony of the Holy Ghost (14-21). The danger of being misled by false prophets is dwelt upon with great earnestness throughout the second chapter, which is almost identical in language and subject with the Epistle of Jude. The overthrow of all opponents of Christian truth is predicted in connection with prophecies touching the second advent of Christ, the destruction of the world by fire, and the promise of new heavens and a new earth wherein dwelleth righteousness (iii.).—This Epistle of Peter presents questions of difficulty. We have few references to it in the writings of the early Fathers; the style differs materially from that of the First Epistle, and the resemblance, amounting to a studied imitation, between this Epistle and that of Jude, seems scarcely reconcilable with the position of Peter. Doubts as to its genuineness were entertained by the early Church; in the time of Eusebius it was reckoned among the disputed books, and was not formally admitted into the Canon until the year 393, at the Council of Hippo. The opinions of modern commentators may be summed up under three heads. Many reject the Epistle altogether as spurious. A few consider that the first and last chapters were written by Peter or under his dictation,

but that the second chapter was interpolated. But a majority of names may be quoted in support of the genuineness and authenticity of this Epistle.

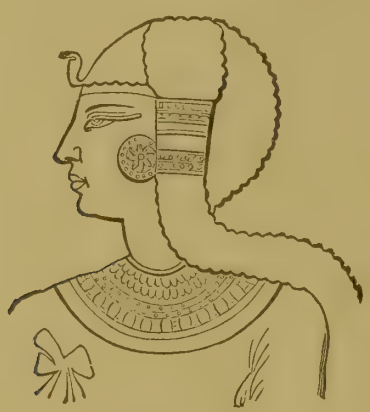
Pha'raoh, the common title of the native kings of Egypt in the Bible, corresponding to P-ra or Ph-ra, "the Sun," of the hieroglyphics. As several kings are only mentioned by the title "Pharaoh" in the Bible, it is important to endeavor to discriminate them: 1. The Pharaoh of Abraham.—At the time at which the patriarch went into Egypt, it is generally held that the country, or at least Lower Egypt, was ruled by the Shepherd kings, of whom the first and most powerful line was the xvth dynasty, the undoubted territories of which would be first entered by one coming from the east. The date at which Abraham visited Egypt was about B. C. 2081, which would accord with the time of Salatis, the



Portrait of the Pharaoh of the Exodus.

head of the xvth dynasty, according to our reckoning. 2. The Pharaoh of Joseph.—The chief points for the identification of the line to which this Pharaoh belonged, are that he was a despotic monarch, ruling all Egypt, who followed Egyptian customs, but did not hesitate to set them aside when he thought fit. It is stated by Eusebius that the Pharaoh to whom Jacob came was one of the Shepherd kings, perhaps Apophis, who belonged to the xvth dynasty. He appears to have reigned from Joseph's appointment (or, perhaps, somewhat earlier) until Jacob's death, a period of at least twenty-six years, from about B. C. cir. 1876 to 1850, and to have been the fifth or sixth king of the xvth dynasty. 3. The Pharaoh of the Oppression.—The first persecutor of the Israelites may be distinguished as the Pharaoh of the Oppression, from the second, the Pharaoh of the Exodus, especially as he commenced, and probably long carried on, the persecution. The reign of this king probably commenced a little before the birth of Moses, which we place B. C. 1732, and seems to have lasted upwards of forty years, perhaps much more. 4. The Pharaoh of the Exodus.—What is known of the Pharaoh of the Exodus is rather biographical than historical. He was reigning for about a year or more before the Exodus, which we place B. C. 1652. 5. Pharaoh, father-in-law of Mered.—In the genealogies of the tribe of Judah, mention is made of the daughter of a Pharaoh, married to an Israelite; "Bithiah the daughter of Pharaoh, which Mered took" (1 Chr. iv. 18). This marriage may tend to aid us in determining the age of the sojourn in Egypt. It is perhaps less probable that an Egyptian Pharaoh would have given his daughter in marriage to an Israelite, than that a Shepherd king would have done so, before the oppression. 6. Pharaoh, brother-in-law of Hadad the Edomite.—This king gave Hadad as his wife the sister of his own wife Tahpenes (1 K. xi. 18-20). He was probably a Tanite of the xxist dynasty. 7. Pharaoh, father-in-law of Solomon.—The mention that the queen was brought into the city of David, while Solomon's house, and the Temple, and the city-wall were building, shows that the marriage took place not later than the eleventh year of the king, when the Temple was finished, having been commenced in the fourth year (1 K. vi. 1, 37, 38). He was probably also a Tanite of the xxist dynasty, but it seems certain not the Pharaoh who was reigning when Hadad left Egypt. This Pharaoh led an expedition into Palestine (1 K. ix. 16). 8. Pharaoh, the opponent of Sennacherib.—This Pharaoh (Is. xxxvi. 6) can only be the Sethos whom Herodotus mentions as the opponent of Sennacherib, and who may reasonably be supposed to be the Zet of Manetho, the last king of his xxiiid dynasty. Tirhakah, as an Ethiopian, whether then ruling in Egypt or not, is, like So, apparently not called Pharaoh. 9. Pharaoh Necho.—The first mention in the Bible of a proper name with the title Pharaoh is the case of Pharaoh Necho, who is also called Necho, simply. This king was of the Saïte xxvith dynasty, of which Manetho makes him either the fifth ruler or the sixth. Herodotus calls him Nekôs, and assigns to him a reign of 16 years, which is confirmed by the monuments. At the commencement of his reign (B. C. 610) he made war against the king of Assyria, and, being encountered on his way by Josiah, defeated and slew the

king of Judah at Megiddo (2 K. xxiii. 29, 30; 2 Chr. xxxv. 20-24). Necho seems to have soon returned to Egypt. Perhaps he was on his way thither when he deposed Jehoahaz. The army was probably posted at Carchemish, and was there defeated by Nebuchadnezzar in the fourth year of Necho (B. C. 607), that king not being, as it seems, then at its head (Jer. xlvi. 1, 2, 6, 10). This battle led to the loss of all the Asiatic dominions of Egypt (2 K. xxiv. 7). 10. Pharaoh Hophra.—The next king of Egypt mentioned in the Bible is Pharaoh Hophra, the second successor of Necho, from whom he was separated by the six years' reign of Psammetichus II. He came to the throne about B. C. 589, and ruled 19 years. Herodotus, who calls him Apries,



Pharaoh's Daughter.

makes him son of Psammetichus II., whom he calls Psammis, and great-grandson of Psammetichus I. In the Bible it is related that Zedekiah, the last king of Judah, was aided by a Pharaoh against Nebuchadnezzar, in fulfilment of a treaty, and that an army came out of Egypt, so that the Chaldeans were obliged to raise the siege of Jerusalem. The city was first besieged in the ninth year of Zedekiah, B. C. 590, and was captured in his eleventh year, B. C. 588. It was evidently continuously invested for a length of time before it was taken, so that it is most probable that Pharaoh's expedition took place during 590 or 589. There may, therefore, be some doubt whether Psammetichus II. be not the king here spoken of; but it must be remembered that the siege may be supposed to have lasted some time before the Egyptians could have heard of it and marched to relieve the city, and also that Hophra may have come to the throne as early as B. C. 590. The Egyptian army returned without effecting its purpose (Jer. xxvii. 5-8; Ez. xvii. 11-18; comp. 2 K. xxv. 1-4). No subsequent Pharaoh is mentioned in Scripture, but there are predictions doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy, "There shall be no more a prince of the land of Egypt" (Ex. xxx. 13), was fulfilled.

Pharaoh's Daughter. Three Egyptian princesses, daughters of Pharaohs, are mentioned in the Bible. 1. The preserver of Moses, daughter of the Pharaoh who first oppressed the Israelites (Ex. ii. 5-10). 2. Bithiah, wife of Mered, an Israelite, daughter of a Pharaoh of an uncertain age, probably of about the time of the Exodus (1 Chr. iv. 18). [Pharaoh, No. 5.] 3. A wife of Solomon, most probably daughter of a king of the xxist dynasty (1 K. iii. 1, vii. 8, ix. 24). [Pharaoh, 7.]

Pharaoh, The Wife of. The wife of one Pharaoh, the king who received Hadad the Edomite, is mentioned in Scripture. She is called "queen" and her name Tahpenes, is given. Her husband was most probably of the xxist dynasty. [Pharaoh, 6.]

Pharisees, a religious party or school amongst the Jews at the time of Christ, so called from Perîshîn, the Aramaic form of the Hebrew word Perûshîm, "separated." The name does not occur either in the Old Testament or in the Apocrypha; but it is usually considered that the Pharisees were essentially the same with the Assideans (i. e. chasidim = godly men, saints) mentioned in the 1st Book of Maccabees ii. 42, vii. 13-17, and in the 2d Book xiv. 6). A knowledge of the opinions and practices of this party at the time of Christ is of great importance for entering deeply into the genius of the Christian religion. A cursory perusal of the Gospels is sufficient to show that Christ's teaching was in some respects thoroughly antagonistic to theirs. He denounced them in the bitterest language. (See Matt. xv. 7, 8, xxiii. 5, 13, 14, 15, 23; Mark vii. 6; Luke xi. 42-44, and compare Matt. vii. 1-5, xi. 29, xii. 19, 20; Luke vi. 28, 37-42.) The fundamental principle of the Pharisees common to them with all orthodox modern Jews is, that by the side of the written law regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law to complete and to explain the written law. It was an article of faith that in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. It is not to be supposed that all the traditions which bound the Phar-



NAZARETH—VIEW FROM CANA. FROM A PHOTOGRAPH.

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isees were believed to be direct revelations to Moses on Mount Sinai. Josephus compared the Pharisees to the sect of the Stoics. He says that they lived frugally, in no respect giving in to luxury, but that they followed the leadership of reason in what it had selected and transmitted as a good. Although there would be hypocrites among them, it would be unreasonable to charge all the Pharisees as a body with hypocrisy, in the sense wherein we at the present day use the word. They must be regarded as having been some of the most intense formalists whom the world has ever seen. It was alleged against them, on the highest spiritual authority, that they "made the word of God of no effect by their traditions." This would be true in the largest sense, from the purest form of religion in the Old Testament being almost incompatible with such endless forms (Mic. vi. 8); but it was true in another sense, from some of the traditions being decidedly at variance with genuine religion. One of the fundamental doctrines of the Pharisees was a belief in a future state. They appear to have believed in a resurrection of the dead, very much in the same sense as the early Christians. This is in accordance with St. Paul's statement to the chief priests and council (Acts xxiii. 6), that he was a Pharisee, the son of a Pharisee, and that he was called in question for the hope and resurrection of the dead; and it is likewise almost implied in Christ's teaching, which does not insist on the doctrine of a future life as anything new, but assumes it as already adopted by his hearers, except by the Sadducees, although he condemns some unspiritual conceptions of its nature as erroneous (Matt. xxii. 30; Mark xii. 25; Luke xx. 34-36). In reference to the opinions of the Pharisees concerning the freedom of the will, a difficulty arises from the very prominent position which they occupy in the accounts of Josephus, whereas nothing vitally essential to the peculiar doctrines of the Pharisees seems to depend on those opinions, and some of his expressions are Greek, rather than Hebrew. "There were three sects of the Jews," he says, "which had different conceptions respecting human affairs, of which one was called Pharisees, the second Sadducees, and the third Essenes. The Pharisees say that some things, and not all things, are the work of Fate; but that some things are in our own power to be and not to be. But the Essenes declare that Fate rules all things, and that nothing happens to man except by its decree. The Sadducees, on the other hand, take away Fate, holding that it is a thing of nought, and that human affairs do not depend upon it; but in their estimate all things are in the power of ourselves, as being ourselves the causes of our good things, and meeting with evils through our own inconsiderateness." The spirit of proselytism among the Pharisees prevailed to a very great extent at the time of Christ (Matt. xxiii. 15); and paved the way for the early diffusion of Christianity.

Philadel'phia, a town on the confines of Lydia and Phrygia Catacecaumene, built by



Philadelphia.

Attalus II., king of Pergamus. It was situated on the lower slopes of Tmolus, and is still represented by a town called Allah-shehr (city of God). Its elevation is 952 feet above the sea.

Philemon, The Epistle of Paul to, is one of the letters which the Apostle wrote during his first captivity at Rome. Nothing is wanted to confirm the genuineness of the epistle. The external testimony is unimpeachable. The Canon of Muratori enumerates this as one of Paul's epistles. Origen and Eusebius include it among the universally acknowledged writings of the early Christian times. Nor does the epistle itself offer anything to conflict with this decision. The Epistle to Philemon has one peculiar feature—its aesthetical character it may be termed—which distinguishes it from all the other epistles. The writer had peculiar difficulties to overcome, but Paul, it is confessed, has shown a degree of self-denial and a tact in dealing with them, which in being equal to the occasion could hardly be greater.

Philip the Apostle was of Bethsaida, the city of Andrew and Peter (John i. 44), and apparently was among the Galilaean peasants of that district who flocked to hear the preaching of the Baptist. The manner in which St. John speaks of him, the repetition by him of

the selfsame words with which Andrew had brought to Peter the good news that the Christ had at last appeared, all indicate a previous friendship with the sons of Jona and of Zebedee, and a consequent participation in their Messianic hopes. The close union of the two in John vi. and xii. suggests that he may have owed to Andrew the first tidings that the hope had been fulfilled. The statement that Jesus found him (John i. 43) implies a previous seeking. To him first in the whole circle of the disciples were spoken the words so full of meaning, "Follow me" (Ibid.). As soon as he has learnt to know his Master, he is eager to communicate his discovery to another who had also shared the same expectations. He speaks to Nathanael, probably on his arrival in Cana (comp. John xxi. 2), as though they had not seldom communed together, of the intimations of a better time, of a divine kingdom, which they found in their sacred books. Philip apparently was among the first company of disciples who were with the Lord at the commencement of His ministry, at the marriage of Cana, on His first appearance as a prophet in Jerusalem (John ii.). When John was cast into prison, and the work of declaring the glad tidings of the kingdom required a new company of preachers, we may believe that he, like his companions and friends, received a new call to a more constant discipleship (Matt. iv. 18-22). When the Twelve were specially set apart for their office, he was numbered among them. The first three Gospels tell us nothing more of him individually. St. John, with his characteristic fulness of personal reminiscences, records a few significant utterances (John vi. 5-9, xii. 20-22, xiv. 8). No other fact connected with the name of Philip is recorded in the Gospels. He is among the company of disciples at Jerusalem after the Ascension (Acts i. 13), and on the day of Pentecost. After this all is uncertain and apocryphal.

Philip the Evangelist is first mentioned in the account of the dispute between the Hebrew and Hellenistic disciples in Acts vi. The persecution of which Saul was the leader must have stopped the "daily ministrations" of the Church. The teachers who had been most prominent were compelled to take to flight, and Philip was among them. It is noticeable that the city of Samaria is the first scene of his activity (Acts viii.). He is the precursor of St. Paul in his work, as Stephen had been in his teaching. It falls to his lot, rather than to that of an Apostle, to take that first step in the victory over Jewish prejudice and the expansion of the Church, according to its Lord's command. The scene which brings Philip and Simon the Sorcerer into contact with each other, in which the magician has to acknowledge a power over nature greater than his own, is interesting, rather as belonging to the life of the heresiarch than to that of the Evangelist. This step is followed by another. He is directed by an angel of the Lord to take the road that led down from Jerusalem to Gaza on the way to Egypt. Here he met the Ethiopian eunuch (Acts vi. 26, foll.). The history that follows is interesting as one of the few records in the N. T. of the process of individual conversion. A brief sentence tells us that Philip continued his work as a preacher at Azotus (Ashdod), and among the other cities that had formerly belonged to the Philistines, and, following the coast-line, came to Caesarea. The last glimpse of him in the N. T. is in the account of St. Paul's journey to Jerusalem. It is to his house, as to one well known to them, that St. Paul and his companions turn for shelter. One tradition places the scene of his death at Hierapolis in Phrygia. According to another, he died Bishop of Tralles. The house in which he and his daughters had lived was pointed out to travellers in the time of Jerome.

Philip Herod I., II. [Herod.]

Philip'pi, a city of Macedonia, about nine miles from the sea, to the N. W. of the island of Thasos, which is twelve miles distant from



Ruins in the Market-place of Philippi.

its port Neapolis, the modern Kavalla. The Philippi which St. Paul visited was a Roman colony founded by Augustus, and the remains which strew the ground near the modern Turkish village Bereketli are no doubt derived from that city. The proximity of the gold-mines was of course the origin of so large a

city as Philippi, but the plain in which it lies is of extraordinary fertility. The position, too, was on the main road from Rome to Asia, the Via Egnatia, which from Thessalonica to Constantinople followed the same course as the existing post-road. On St. Paul's visits to Philippi, see the following article.

Philippians, Epistle to the, was written by St. Paul from Rome in A. D. 62 or 63. Strangely full of joy and thanksgiving amidst adversity, like the Apostle's midnight hymn from the depth of his Philippian dungeon, this Epistle went forth from his prison at Rome. In most other epistles he writes with a sustained effort to instruct, or with sorrow, or with indignation; he is striving to supply imperfect, or to correct erroneous teaching, to put down scandalous impurity, or to heal schism in the Church which he addresses. But in this Epistle, though he knew the Philippians intimately, and was not blind to the faults and tendencies to fault of some of them, yet he mentions no evil so characteristic of the whole Church as to call for general censure on his part, or amendment on theirs. Of all his Epistles to Churches, none has so little of an official character as this.



View at Philippi.

Philis'tines. The origin of the Philistines is nowhere expressly stated in the Bible; but as the prophets describe them as "the Philistines from Caphtor" (Am. ix. 7), and "the remnant of the maritime district of Caphtor" (Jer. xlvii. 4), it is primâ facie probable that they were the "Caphtorims which came out of Caphtor" who expelled the Avim from their territory and occupied it in their place (Deut. ii. 23), and that these again were the Caphtorim mentioned in the Mosaic genealogical table among the descendants of Mizraim (Gen. x. 14). It has been generally assumed that Caphtor represents Crete, and that the Philistines migrated from that island, either directly or through Egypt, into Palestine. But the name Caphtor is more probably identified with the Egyptian Coptos. [Caphtor.] The Cretan origin of the Philistines has been deduced, not so much from the name Caphtor, as from that of the Cherethites. This name in its Hebrew form bears a close resemblance to Crete, and is rendered Cretans in the LXX. The Philistines must have settled in the land of Canaan before the time of Abraham; for they are noticed in his day as a pastoral tribe in the neighborhood of Gerar (Gen. xxi. 32, 34, xxvi. 1, 8). Between the times of Abraham and Joshua, the Philistines had changed their quarters, and had advanced northwards into the plain of Philistia. This plain has been in all ages remarkable for the extreme richness of its soil. They had at an early period attained proficiency in the arts of peace. Their wealth was abundant (Judg. xvi. 5, 18), and they appear in all respects to have been a prosperous people. Possessed of such elements of power, the Philistines had attained in the time of the Judges an important position among Eastern nations. About B. C. 1209 we find them engaged in successful war with the Sidonians (Justin, xviii. 3). The territory of the Philistines, having been once occupied by the Canaanites, formed a portion of the promised land, and was assigned to the tribe of Judah (Josh. xv. 2, 12, 45-47). No portion, however, of it was conquered in the lifetime of Joshua (Josh. xiii. 2), and even after his death no permanent conquest was effected (Judg. iii. 3), though we are informed that the three cities of Gaza, Ashkelon, and Ekron were taken (Judg. i. 18). The Philistines soon recovered these, and commenced an aggressive policy against the Israelites, by which they gained a complete ascendency over them. Individual heroes were raised up from time to time, such as Shamgar the son of Anath (Judg. iii. 31), and still more, Samson (Judg. xiii.-xvi.); but neither of these men succeeded in permanently throwing off the yoke. The Israelites attributed their past weakness to their want of unity, and they desired a king, with the special object of leading them against the foe (1 Sam. viii. 20). Saul threw off the yoke; and the Philistines were defeated with great slaughter at Geba (1 Sam. xiii., xiv.). They made no attempt to regain their supremacy for about 25 years, and the scene of the next contest shows the altered strength of the two parties: it was no longer in the central country, but in a ravine leading down to the Philistine plain, the valley of Elah, the position of which is about 14 miles S. W. of Jerusalem: on this occasion the prowess of young David secured

success to Israel, and the foe was pursued to the gates of Gath and Ekron (1 Sam. xvii.). The power of the Philistines was, however, still intact on their own territory. The border warfare was continued: The scene of the next conflict was far to the north, in the valley of Esdraelon. The battle on this occasion proved disastrous to the Israelites; Saul himself perished, and the Philistines penetrated across the Jordan, and occupied the forsaken cities (1 Sam. xxxi. 1-7). On the appointment of David to be king, he twice attacked them, and on each occasion with signal success, in the first case capturing their images, in the second pursuing them "from Geba until thou come to Gazer" (2 Sam. v. 17-25; 1 Chr. xiv. 8-16). Henceforth the Israelites appear as the aggressors: about seven years after the defeat at Rephaim, David, who had now consolidated his power, attacked them on their own soil, and took Gath with its dependencies (1 Chr. xviii. 1), and thus (according to one interpretation of the obscure expression "Metheg-ammah" in 2 Sam. viii. 1) "he took the arm-bridle out of the hand of the Philistines," meaning that their ascendency was utterly broken. The whole of Philistia was included in Solomon's empire. Later, the Philistines, in conjunction with the Syrians and Assyrians, and perhaps as the subject-allies of the latter, carried on a series of attacks on the kingdom of Israel (Is. ix. 11, 12). Hezekiah formed an alliance with the Egyptians, as a counterpoise to the Assyrians, and the possession of Philistia became henceforth the turning-point of the struggle between the two great empires of the East. The Assyrians under Tartan, the general of Sargon, made an expedition against Egypt, and took Ashdod, as the key of that country (Is. xx. 1, 4, 5). Under Sennacherib Philistia was again the scene of important operations. The Assyrian supremacy was restored by Esarhaddon, and its seems probable that the Assyrians retained their hold on Ashdod until its capture, after a long siege, by Psammetichus. It was about this time that Philistia was traversed by a vast Scythian horde on their way to Egypt. The Egyptian ascendency was not as yet re-established, for we find the next king, Neco, compelled to besiege Gaza on his return from the battle of Megiddo. After the death of Neco, the contest was renewed between the Egyptians and the Chaldeans under Nebuchadnezzar, and the result was especially disastrous to the Philistines. The "old hatred" that the Philistines bore to the Jews was exhibited in acts of hostility at the time of the Babylonish captivity (Ez. xxv. 15-17); but on the return this was somewhat abated, for some of the Jews married Philistian women, to the great scandal of their rulers (Neh. xiii. 23, 24). From this time the history of Philistia is absorbed in the struggles of the neighboring kingdoms. The latest notices of the Philistines as a nation occur in 1 Mace. iii.-v. With regard to the institutions of the Philistines our information is very scanty. The five chief cities had, as early as the days of Joshua, constituted themselves into a confederacy, restricted, however, in all probability, to matters of offence and defence. Each was under the government of a prince (Josh. xiii. 3; Judg. iii. 3, &c.; 1 Sam. xviii. 30, xxix. 6), and each possessed its own territory. The Philistines appear to have been deeply imbued with superstition; they carried their idols with them on their campaigns (2 Sam. v. 21), and proclaimed their victories in their presence (1 Sam. xxxi. 9). The gods whom they chiefly worshipped were Dagon (Judg. xvi. 23; 1 Sam. v. 3-5; 1 Chr. x. 10; 1 Macc. x. 83); Ashtaroth (1 Sam. xxxi. 10; Herod. i. 105); and Baalzebub (2 K. i. 2-6).

Phoe'be, the first, and one of the most important, of the Christian persons the detailed mention of whom fills nearly all the last chapter of the Epistle to the Romans. What is said of her (Rom. xvi. 1, 2) is worthy of especial notice, because of its bearing on the question of the deaconesses of the Apostolic Church.

Phoeni'ce, Phoenic'ia, a tract of country, of which Tyre and Sidon were the principal cities, to the north of Palestine, along the coast of the Mediterranean Sea; bounded by that sea on the west, and by the mountain range of Lebanon on the east. The name was not the one by which its native inhabitants called it, but was given to it by the Greeks, from the Greek word for the palm-tree. The native name of Phoenicia was Kenaan (Canaan) or Knâ, signifying lowland, so named in contrast to the adjoining Aram, i. e. highland, the Hebrew name of Syria. Phoenicia is estimated to have been about 120 miles in length; while its breadth, between Lebanon and the sea, never exceeded 20 miles, and was generally much less. Scarcely 16 geographical miles farther north than Sidon was Berytus, with a roadstead well suited for the purposes of modern navigation, that, under the modern name of Beirout, it has eclipsed both Sidon and Tyre as an emporium for Syria. The Phoenicians spoke a branch of the Semitic language so closely allied to Hebrew, that Phoenician and Hebrew, though different dialects, may



NAZARETH FROM THE EAST. FROM A PHOTOGRAPH.

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practically be regarded as the same language. Concerning the original race to which the Phoenicians belonged, nothing can be known with certainty, because they are found already established along the Mediterranean Sea at the earliest dawn of authentic history, and for centuries afterwards there is no record of their origin. According to Herodotus (vii. 89), they said of themselves in his time that they came in days of old from the shores of the Red Sea; and in this there would be nothing in the slightest degree improbable, as they spoke a language cognate to that of the Arabians, who inhabited the east coast of that sea. Still neither the truth nor the falsehood of the tradition can now be proved. But there is one point respecting their race which can be proved to be in the highest degree probable, and which has peculiar interest as bearing on the Jews, viz. that the Phoenicians were of the same race as the Canaanites. In regard to Phoenician trade, connected with the Israelites, it must be recollected that up to the time of David, not one of the twelve tribes seems to have possessed a single harbor on the sea-coast; it was impossible therefore that they could become a commercial people. But from the time that David had conquered Edom, an opening for trade was afforded to the Israelites. The command of Ezion-geber near Elath, in the land of Edom, enabled them to engage in the navigation of the Red Sea. As they were novices, however, at sailing, and as the Phoenicians, during the period of the independence of Edom, were probably allowed to trade from Ezion-geber, it was politic in Solomon to permit the Phoenicians of Tyre to have docks, and build ships at Ezion-geber on condition that his sailors and vessels might have the benefit of their experience. The results seem to have been strikingly successful. The religion of the Phoenicians, opposed to Monotheism, was a Pantheistical personification of the forces of nature, and in its most philosophical shadowing forth of the Supreme powers, it may be said to have represented the male and female principles of production. In its popular form, it was especially a worship of the sun, moon, and five planets, or, as it might have been expressed according to ancient notions, of the seven planets—the most beautiful, and perhaps the most natural, form of idolatry ever presented to the human imaginations. These planets, however, were not regarded as lifeless globes of matter, obedient to physical laws, but as intelligent animated powers, influencing the human will, and controlling human destinies. It will be proper here to point out certain effects which the circumstance of their being worshipped in Phoenicia produced upon the Hebrews. 1. In the first place, their worship was a constant temptation to Polytheism and idolatry. It can scarcely be doubted that the Phoenicians, as a great commercial people, were more generally intelligent, and as we should now say civilized, than the inland agricultural population of Palestine. When the simple-minded Jews, therefore, came in contact with a people more versatile, and, apparently, more enlightened than themselves, but who nevertheless, either in a philosophical or in a popular form, admitted a system of Polytheism, an influence would be exerted on Jewish minds, tending to make them regard their exclusive devotion to their own one God, Jehovah, however transcendent His attributes, as unsocial and morose. 2. The Phoenician religion was likewise in other respects deleterious to the inhabitants of Palestine, being in some points essentially demoralizing. For example, it sanctioned the dreadful superstition of burning children as sacrifices to a Phoenician god. Again, parts of the Phoenician religion, especially the worship of Astarte, tended to encourage dissoluteness in the relations of the sexes, and even to sanctify impurities of the most abominable description. The only other fact respecting the Phoenicians that need be mentioned here is, that the invention of letters was universally asserted by the Greeks and Romans to have been communicated by the Phoenicians to the Greeks. The names of the letters in the Hebrew alphabet are in accordance with this belief. Moreover, as to writing, the ancient Hebrew letters, substantially the same as Phoenician, agree closely with ancient Greek letters.

Picture. In two of the three passages in which "picture" is used in the A. V. it denotes idolatrous representations, either independent images, or more usually stones "portrayed," i. e. sculptured in low relief, or engraved and colored. Movable pictures, in the modern sense, were doubtless unknown to the Jews. The "pictures of silver" of Prov. xxv. 11, were probably wall-surfaces or cornices with carvings.

Piece of Gold. The A. V. in rendering the elliptical expression "six thousand of gold," in a passage respecting Naaman, relating that he "took with him ten talents of silver, and six thousand of gold, and ten changes of raiment" (2 K. v. 5), supplies "pieces" as the word understood. The rendering "pieces of gold" is very doubtful; and "shekels of gold," as designating the value of the whole quantity, not individual pieces, is preferable.

Piece of Silver. The passages in the O. T. and those in the N. T. in which the A. V. uses this term, must be separately considered. I. In the O. T. the word "pieces" is used in the A. V. for a word understood in the Hebrew, if we except one case to be afterwards noticed. The phrase is always "a thousand" or the like "of silver" (Gen. xx. 16, xxxvii. 28, xlv. 22; Judg. ix. 4, xvi. 5; 2 K. vi. 25; Hos. iii. 2; Zech. xi. 12, 13). In similar passages the word "shekels" occurs in the Hebrew. There are other passages in which the A. V. supplies the word "shekels" instead of "pieces" (Deut. xxii. 19, 29; Judg. xvii. 2, 3, 4, 10; 2 Sam. xviii. 11, 12), and of these the first two require this to be done. The shekel, be it remembered, was the common weight for money, and therefore most likely to be understood in an elliptical phrase. The exceptional case in which a word corresponding to "pieces" is found in the Hebrew is in the Psalms (lxviii. 30, Heb. 31). The word rats, which occurs nowhere else, if it preserve its radical meaning, must signify a piece broken off or a fragment; there is no reason to suppose that a coin is meant. II. In the N. T. two words are rendered by the phrase "piece of silver:" 1. Drachma (Luke xv. 8, 9), which was a Greek silver coin, equivalent, at the time of St. Luke, to the Roman denarius. 2. Silver only occurs in the account of the betrayal of our Lord for "thirty pieces of silver" (Matt. xxvi. 15, xxvii. 3, 5, 6, 9). It is difficult to ascertain what coins are here intended. If the most common silver pieces be meant, they would be denarii. The parallel passage in Zechariah (xi. 12, 13) must, however, be taken into consideration, where shekels must be understood. It is more probable that the thirty pieces of silver were tetradrachms than that they were denarii.

Piety. This word occurs but once in the A. V.: "Let them learn first to show piety at home," better, "towards their own household" (1 Tim. v. 4). The choice of this word here instead of the more usual equivalents of "godliness," "reverence," and the like, was probably determined by the special sense of pietas, as "erga parentes," i. e. towards parents.

Pigeon. [Turtle-Dove.]

Pi'late, Pon'tius. The name indicates that he was connected, by descent or adoption, with the gens of the Pontii, first conspicuous in Roman history in the person of C. Pontius Telesinus, the great Samnite general. He was the sixth Roman procurator of Judaea, and under him our Lord worked, suffered, and died, as we learn, not only from Scripture, but from Tacitus (Ann. xv. 44). He was appointed A. D. 25-6, in the 12th year of Tiberius. His arbitrary administration nearly drove the Jews to insurrection on two or three occasions. One of his first acts was to remove the headquarters of the army from Caesarea to Jerusalem. The soldiers of course took with them their standards, bearing the image of the emperor, into the Holy City. No previous governor had ventured on such an outrage. The people poured down in crowds to Caesarea, where the procurator was then residing, and besought him to remove the images. After five days of discussion he gave the signal to some concealed soldiers to surround the petitioners, and put them to death unless they ceased to trouble him; but this only strengthened their determination, and they declared themselves ready rather to submit to death than forego their resistance to an idolatrous innovation. Pilate then yielded, and the standards were by his orders brought down to Caesarea. His slaughter of certain Galileans (Luke xiii. 1)



Coins struck by Pontius Pilate.

led to some remarks from our Lord on the connection between sin and calamity. It must have occurred at some feast at Jerusalem, in the outer court of the Temple. It was the custom for the procurators to reside at Jerusalem during the great feasts, to preserve order, and accordingly, at the time of our Lord's last passover, Pilate was occupying his official residence in Herod's palace. We learn from Josephus that Pilate's anxiety to avoid giving offence to Caesar did not save him from political disaster. The Samaritans were unquiet and rebellious—Pilate led his troops against them, and defeated them easily enough. The Samaritans complained to Vitellius, now president of Syria, and he sent Pilate to Rome to answer their accusations before the emperor. When he reached it he found Tiberius dead, and Caius (Caligula) on the throne, A. D. 36. Eusebius adds that soon afterwards, "wearied with misfortunes," he killed himself. As to the scene of his death there are various traditions. One is, that he was banished to Vienna Allobrogum (Vienne on the

Rhone), where a singular monument—a pyramid on a quadrangular base, 52 feet high—is called Pontius Pilate's tomb. Another is, that he sought to hide his sorrows on the mountain by the Lake of Lucerne, now called Mount Pilatus; and there, after spending years in its recesses, in remorse and despair rather than penitence, plunged into the dismal lake which occupies its summit. We learn from the Fathers that Pilate made an official report to Tiberius of our Lord's trial and condemnation; but the Acta Pilati now extant in Greek, and two Latin epistles from him to the emperor, are certainly spurious.

Pillar. The notion of a pillar is one of a shaft or isolated pile, either supporting or not supporting a roof. But perhaps the earliest application of the pillar was the votive or monumental. This in early times consisted of nothing but a single stone, or pile of stones (Gen. xxviii. 18, xxxi. 46, &c.). The stone Ezel (1 Sam. xx. 19) was probably a terminal stone, or a way-mark. The "place" set up by Saul (1 Sam. xv. 12) is explained by St. Jerome to be a trophy. So also Jacob set up a pillar over Rachel's grave (Gen. xxxv. 20). The monolithic tombs and obelisks of Petra are instances of similar usage. Lastly, the figurative use of the term "pillar," in reference to the cloud and fire accompanying the Israelites



An Eastern Pine.

on their march, or as in Cant. iii. 6, and Rev. x. 1, is plainly derived from the notion of an isolated column not supporting a roof.

Pine-tree. 1. Heb. Tidhâr (Is. xli. 19, lx. 13). What tree is intended is not certain; but the rendering "pine" seems least probable of any. 2. Shemen (Neh. viii. 15) is probably the wild olive.

Pipe (Heb. châlîl). The Hebrew word so rendered is derived from a root signifying "to bore, perforate," and is represented with sufficient correctness by the English "pipe" or "flute," as in the margin of 1 K. i. 40. It is one of the simplest, and therefore probably one of the oldest of musical instruments. It is associated with the tabret as an instrument of a peaceful and social character. The pipe and tabret were used at the banquets of the Hebrews (Is. v. 12), and accompanied the simpler religious services, when the young prophets, returning from the high-place, caught their inspiration from the harmony (1 Sam. x. 5); or the pilgrims, on their way to the great festivals of their ritual, beguiled the weariness of the march with psalms sung to the simple music of the pipe (Is. xxx. 29). The sound of the pipe was apparently a soft wailing note, which made it appropriate to be used in mourning and at funerals (Matt. ix. 23), and in the lament of the prophet over the destruction of Moab (Jer. xlviii. 36). It was even used in the Temple choir, as appears from Ps. lxxxvii. 7, where "the players on instruments" are properly "pipers." Twelve days in the year, according to the Mishna, the pipes sounded before the altar. They were of reed, and not of copper or bronze, because the former gave a softer sound. Of these there were not less than two nor more than twelve. In later times the funeral and death-bed were never without the professional pipers or flute-players (Matt. ix. 23), a custom which still exists. In the social and festive life of the Egyptians the pipe played as prominent a part as among the Hebrews.

Pis'gah (Num. xxi. 20, xxiii. 14; Deut. iii, 27, xxxiv. 1), a mountain range or district, the same as, or a part of, that called the mountains of Abarim (comp. Deut. xxxii. 49 with xxxiv. 1). It lay on the east of Jordan, contiguous to the field of Moab, and immediately opposite Jericho. Its highest point or summit—its "head"—was the Mount Nebo. If it was a proper name, we can only conjecture that it denoted the whole or part of the range of the highlands on the east of the lower Jordan. No traces of the name Pisgah have been met with in later times on the east of Jordan, but in the Arabic garb of Ras el-Feshkah (almost identical with the Hebrew Rosh hap-pisgah) it is attached to a well-known headland on the north-western end of the Dead Sea, a mass of mountain on which is situated the great Mussulman sanctuary of Neby Musa (Moses). This association of the names of Moses and

Pisgah on the west side of the Dead Sea is extremely startling.

Pit. [Hell.]

Pitch. The three Hebrew words all represent the same object, viz. mineral pitch or asphalt, in its different aspects. Asphalt is an opaque, inflammable substance, which bubbles up from subterranean fountains in a liquid state, and hardens by exposure to the air, but readily melts under the influence of heat. In the latter state it is very tenacious, and was used as a cement in lieu of mortar in Babylonia (Gen. xi. 3), as well as for coating the outsides of vessels (Gen. vi. 14), and particularly for making the papyrus boats of the Egyptians water-tight (Ex. ii. 3). The Jews and Arabians got their supply in large quantities from the Dead Sea.

Pitcher. The word "pitcher" is used in A. V. to denote the water-jars or pitchers with one or two handles, used chiefly by women for carrying water, as in the story of Rebekah (Gen. xxiv. 15-20; but see Mark xiv. 13; Luke xxii. 10). This practice has been, and is still usual both in the East and elsewhere. The vessels used for the purpose are generally carried on the head or the shoulder. The Bedouin women commonly use skin-bottles. Such was the "bottle" carried by Hagar (Gen. xxi. 14). The same word is used of the pitchers employed by Gideon's 300 men (Judg. vii. 16).

Plague, The. Several Hebrew words are translated "pestilence" or "plague;" but not one of these words can be considered as designating by its signification the disease now called the Plague. Whether the disease be mentioned must be judged from the sense of passages, not from the sense of words. Those pestilences which were sent as special judgments, and were either supernaturally rapid in their effects, or in addition directed against particular culprits, are beyond the reach of human inquiry. But we also read of pestilences which, although sent as judgments, have the characteristics of modern epidemics, not being rapid beyond nature, nor directed against individuals (Lev. xxvi. 25; Deut. xxviii. 21). In neither of these passages does it seem certain that the Plague is specified. The notices in the prophets present the same difficulty. Hezekiah's disease has been thought to have been the Plague, and its fatal nature, as well as the mention of a boil, makes this not improbable. On the other hand, there is no mention of a pestilence among his people at the time.

Plagues, The Ten. The occasion on which the plagues were sent is described in Ex. iii.-xii. The history of the ten plagues strictly ends with the death of the firstborn. The gradual increase in severity of the plagues is perhaps the best key to their meaning. They seem to have been sent as warnings to the oppressor, to afford him a means of seeing God's will and an opportunity of repenting before Egypt was ruined. The lesson that Pharaoh's career teaches us seems to be, that



An Arab Ploughing. (Modern.)

there are men whom the most signal judgments do not affect so as to cause any lasting repentance.

Plough. The ploughs used in Palestine have usually but one handle with a pole joined to it near the ground and drawn by oxen, cows or camels. The ploughs of ancient



Eastern Plough.

Egypt consisted of a share—often pointed with iron or bronze—two handles and a pole inserted into the base of two handles.

Poetry, Hebrew. Of the three kinds of poetry which are illustrated by the Hebrew literature, the lyric occupies the foremost place. The Shemitic nations have nothing approaching to an epic poem, and in proportion to this defect the lyric element prevailed more greatly, commencing in the pre-Mosaic times, flourishing in rude vigor during the earlier periods of the Judges, the heroic age of the Hebrews, growing with the nation's growth and strengthening with its strength, till it



THE VIRGIN'S FOUNTAIN, NAZARETH. FROM A PHOTOGRAPH.

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reached its highest excellence in David, the warrior-poet, and from thenceforth began slowly to decline. The second grand division of Hebrew poetry is occupied by a class of poems which are peculiarly Shemitic, and which represent the nearest approaches made by the people of that race to anything like philosophic thought. Reasoning there is none: we have only results, and those rather the product of observation and reflection than of induction or argumentation. As lyric poetry is the expression of the poet's own feelings and impulses, so gnomic poetry is the form in which the desire of communicating knowledge to others finds vent. Its germs are the floating proverbs which pass current in the mouths of the people, and embody the experiences of many with the wit of one. The utterer of sententious sayings was to the Hebrews the wise man, the philosopher. Of the earlier isolated proverbs but few examples remain. It is impossible to assert that no form of the drama existed among the Hebrew people. It is unquestionably true, as Ewald observes, that the Arab reciters of romances will many times in their own persons act out a complete drama in recitation, changing their voice and gestures with the change of person and subject. Something of this kind may possibly have existed among the Hebrews; but there is no evidence that it did exist, nor any grounds for making even a probable conjecture with regard to it. But the mere fact of the existence of these rude exhibitions among the Arabs and Egyptians of the present day is of no weight when the question to be decided is, whether the Song of Songs was designed to be so represented, as a simple pastoral drama, or whether the Book of Job is a dramatic poem or not. One characteristic of Hebrew poetry, not indeed peculiar to it, but shared by it in common with the literature of other nations, is its intensely national and local coloring. The writers were Hebrews of the Hebrews, drawing their inspiration from the mountains and rivers of Palestine, which they have immortalized in their poetic figures, and even while uttering the sublimest and most universal truths never forgetting their own nationality in its narrowest and intensest form.

Pol'lux. [Castor and Pollux.]

Polygamy. [Marriage.]

Pomegranate. The pomegranate was early cultivated in Egypt; hence the complaint of the Israelites in the wilderness of Zin (Num. xx. 5), this "is no place of figs, or of vines, or of pomegranates." The tree, with its characteristic calyx-crowned fruit, is easily recognized on the Egyptian sculptures. Mention is made of "an orchard of pomegranates" in Cant. iv. 13. Carved figures of the pomegranate adorned the tops of the pillars in Solomon's Temple (1 K. vii. 18, 20, &c.); and



Pomegranate and Flower.

worked representations of this fruit, in blue, purple, and scarlet, ornamented the hem of the robe of the ephod (Ex. xxviii. 33, 34).

Pon'tius Pi'late. [Pilate.]

Pool. Pools, like the tanks of India, are in many parts of Palestine and Syria the only resource for water during the dry season, and the failure of them involves drought and calamity (Is. xlii. 15). Of the various pools mentioned in Scripture, perhaps the most celebrated are the pools of Solomon near Bethlehem, called by the Arabs el-Burak, from which an aqueduct was carried which still supplies Jerusalem with water (Eccl. ii. 6; Ecclus. xxiv. 30, 31).

Poor. The general kindly spirit of the law towards the poor is sufficiently shown by such passages as Deut. xv. 7, for the reason that (ver. 11) "the poor shall never cease out of the land." Among the special enactments in their favor the following must be mentioned: 1. The right of gleaning (Lev. xix. 9, 10; Deut. xxiv. 19, 21). 2. From the produce of the land in sabbatical years, the poor and the stranger were to have their portion (Ex. xxiii. 11; Lev. xxv. 6). 3. Re-entry upon land in the jubilee year, with the limitation as to town homes (Lev. xxv. 25-30). 4. Prohibition of usury, and of retention of pledges (Lev. xxv. 35, 37; Ex. xxii. 25-27, &c.). 5. Permanent bondage forbidden, and manumission of Hebrew bondsmen or bondswomen enjoined in the sabbatical and jubilee years (Deut. xv. 12-15; Lev. xxv. 39-42, 47-54). 6. Portions from the tithes to be shared by the poor after the Levites (Deut. xiv. 28, xxvi. 12, 13). 7. The poor to partake in entertainments at the

feasts of Weeks and Tabernacles (Deut. xvi. 11, 14; see Neh. viii. 10). 8. Daily payment of wages (Lev. xix. 13). Principles similar to those laid down by Moses are inculcated in the New Testament, as Luke iii. 11; xiv. 13; Acts vi. 1; Gal. ii. 10; James ii. 15.

Poplar, the rendering of the Hebrew word libneh, which occurs in Gen. xxx. 37, and Hos. iv. 13. Several authorities are in favor of the rendering of the A. V., and think the "white poplar" is the tree denoted; others understand the "storax tree." Both poplars and styrax or storax trees are common in Palestine, and either would suit the passages where the Heb. terms occurs. Storax is mentioned in Ecclus. xxiv. 15, together with other aromatic substances. The Styrax officinale is a shrub from nine to twelve feet high, with ovate leaves, which are white underneath; the flowers are in racemes, and are white or cream-colored.

Porch. (Judg. iii. 23.) Strictly a vestibule, was probably a sort of veranda chamber in the works of Solomon, open in front and at the sides, but capable of being enclosed with awnings or curtains. The porch (Matt. xxvi. 71) may have been the passage from the street into the first court of the house, in which, in Eastern houses, is the stone bench, for the porter or persons waiting, and where also the master of the house often receives visitors and transacts business.

Possession. [Demoniacs.]

Pot. The term "pot" is applicable to so many sorts of vessels, that it can scarcely be restricted to any one in particular. 1. Asûc (2 K. iv. 2), an earthen jar, deep and narrow, without handles, probably like the Roman and



Stone Water Jars.

Egyptian amphora, inserted in a stand of wood or stone. 2. Cheres, an earthen vessel for stewing or seething (Ez. iv. 9; Lev. vi. 28). 3. Dûd, a vessel for culinary purposes, perhaps of smaller size (1 Sam. ii. 14). The "pots" set before the Rechabites (Jer. xxxv. 5) were probably bulging jars or bowls. The water-pots of Cana appear to have been large amphorae, such as are in use at the present day in Syria. These were of stone or hard earthen ware. The water-pot of the Samaritan woman may have been a leathern bucket, such as Bedouin women use.

Pot'iphar, an Egyptian name, also written Potipherah, signifies "Belonging to the Son." Potiphar, with whom the history of Joseph is connected, is described as "an officer of Pharaoh, chief of the executioners, an Egyptian" (Gen. xxxix. 1; comp. xxxvii. 36). He is called an Egyptian, though his master was probably a Shepherd-king of the xvth dynasty. He appears to have been a wealthy man (xxxix. 4-6). [Joseph.]

Potter's Field, The. A piece of ground which, according to the statement of St. Matthew (xxvii. 7), was purchased by the priests with the thirty pieces of silver rejected by Judas, and converted into a burial-place for Jews not belonging to the city.

Pottery. The art of pottery is one of the most common and most ancient of all manufactures. It is abundantly evident, both that



Eastern Potter.

the Hebrews used earthen-ware vessels in the wilderness, and that the potter's trade was afterwards carried on in Palestine. They had themselves been concerned in the potter's trade in Egypt (Ps. lxxxi. 6), and the wall-paintings minutely illustrate the Egyptian process. The clay, when dug, was trodden by men's feet so as to form a paste (Is. xli. 25; Wisd. xv. 7); then placed by the potter on the wheel beside which he sat, and shaped by him with his hands. How early the wheel came in use in Palestine we know not, but it seems likely that it was adopted from Egypt (Is. xlv. 9; Jer. xviii. 3). The vessel was then smoothed and coated with a glaze, and finally burnt in a furnace. There was at Jerusalem a royal establishment of potters (1 Chr. iv. 23), from whose employment, and from the fragments

cast away in the process, the Potter's Field perhaps received its name (Is. xxx. 14).

Pound. 1. A weight. See Weights and Measures. 2. A money of account, mentioned in the parable of the Ten Pounds (Luke xix. 12-27), as the talent is in the parable of the Talents (Matt. xxv. 14-30). The reference appears to be to a Greek pound, a weight used as a money of account, of which sixty went to the talent, the weight depending upon the weight of the talent.

Praeto'rium. The headquarters of the Roman military governor, wherever he happened to be. In time of peace some one of the best buildings of the city, which was the residence of the proconsul or praetor, was selected for this purpose. Thus at Caesarea that of Herod the Great was occupied by Felix (Acts xxiii. 35); and at Jerusalem the new palace erected by the same prince was the residence of Pilate. The Praetorian camp at Rome, to which St. Paul refers (Phil. i. 13), was erected by the Emperor Tiberius, acting under the advice of Sejanus.

Prayer. Not only is its subjective effect asserted, but its real objective efficacy, as a means appointed by God for obtaining blessing, is both implied and expressed in the plainest terms. Thus, as usual in the case of such mysteries, the two apparently opposite truths are emphasized, because they are needful to man's conception of his relation to God; their reconcilement is not, perhaps cannot be, fully revealed. For, in fact, it is involved in that inscrutable mystery which attends on the conception of any free action of man as necessary for the working out of the general laws of God's unchangeable will. At the same time it is clearly implied that such a reconcilement exists, and that all the apparently isolated and independent exertions of man's spirit in prayer are in some way perfectly subordinated to the one supreme will of God, so as to form a part of His scheme of providence. It is also implied that the key to the mystery lies in the fact of man's spiritual unity with God in Christ, and of the consequent gift of the Holy Spirit. So also is it said of the spiritual influence of the Holy Ghost on each individual mind, that while "we know not what to pray for," the indwelling "Spirit makes intercession for the saints, according to the will of God" (Rom. viii. 26, 27). Here, as probably in all other cases, the action of the Holy Spirit on the soul is to free agents what the laws of nature are to things inanimate, and is the power which harmonizes free individual action with the universal will of God. There are no directions as to prayer given in the Mosaic law; the duty is rather taken for granted, as an adjunct to sacrifice, than enforced or elaborated. It is hardly conceivable that, even from the beginning, public prayer did not follow every public sacrifice. Such a practice is alluded to as common in Luke i. 10; and in one instance, at the offering of the first-fruits, it was ordained in a striking form (Deut. xxvi. 12-15). In later times it certainly grew into a regular service, both in the Temple and in the Synagogue. But, besides this public prayer, it was the custom of all at Jerusalem to go up to the Temple, at regular hours if possible, for private prayer (see Luke xviii. 10; Acts iii. 1); and those who were absent were wont to "open their windows towards Jerusalem," and pray "towards" the place of God's Presence (1 K. viii. 46-49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). The regular hours of prayer seem to have been three (see Ps. lv. 17; Dan. vi. 10), "the evening," that is, the ninth hour (Acts iii. 1, x. 3), the hour of the evening sacrifice (Dan. ix. 21); the "morning," that is, the third hour (Acts ii. 15), that of the morning sacrifice; and the sixth hour, or "noonday." Grace before meat would seem to have been a common practice (see Matt. xv. 36; Acts xxvii. 35). The posture of prayer among the Jews seems to have been most often standing (1 Sam. i. 26; Matt. vi. 5; Mark xi. 25; Luke xviii. 11); unless the prayer were offered with especial solemnity, and humiliation, which was naturally expressed by kneeling (1 K. viii. 54; comp. 2 Chr. vi. 13; Ezr. ix. 5; Ps. xcv. 6; Dan. vi. 10), or prostration (Josh. vii. 6; 1 K. xviii. 42; Neh. viii. 6).—The only Form of Prayer given for perpetual use in the O. T. is the one in Deut. xxvi. 5-15, connected with the offering of tithes and first-fruits, and containing in simple form the important elements of prayer, acknowledgment of God's mercy, self-dedication, and prayer for future blessing. To this may perhaps be added the threefold blessing of Num. vi. 24-26, couched as it is in a precatory form, and the short prayer of Moses (Num. x. 35, 36) at the moving and resting of the cloud, the former of which was the germ of the 68th Psalm. But of the prayers recorded in the O. T., the two most remarkable are those of Solomon at the dedication of the Temple (1 K. viii. 23-53), and of Joshua the high priest, and his colleagues, after the captivity (Neh. ix. 5-38).—It appears from the question of the disciples in Luke xi. 1, and from Jewish tradition, that the chief teachers of the day gave special forms of prayer to their disciples, as the badge of their discipleship and the best fruits of their learning. All Christian prayer is, of course, based on the

Lord's Prayer; but its spirit is also guided by that of His prayer in Gethsemane, and of the prayer recorded by St. John (ch. xvii.), the beginning of His great work of intercession. The influence of these prayers is more distinctly traced in the prayers contained in the Epistles (see Eph. iii. 14-21; Rom. xvi. 25-27; Phil. i. 3-11; Col. i. 9-15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11, &c.), than in those recorded in the Acts. The public prayer probably in the first instance took much of its form and style from the prayers of the synagogues. In the record of prayers accepted and granted by God, we observe, as always, a special adaptation to the period of His dispensation to which they belong. In the patriarchal period, they have the simple and child-like tone of domestic supplication for the simple and apparently trivial incidents of domestic life. In the Mosaic period they assume a more solemn tone and a national bearing, chiefly that of direct intercession for the chosen people. More rarely are they for individuals. A special class are those which precede and refer to the exercise of miraculous power. In the New Testament they have a more directly spiritual bearing. It would seem the intention of Holy Scripture to encourage all prayer, more especially intercession, in all relations, and for all righteous objects.

Presents. [Gifts.]

Priest. The English word is derived from the Greek Presbyter, signifying an "elder." Origin.—The idea of a priesthood connects itself, in all its forms, pure or corrupted, with the consciousness, more or less distinct, of sin. Men feel that they have broken a law. The power above them is holier than they are, and they dare not approach it. They crave for the intervention of some one of whom they can think as likely to be more acceptable than themselves. He must offer up their prayers, thanksgivings, sacrifices. He becomes their representative in "things pertaining unto God." He may become also (though this does not always follow) the representative of God to man. The functions of the priest and prophet may exist in the same person. No trace of an hereditary or caste-priesthood meets us in the worship of the patriarchal age. Once, and once only, does the word Côhên meet us as belonging to a ritual earlier than the time of Abraham. Melchizedek is "the priest of the most high God" (Gen. xiv. 18). In the worship of the patriarchs themselves, the chief of the family, as such, acted as the priest. The office descended with the birthright, and might apparently be transferred with it. The Priesthood was first established in the family of Aaron, and all the sons of Aaron were priests. They stood between the High Priest on the one hand and the Levites on the other. [High Priest; Levites.] The ceremony of their consecration is described in Ex. xxix., Lev. viii. The dress which they wore during their ministrations consisted of



Egyptian High Priest in Full Dress.

linen drawers, with a close-fitting cassock, also of linen, white, but with a diamond or chess-board pattern on it. This came nearly to the feet, and was to be worn in its garment shape (comp. John xix. 23). The white cassock was gathered round the body with a girdle of needlework, into which, as in the more gorgeous belt of the High Priest, blue, purple, and scarlet, were intermingled with white, and worked in the form of flowers (Ex. xxviii. 39, 40, xxxix. 2; Ezek. xliv. 17-19). Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted. Their chief duties were to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore both by day and night (Lev. vi. 12; 2 Chr. xiii. 11), to feed the golden lamp outside the vail with oil (Ex. xxvii. 20, 21; Lev. xxiv. 2), to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the tabernacle (Ex. xxix. 38-44). They were also to teach the children of Israel the statutes of the Lord (Lev. x. 11; Deut. xxxiii. 10; 2 Chr. xv. 3; Ezek. xliv. 23, 24). Other functions were hinted at in Deuteronomy which might have given them greater influence as the educators and civilizers of the people. They were to act (whether individually or collectively does not distinctly appear) as a court of appeal in the more difficult controversies in criminal or civil cases (Deut. xvii. 8-13).



WALL OVER WHICH ST. PAUL ESCAPED, DAMASCUS. FROM A PHOTOGRAPH.

Functions such as these were clearly incompatible with the common activities of men. If we accept the numbers given by Jewish writers as at all trustworthy, the proportion of the priesthood to the population of Palestine, during the last century of their existence as an order, must have been far greater than that of the clergy has ever been in any Christian nation. Over and above those that were scattered in the country and took their turn, there were not fewer than 24,000 stationed permanently at Jerusalem, and 12,000 at Jericho. It was almost inevitable that the great mass of the order, under such circumstances, should sink in character and reputation. The reigns of the two kings David and Solomon were the culminating period of the glory of the Jewish priesthood. The language of the N. T. writers in relation to the priesthood ought not to be passed over. They recognize in Christ, the first-born, the king, and Anointed, the representative of the true primeval priesthood after the order of Melchizedek (Heb. vii., viii.), from which that of Aaron, however necessary for the time, is now seen to have been a deflection. But there is no trace of an order in the new Christian society, bearing the name and exercising functions like those of the priests of the older Covenant. The idea which pervades the teaching of the Epistles is that of a universal priesthood. It was the thought of a succeeding age that the old classification of the high-priest, priests, and Levites was reproduced in the bishops, priests, and deacons of the Christian Church.

Prince, Princess. The only special uses of the word "prince" are—1. "Princes of provinces" (1 K. xx. 14), who were probably local governors or magistrates. 2. The "princes" mentioned in Dan. vi. 1 (see Esth. i. 1) were the predecessors of the satraps of Darius Hystaspis.

Prison. For imprisonment as a punishment, see Punishments. During the wandering in the desert we read on two occasions of confinement "in ward" (Lev. xxiv. 12; Num. xv. 34); but as imprisonment was not directed by the Law, so we hear of none till the time of the kings, when the prison appears as an appendage to the palace, or a special part of it (1 K. xxii. 27).

Proconsul. The Greek word for which this is the true equivalent, is rendered uniformly "deputy" in the A. V. of Acts xiii. 7, 8, 12, xix. 38; and the derived verb ἀνθυπατεύω in Acts xviii. 12, is translated "to be deputy." At the division of the Roman provinces by Augustus, in the year B. C. 27, into Senatorial and Imperial, the emperor assigned to the senate such portions of territory as were peaceable, and could be held without force of arms. Over these senatorial provinces the senate appointed by lot yearly an officer, who was called "proconsul," and who exercised purely civil functions. The provinces were in consequence called "proconsular."

Procurator. The Greek word is rendered "governor" in the A. V., and is applied in the N. T. to the officer who presided over the imperial province of Judaea. It is used of Pontius Pilate (Matt. xxvii.), of Felix (Acts xxiii., xxiv.), and of Festus (Acts xxvi. 30). In all these cases the Vulgate equivalent is praeses. The office of procurator is mentioned in Luke iii. 1. It is explained, under Proconsul, that after the battle of Actium (B. C. 27) the provinces of the Roman empire were divided by Augustus into two portions, giving some to the senate, and reserving to himself the rest. The imperial provinces were administered by Legati. No quaestor came into the emperor's provinces, but the property and revenues of the imperial treasury were administered by Procuratores. Sometimes a province was governed by a procurator with the functions of a Legatus. This was especially the case with the smaller provinces and the outlying districts of a larger province; and such is the relation in which Judaea stood to Syria. The headquarters of the procurator were at Caesarea (Acts xxiii. 23), where he had a judgment seat (Acts xxv. 6) in the audience chamber (Acts xxv. 23), and was assisted by a council (Acts xxv. 12), whom he consulted in cases of difficulty. In the N. T. we see the procurator only in his judicial capacity. Thus Christ is brought before Pontius Pilate as a political offender (Matt. xxvii. 2, 11), and the accusation is heard by the procurator, who is seated on the judgment seat (Matt. xxvii. 19). Felix heard St. Paul's accusation and defence from the judgment seat at Caesarea (Acts xxiv.); and St. Paul calls him "judge" (Acts xxiv. 10), as if this term described his chief functions. The procurator is again alluded to in his judicial capacity in 1 Pet. ii. 14). He was attended by a cohort as body-guard (Matt. xxvii. 27), and apparently went up to Jerusalem at the time of the high festivals, and there resided at the palace of Herod, in which was the praetorium, or "judgment hall," as it is rendered in the A. V. (Matt. xxvii. 27; Mark xv. 16; comp. Acts xxiii. 35).

Prophet. Prophecy comprehends three things; prediction; singing by the dictate of the Spirit; and understanding and explaining the mysterious, hidden sense of Scripture, by

an immediate illumination and motion of the Spirit.—The sacerdotal order was originally the instrument by which the members of the Jewish Theocracy were taught and governed in things spiritual. But during the time of the Judges, the priesthood sank into a state of degeneracy, and the people were no longer affected by the acted lessons of the ceremonial service. Under these circumstances a new moral power was evoked—the Prophetic Order. Samuel, himself a Levite, of the family of Kohath (1 Chr. vi. 28), and almost certainly a priest, was the instrument used at once for effecting a reform in the sacerdotal order (1 Chr. ix. 22), and for giving to the prophets a position of importance which they had never before held. The germs both of the prophetic and of the regal order are found in the Law as given to the Israelites by Moses (Deut. xiii. 1, xviii. 20, xvii. 18), but they were not yet developed, because there was not yet the demand for them. Samuel took measures to make his work of restoration permanent as well as effective for the moment. For this purpose he instituted Companies, or Colleges of Prophets. One we find in his lifetime at Ramah (1 Sam. xix. 19, 20); others afterwards at Bethel (2 K. ii. 3), Jericho (2 K. ii. 5), Gilgal (2 K. iv. 38), and elsewhere (2 K. vi. 1). So successful were these institutions, that from the time of Samuel to the closing of the Canon of the Old Testament, there seems never to have been wanting a due supply of men to keep up the line of official prophets. Their chief subject of study was, no doubt, the Law and its interpretation; oral, as distinct from symbolical, teaching being henceforth tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses (Ex. xv. 20) and the Judges (Judg. iv. 4, v. 1). But to belong to the prophetic order and to possess the prophetic gift are not convertible terms. Generally, the inspired prophet came from the College of the Prophets, and belonged to the prophetic order, but this was not always the case. Thus Amos, though called to the prophetic office, did not belong to the prophetic order (Am. vii. 14). The sixteen prophets whose books are in the Canon have therefore that place of honor, because they were endowed with the prophetic gift as well as ordinarily (so far as we know) belonging to the prophetic order. What then are the characteristics of the sixteen prophets, thus called and commissioned, and intrusted with the messages of God to His people? (1.) They were the national poets of Judaea. (2.) They were annalists and historians. A great portion of Isaiah, of Jeremiah, of Daniel, of Jonah, of Haggai, is direct or indirect history. (3.) They were preachers of patriotism; their patriotism being founded on the religious motive. (4.) They were preachers of morals and of spiritual religion. The system of morals put forward by the prophets, if not higher, or sterner, or purer than that of the Law, is more plainly declared, and with greater, because now more needed, vehemence of diction. (5.) They were extraordinary, but yet authorized exponents of the Law. (6.) They held a pastoral or quasi-pastoral office. (7.) They were a political power in the state. (8.) But the prophets were something more than national poets and annalists, preachers of patriotism, moral teachers, exponents of the Law, pastors, and politicians. Their most essential characteristic is, that they were instruments of revealing God's will to man, as in other ways, so specially by predicting future events, and, in particular, by foretelling the incarnation of the Lord Jesus Christ, and the redemption effected by Him. We learn from Holy Scripture that it was by the agency of the Spirit of God that the prophets received the divine communication. In Num. xii. 6-8 we have an exhaustive division of the different ways in which the revelations of God are made to man. 1. Direct declaration and manifestation: "I will speak mouth to mouth, apparently, and the similitude of the Lord shall he behold." 2. Vision. 3. Dream. But though it must be allowed that Scripture language seems to point out the state of dream and of trance, or ecstasy, as a condition in which the human instrument received the Divine communications, it does not follow that all the prophetic revelations were thus made. Had the prophets a full knowledge of that which they predicted? It follows from what we have already said that they had not, and could not have. They were the "spokesmen" of God (Ex. vii. 1), the "mouth" by which His words were uttered, or they were enabled to view, and empowered to describe, pictures presented to their spiritual intuition; but there are no grounds for believing that, contemporaneously with this miracle, there was wrought another miracle, enlarging the understanding of the prophet so as to grasp the whole of the Divine counsels which he was gazing into, or which he was the instrument of enunciating. Prediction, in the shape of promise and threatening, begins with the Book of Genesis. Immediately upon the Fall, hopes of recovery and salvation are held out, but the manner in which this salvation

is to be effected is left altogether indefinite. All that is at first declared is, that it shall come through a child of woman (Gen. iii. 15). By degrees the area is limited: it is to come through the family of Shem (Gen. ix. 26), through the family of Abraham (Gen. vii. 3), of Isaac (Gen. xxii. 18), of Jacob (Gen. xxviii. 14); of Judah (xlix. 10). Balaam seems to say that it will be wrought by a warlike Israelitish King (Num. xxiv. 17); Jacob, by a peaceful Ruler of the earth (Gen. xlix. 10); Moses, by a Prophet like himself, i. e., a revealer of a new religious dispensation (Deut. xviii. 15). Nathan's announcement (2 Sam. vii. 16) determines further that the salvation is to come through the house of David, and through a descendant of David who shall be himself a king. This promise is developed by David himself in the Messianic Psalms. Pss. xviii. and lxi. are founded on the promise communicated by Nathan, and do not go beyond the announcement made by Nathan. The same may be said of Ps. lxxxix., which was composed by a later writer. Pss. ii. and cx. rest upon the same promise as their foundation, but add new features to it. The Son of David is to be the Son of God (ii. 7), the Anointed of the Lord (ii. 2), not only the King of Zion (ii. 6, cx. 1), but the Inheritor and Lord of the whole earth (ii. 8, cx. 6), and besides this, a Priest forever after the order of Melchizedek (cx. 4). At the same time, he is, as typified by his progenitor, to be full of suffering and affliction (Pss. xxii., lxxi., cii., cix.); brought down to the grave, yet raised to life without seeing corruption (Ps. xvi.). In Pss. xlv., lxxii., the sons of Korah and Solomon describe his peaceful reign. Between Solomon and Hezekiah intervened some 200 years, during which the voice of prophecy was silent. The Messianic conception entertained at this time by the Jews might have been that of a King of the royal house of David, who would arise, and gather under his peaceful sceptre his own people and strangers. Sufficient allusion to his prophetical and priestly offices had been made to create thoughtful consideration, but as yet there was no clear delineation of him in these characters. It was reserved for the Prophets to bring out these features more distinctly. In this great period of prophetism there is no longer any chronological development of Messianic Prophecy, as in the earlier period previous to Solomon. Each prophet adds a feature, one more, another less clearly: combine the feature, and we have the portrait; but it does not grow gradually and perceptibly under the hands of the several artists. Its culminating point is found in the prophecy contained in Is. lii. 13-15, and liii. So far as their predictive powers are concerned, the Old Testament prophets find their New Testament counterpart in the writer of the Apocalypse; but in their general character, as specially illumined revealers of God's will, their counterpart will rather be found, first in the Great Prophet of the Church, and his forerunner John the Baptist, and next in all those persons who were endowed with the extraordinary gifts of the Spirit in the Apostolic age, the speakers with tongues and the interpreters of tongues, the prophets and the discerners of spirits, the teachers and workers of miracles (1 Cor. xii, 10, 28). That predictive powers did occasionally exist in the N. T. prophets is proved by the case of Agabus (Acts xi. 28), but this was not their characteristic. The prophets of the N. T. were supernaturally-illuminated expounders and preachers.

Proselytes (A stranger or newcomer). The Hebrew word thus translated is in the A. V. commonly rendered "stranger" (Gen. xv. 13; Ex. ii. 22; Is. v. 17, &c.). In the N. T. the A. V. has taken the word in a more restricted meaning, and translated it accordingly (Matt. xxiii. 15; Acts ii. 10, vi. 5). The Cherethites and Pelethites consisted probably of foreigners who had been attracted to the service of David, and were content for it to adopt the religion of their master. A convert of another kind, the type, as it has been thought, of the later proselytes of the gate, is found in Naaman the Syrian (2 K. v. 15, 18), recognizing Jehovah as his God, yet not binding himself to any rigorous observance of the Law. The Dispersion of the Jews in foreign countries, which has been spoken of elsewhere [Dispersion, The], enabled them to make many converts of their faith. The converts who were thus attracted, joined, with varying strictness, in the worship of the Jews. In Palestine itself, even Roman centurions learnt to love the conquered nation, built synagogues for them (Luke vii. 5), fasted and prayed, and gave alms after the pattern of the strictest Jews (Acts x. 2, 30), and became preachers of the new faith to the soldiers under them (ib. v. 7). Such men, drawn by what was best in Judaism, were naturally among the readiest receivers of the new truth which rose out of it, and became, in many cases, the nucleus of a Gentile Church. The term Proselytes of the Gate was derived from the frequently occurring description in the Law, "the stranger that is within thy gates" (Ex. xx. 10, &c.). Converts of this class were not bound by circumcision and the other especial laws of the

Mosaic code. It was enough for them to observe the seven precepts of Noah —i. e. the six supposed to have been given to Adam, (1) against idolatry, (2) against blaspheming, (3) against bloodshed, (4) against uncleanness, (5) against theft, (6) of obedience, with (7) the prohibition of "flesh with the blood thereof" given to Noah. The Proselytes of Righteousness, known also as Proselytes of the Covenant, were perfect Israelites. We learn from the Talmud that, in addition to circumcision, baptism was also required to complete their admission to the faith. The proselyte was placed in a tank or pool, up to his neck in water. His teachers, who now acted as his sponsors, repeated the great commandments of the Law. The baptism was followed, as long as the Temple stood, by the offering or Corban.

Proverbs, Book of. The canonicity of the Book of Proverbs has never been disputed except by the Jews themselves. It appears to have been one of the points urged by the school of Shammai, that the contradictions in the Book of Proverbs rendered it apocryphal. It occurs in all the Jewish lists of canonical books, and is reckoned among what are called the "writings" (cethûbîm) or Hagiographa, which form the third great division of the Hebrew Scriptures. The superscriptions which are affixed to several portions of the Book, in i. 1, x. 1, xxv. 1, attribute the authorship of those portions to Solomon, the son of David, king of Israel. With the exception of the last two chapters, which are distinctly assigned to other authors, it is probable that the statement of the superscriptions is in the main correct, and that the majority of the Proverbs contained in the book were uttered or collected by Solomon. Speaking roughly, the book consists of three main divisions, with two appendices. 1. Chaps. i.-ix. form a connected didactic poem, in which Wisdom is praised and the youth exhorted to devote himself to her. This portion is preceded by an introduction and title describing the character and general aim of the book. 2. Chaps. x.-xxiv., with the title, "The Proverbs of Solomon," consists of three parts: x. 1-xxii. 16, a collection of single proverbs, and detached sentences out of the region of moral teaching and worldly prudence; xxii. 17-xxiv. 21, a more connected didactic poem, with an introduction, xxii. 17-22, which contains precepts of righteousness and prudence: xxiv. 23-34, with the inscription, "These also belong to the wise," a collection of unconnected maxims, which serve as an appendix to the preceding. Then follows the third division, xxv.-xxix., which, according to the superscription, professes to be a collection of Solomon's proverbs, consisting of single sentences, which the men of the court of Hezekiah copied out. The first appendix, ch. xxx., "The words of Agur, the son of Jakeh," is a collection of partly proverbial and partly enigmatical sayings; the second, ch. xxxi., is divided into two parts, "The words of king Lemuel" (1-6), and an alphabetical acrostic in praise of a virtuous woman, which occupies the rest of the chapter. Who was Agur, and who was Jakeh, are questions which have been often asked, and never satisfactorily answered. All that can be said of him is, that he is an unknown Hebrew sage, the son of an equally unknown Jakeh, and that he lived after the time of Hezekiah. Lemuel, like Agur, is unknown. It is even uncertain whether he is to be regarded as a real personage, or whether the name is merely symbolical. If the present text be retained, it is difficult to see what other conclusion can be arrived at. If Lemuel were a real personage, he must have been a foreign neighboring king, or the chief of a nomade tribe; and in this case the proverbs attributed to him must have come to the Hebrews from a foreign source, which is highly improbable, and contrary to all we know of the people. The Proverbs are frequently quoted or alluded to in the New Testament, and the canonicity of the book thereby confirmed.

Province. It is not intended here to do more than indicate the points of contact which this word presents with Biblical history and literature. (1.) In the O. T. it appears in connection with the wars between Ahab and Benhadad (1 K. xx. 14, 15, 19). The victory of the former is gained chiefly "by the young men of the princes of the provinces," i. e., probably, of the chiefs of tribes in the Gilead country. (2.) More commonly the word is used of the divisions of the Chaldaean (Dan. ii. 49, iii. 1, 30) and the Persian kingdoms (Ezr. ii. 1; Neh. vii. 6; Esth. i. 1, 22, ii. 3, &c.). In the N. T. we are brought into contact with the administration of the provinces of the Roman empire. The classification of provinces supposed to need military control, and therefore placed under the immediate government of the Caesar, and those still belonging theoretically to the republic, and administered by the senate; and of the latter again into proconsular and praetorian, is recognized, more or less distinctly, in the Gospels and the Acts [Proconsul; Procurator.] The "magistrates," A. V. Acts xvi. 22, on the other hand, were the duumviri, or praetors of a Roman colony. The right of any Roman citizen to appeal from a provincial governor



THE DELUGE. CARL SCHORN. AFTER THE ORIGINAL PICTURE IN OIL COLORS.

to the emperor, meets us as asserted by St. Paul (Acts xxv. 11). In the council of Acts xxv. 12 we recognize the assessors who were appointed to take part in the judicial functions of the governor.

Psalms, Book of. The Christian Church obviously received the Psalter from the Jews not only as a constituent portion of the sacred volume of Holy Scripture, but also as the liturgical hymn-book which the Jewish Church had regularly used in the Temple. The book contains 150 Psalms, and may be divided into five great divisions or books, which must have been originally formed at different periods. This is by various further considerations rendered all but certain. Thus, there is a remarkable difference between the several books in their use of the divine names Jehovah and Elohim, to designate Almighty God. In Book I. (i.-xli.) the former name prevails: it is found 272 times, while Elohim occurs but 15 times. In Book II. (xlii.-lxxii.), Elohim is found more than five times as often as Jehovah. In Book III. (lxxiii.-lxxxix.), the preponderance of Elohim in the earlier is balanced by that of Jehovah in the latter psalms of the book. In Book IV. (xc.-cvi.) the name Jehovah is exclusively employed; and so also, virtually, in Book V. (cvii.-cl.), Elohim being there found only in two passages incorporated from earlier psalms. We find the several groups of psalms which form the respective five books distinguished in great measure, by their superscriptions, from each other. Book I. is, by the superscriptions, entirely Davidic; nor do we find in it a trace of any but David's authorship. We may well believe that the compilation of the book was also David's work. Book II. appears by the date of its latest psalm, Ps. xlvi., to have been compiled in the reign of king Hezekiah. It would naturally comprise, 1st, several or most of the Levitical psalms anterior to that date; and 2dly, the remainder of the psalms of David previously uncompiled. To these latter the collector, after properly appending the single psalm of Solomon, has affixed the notice that "the prayers of David the son of Jesse are ended" (Ps. lxxii. 20); evidently implying, at least on the primâ facie view, that no more compositions of the royal psalmist remained. How then do we find, in the later Books III., IV., V., further psalms yet marked with David's name? The name David is used to denote, in other parts of Scripture, after the original David's death, the then head of the Davidic family; and so, in prophecy, the Messiah of the seed of David, who was to sit on David's throne (1 K. xii. 16; Hos. iii. 5; Is. lv. 3; Jer. xxx. 9; Ez. xxxiv. 23, 24). And thus then we may explain the meaning of the later Davidic superscriptions in the Psalter. The psalms to which they belong were written by Hezekiah, by Josiah, by Zerubbabel, or others of David's posterity. The above explanation removes all serious difficulty respecting the history of the later books of the Psalter. Book III., the interest of which centres in the times of Hezekiah, stretches out, by its last two psalms, to the reign of Manasseh: it was probably compiled in the reign of Josiah. Book IV. contains the remainder of the psalms up to the date of the captivity; Book V. the psalms of the Return. There is nothing to distinguish these two books from each other in respect of outward decoration or arrangement, and they may have been compiled together in the days of Nehemiah. The psalm of Moses, Ps. xc., which is in point of actual date the earliest, faithfully reflects the long, weary wanderings, the multiplied provocations, and the consequent punishments of the wilderness. It is, however, with David that Israelitish psalmody may be said virtually to commence. Previous mastery over his harp had probably already prepared the way for his future strains, when the anointing oil of Samuel descended upon him, and he began to drink in special measure, from that day forward, of the Spirit of the Lord. It was then that, victorious at home over the mysterious melancholy of Saul, and in the field over the vaunting champion of the Philistine hosts, he sang how from even babes and sucklings God had ordained strength because of His enemies (Ps. viii.). His next psalms are of a different character; his persecutions at the hands of Saul had commenced. When David's reign has begun, it is still with the most exciting incidents of his history, private or public, that his psalms are mainly associated. There are none to which the period of his reign at Hebron can lay exclusive claim. But after the conquest of Jerusalem his psalmody opened afresh with the solemn removal of the ark to Mount Zion; and in Pss. xxiv.-xxix., which belong together, we have the earliest definite instance of David's systematic composition or arrangement of psalms for public use. Even of those psalms which cannot be referred to any definite occasion, several reflect the general historical circumstances of the times. A season of repose near the close of his reign induced David to compose his grand personal thanksgiving for the deliverances of his whole life, Ps. xviii.; the date of which is approximately determined by the place at which it is inserted in the history (2 Sam. xxii.). It was probably at this period

that he finally arranged for the sanctuary-service that collection of his psalms which now constitutes the First Book of the Psalter. The course of David's reign was not, however, as yet complete. The solemn assembly convened by him for the dedication of the materials of the future Temple (1 Chr. xxviii., xxix.) would naturally call forth a renewal of his best efforts to glorify the God of Israel in psalms; and to this occasion we doubtless owe the great festal hymns Pss. lxv.-lxvii., lxviii., containing a large review of the past history, present position, and prospective glories of God's chosen people. The supplications of Ps. lxix. suit best with the renewed distress occasioned by the sedition of Adonijah. Ps. lxxi., to which Ps. lxx., a fragment of a former psalm, is introductory, forms David's parting strain. Yet that the psalmody of Israel may not seem finally to terminate with him, the glories of the future are forthwith anticipated by his son in Ps. lxxii. For a time the single psalm of Solomon remained the only addition to those of David. We are now brought to a series of psalms of peculiar interest, springing out of the political and religious history of the separated ten tribes. In date of actual composition they commence before the times of Hezekiah. The earliest is probably Ps. lxxx., a supplication for the Israelitish people at the time of the Syrian oppression. All these psalms (lxxx.-lxxxiii.) are referred by their superscriptions to the Levite singers, and thus bear witness to the efforts of the Levites to reconcile the two branches of the chosen nation. The captivity of Manasseh himself proved to be but temporary; but the sentence which his sins had provoked upon Judah and Jerusalem still remained to be executed, and precluded the hope that God's salvation could be revealed till after such an outpouring of His judgments as the nation never yet had known. Labor and sorrow must be the lot of the present generation; through these mercy might occasionally gleam, but the glory which was eventually to be manifested must be for posterity alone. The psalms of Book IV. bear generally the impress of this feeling. We pass to Book V. Ps. cvii. is the opening psalm of the return, sung probably at the first Feast of Tabernacles (Ezr. iii.). The ensuing Davidic psalms may well be ascribed to Zerubbabel. We here pass over the questions connected with Ps. cxix.; but a directly historical character belongs to Pss. cxx.-cxxxiv., styled in our A. V. "Songs of Degrees." Internal evidence refers these to the period when the Jews under Nehemiah were, in the very face of the enemy, repairing the walls of Jerusalem, and the title may well signify "Songs of goings up upon the walls," the psalms being, from their brevity, well adapted to be sung by the workmen and guards while engaged in their respective duties. Of somewhat earlier date, it may be, are Ps. cxxxvii. and the ensuing Davidic psalms. Of these, Ps. cxxxix. is a psalm of the new birth of Israel, from the womb of the Babylonish captivity, to a life of righteousness; Pss. cxl.-cxliii. may be a picture of the trials to which the unrestored exiles were still exposed in the realms of the Gentiles. Henceforward, as we approach the close of the Psalter, its strains rise in cheerfulness; and it fittingly terminates with Pss. cxlvii.-cl., which were probably sung on the occasion of the thanksgiving procession of Neh. xii., after the rebuilding of the walls of Jerusalem had been completed. The moral struggle between godliness and ungodliness, so vividly depicted in the Psalms, culminates, in Holy Scripture, in the life of the Incarnate Son of God upon earth. It only remains to show that the Psalms themselves definitely anticipated this culmination. Now there are in the Psalter at least three psalms of which the interest evidently centres in a person distinct from the speaker, and which, since they cannot without violence to the language be interpreted of any but the Messiah, may be termed directly and exclusively Messianic. We refer to Pss. ii., xlv., cx.; to which may perhaps be added Ps. lxxii. It would be strange if these few psalms stood, in their prophetical significance, absolutely alone among the rest. And hence the impossibility of viewing the psalms generally, notwithstanding the historical drapery in which they are outwardly clothed, as simply the past devotions of the historical David or the historical Israel. The national hymns of Israel are indeed also prospective; but in general they anticipate rather the struggles and the triumphs of the Christian Church than those of Christ Himself.

Psaltery was a stringed instrument of music to accompany the voice. The Hebrew nêbel, or nebel, is so rendered in the A. V. in all passages where it occurs, except in Is. v. 12, xiv. 11, xxii. 24 marg.; Am. v. 23, vi. 5, where it is translated viol. The ancient viol was a six-stringed guitar. In the Prayer Book version of the Psalms, the Hebrew word is rendered "lute." This instrument resembled the guitar, but was superior in tone, being larger, and having a convex back, somewhat like the vertical section of a gourd, or more nearly resembling that of a pear. These three instruments, the psaltery or sautry, the viol, and the lute, are frequently associated in the

old English poets, and were clearly instruments resembling each other, though still different. The Greek Psalterium denotes an instrument played with the fingers instead of a plectrum or quill, the verb being used of twanging the bow-string. It is impossible to say positively with what instrument the nebel of the Hebrew exactly corresponded. From the fact that nebel is Hebrew also signifies a wine-bottle or skin, it has been conjectured that the term when applied to a musical instrument denotes a kind of bagpipe.

Publican. The class designated by this word in the N. T. were employed as collectors of the Roman revenue. The Roman senate farmed the direct taxes and the customs to capitalists who undertook to pay a given sum into the treasury, and so received the name of publicani. Contracts of this kind fell naturally into the hands of the equites, as the richest class of Romans. They appointed managers, under whom were the portitores, the actual custom-house officers, who examined each bale of goods, exported or imported, assessed its value more or less arbitrarily, wrote out the ticket, and enforced payment. The latter were commonly natives of the province in which they were stationed, as being brought daily into contact with all classes of the population. The name publicani was used popularly, and in the N. T. exclusively, of the portitores. The system was essentially a vicious one. The portitores were encouraged in the most vexatious or fraudulent exactions, and a remedy was all but impossible. They overcharged whenever they had an opportunity (Luke iii. 13). They brought false charges of smuggling in the hope of extorting hush-money (Luke xix. 8). They detained and opened letters on mere suspicion. It was the basest of all livelihoods. All this was enough to bring the class into ill favor everywhere. In Judaea and Galilee there were special circumstances of aggravation. The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. The Scribes who discussed the question (Matt. xxii. 15) for the most part answered it in the negative. In addition to their other faults, accordingly, the publicans of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen, willing tools of the oppressor. The class thus practically excommunicated furnished some of the earliest disciples both of the Baptist and of our Lord. The position of Zacchaeus as a "chief among the publicans" (Luke xix. 2), implies a gradation of some kind among the persons thus employed.

Pul, an Assyrian king and the first of those monarchs mentioned in Scripture. He made an expedition against Menahem, king of Israel, about B. C. 770.

Pulse occurs only in the A. V. in Dan. i. 12, 16, as the translation of words, the literal meaning of which is "seeds" of any kind. Probably the term denotes uncooked grain of any kind, whether barley, wheat, millet, vetches, &c.

Punishments. The earliest theory of punishment current among mankind is doubtless the one of simple retaliation, "blood for blood." Viewed historically, the first case of punishment for crime mentioned in Scripture, next to the Fall itself, is that of Cain, the first murderer. That death was regarded as the fitting punishment for murder appears plain from the remark of Lamech (Gen. iv. 24). In the first-diluvian code, if we may so call it, retribution by the hand of man, even in the case of an offending animal, for blood shed, is clearly laid down (Gen. ix. 5, 6). Passing onwards to Mosaic times, we find the sentence of capital punishment, in the case of murder, plainly laid down in the Law. The murderer was to be put to death, even if he should have taken refuge at God's altar or in a refuge city, and the same principle was to be carried out even in the case of an animal. I. The following offences also are mentioned in the Law as liable to the punishment of death: 1. Striking, or even reviling, a parent (Ex. xxi. 15, 17). 2. Blasphemy (Lev. xxiv. 14, 16, 23). 3. Sabbath-breaking (Num. xv. 32-36; Ex. xxxi. 14, xxxv. 2). 4. Witchcraft, and false pretension to prophecy (Ex. xxii. 18; Lev. xx. 27; Deut. xiii. 5, xviii. 20). 5. Adultery (Lev. xx. 10; Deut. xxii. 22). 6. Unchastity (Deut. xxii. 21, 23; Lev. xxi. 9). 7. Rape (Deut. xxii. 25). 8. Incestuous and unnatural connections (Lev. xx. 11, 14, 16; Ex. xxii. 19). 9. Man-stealing (Ex. xxi. 16; Deut. xxiv. 7). 10. Idolatry, actual or virtual, in any shape (Lev. xx. 2; Deut. xiii. 6, 10, 15, xvii. 2-7: see Josh. vii. and xxii. 20, and Num. xxv. 8). 11. False witness in certain cases (Deut. xix. 16, 19). II. But there is a large number of offences, some of them included in this list, which are named in the Law as involving the penalty of "cutting off from the people." On the meaning of this expression some controversy has arisen. There are altogether thirty-six or thirty-seven cases in the Pentateuch in which this formula is used. We may perhaps conclude that the primary meaning of "cutting off" is a sentence of death to be executed in

some cases without remission, but in others voidable: (1.) by immediate atonement on the offender's part; (2.) by direct interposition of the Almighty, i. e. a sentence of death always "recorded," but not always executed. III. Punishments are twofold, Capital and Secondary. I. (A.) Of the former kind, the following only are prescribed by the Law. 1. Stoning, which was the ordinary mode of execution (Ex. xvii. 4; Luke xx. 6; John x. 31; Acts xiv. 5). In the case of idolatry, and it may be presumed in other cases also, the witnesses, of whom there were to be at least two, were required to cast the first stone (Deut. xiii. 9; Acts vii. 58). 2. Hanging is mentioned as a distinct punishment (Num. xxv. 4; 2 Sam. xxi. 6, 9). 3. Burning, in pre-Mosaic times, was the punishment for unchastity (Gen. xxxviii. 24). Under the Law it is ordered in the case of a priest's daughter (Lev. xxi. 9). 4. Death by the sword or spear is named in the Law (Ex. xix. 13, xxxii. 27; Num. xxv. 7); and it occurs frequently in regal and post-Babylonian times (1 K. ii. 25, 34, xix. 1; 2 Chr. xxi. 4, &c.). 5. Strangling is said by the Rabbins to have been regarded as the most common but least severe of the capital punishments, and to have been performed by immersing the convict in clay or mud, and then strangling him by a cloth twisted round the neck. (B.) Besides these ordinary capital punishments, we read of others, either of foreign introduction or of an irregular kind. Among the former, 1. Crucifixion is treated elsewhere. 2. Drowning, though not ordered under the Law, was practised at Rome, and is said by St. Jerome to have been in use among the Jews. 3. Sawing asunder or crushing beneath iron instruments (2 Sam. xii. 31, and perhaps Prov. xx. 26; Heb. xi. 37). 4. Pounding in a mortar, or beating to death, is alluded to in Prov. xxvii. 22, but not as a legal punishment, and cases are described (2 Macc. vi. 28, 30). 5. Precipitation, attempted in the case of our Lord at Nazareth, and carried out in that of captives from the Edomites, and of St. James, who is said to have been cast from "the pinnacle" of the Temple. Criminals executed by law were buried outside the city-gates, and heaps of stones were flung upon their graves (Josh. vii. 25, 26; 2 Sam. xviii. 17; Jer. xxii. 19). II. Of secondary punishments among the Jews the original principles were, 1. Retaliation, "eye for eye," &c. (Ex. xxi. 24, 25). 2. Compensation, identical (restitution), or analogous; payment for loss of time or of power (Ex. xxi. 18-36; Lev. xxiv. 18-21; Deut. xix. 21). Slander against a wife's honor was to be compensated to her parents by a fine of 100 shekels, and the traducer himself to be punished with stripes (Deut. xxii. 18, 19). 3. Stripes, whose number was not to exceed forty (Deut. xxv. 3); whence the Jews took care not to exceed thirty-nine (2 Cor. xi. 24). 4. Scourging with thorns is mentioned (Judg. viii. 16). The stocks are mentioned Jer. xx. 2; passing through fire, 2 Sam. xii. 31; mutilation, Judge i. 6; 2 Macc. vii. 4; and see 2 Sam. iv. 12; plucking out hair, Is. l. 6; in later times, imprisonment, and confiscation or exile. Ezr. vii. 26; Jer. xxxvii. 15, xxxviii. 6; Acts iv. 3, v. 18, xii. 4.

Purification, in its legal and technical sense, is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness. The essence of purification, in all cases, consisted in the use of water, whether by way of ablution or aspersion; but in the majora delicta of legal uncleanness, sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. Ablution of the person and of the clothes was required in the cases mentioned in Lev. xv. 18, xi. 25, 40, xv. 16, 17. In cases of childbirth the sacrifice was increased to a lamb of the first year, with a pigeon or turtle-dove (Lev. xii. 6). The ceremonies of purification required in cases of contact with a corpse or a grave are detailed in Num. xix. The purification of the leper was a yet more formal proceeding, and indicated the highest pitch of uncleanness. The rites are described in Lev. xiv. 4-32. The necessity of purification was extended in the post-Babylonian period to a variety of unauthorized cases. Cups and pots, brazen vessels and couches, were washed as a matter of ritual observance (Mark vii. 4). The washing of the hands before meals was conducted in a formal manner (Mark vii. 3). What may have been the specific causes of uncleanness in those who came up to purify themselves before the Passover (John xi. 55), or in those who had taken upon themselves the Nazarite's vow (Acts xxi. 24, 26), we are not informed. In conclusion it may be observed, that the distinctive feature in the Mosaic rites of purification is their expiatory character. The idea of uncleanness was not peculiar to the Jew. But with all other nations simple ablution sufficed; no sacrifices were demanded. The Jew alone was taught by the use of expiatory offerings to discern to its full extent the connection between the outward sign and the inward fount of impurity.

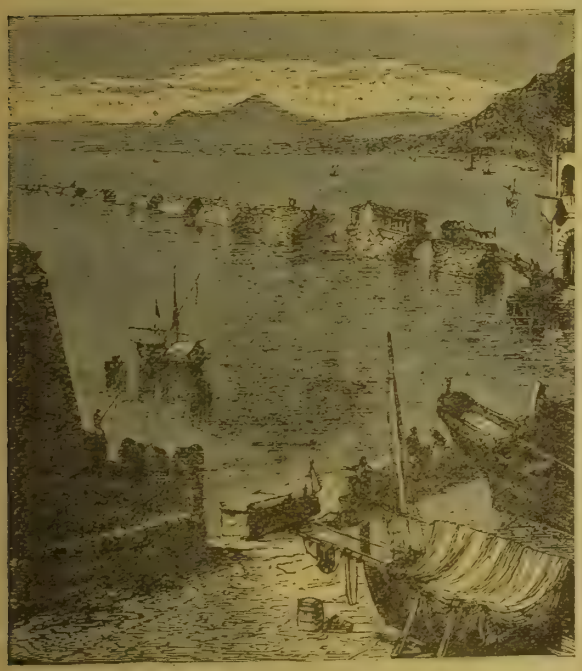
Purim (Lots), the annual festival instituted to commemorate the preservation of the Jews in Persia from the massacre with which they



SUFFER LITTLE CHILDREN TO COME UNTO ME. OTTILIE ROEDERSTEIN.

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were threatened through the machinations of Haman (Esth. ix.). It was probably called Purim by the Jews in irony. Their great enemy Haman appears to have been very superstitious, and much given to casting lots (Esth. iii. 7). They gave the name Purim, or "Lots," to the commemorative festival, because he had thrown lots to ascertain what day would be auspicious for him to carry into effect the bloody decree which the king had issued at his instance (Esth. ix. 24). The festival lasted two days, and was regularly observed on the 14th and 15th of Adar. Ac-



Puteoli, Bay of Naples.

cording to modern custom, as soon as the stars begin to appear, when the 14th of the month has commenced, candles are lighted up in token of rejoicing, and the people assemble in the synagogue. After a short prayer and thanksgiving, the reading of the book of Esther commences. The book is written in a peculiar manner, on a roll called "the Roll" (Megillah). When the reader comes to the name of Haman, the congregation cry out, "May his name be blotted out," or, "Let the name of the ungodly perish." When the Megillah is read through, the whole congregation exclaim, "Cursed be Haman; blessed be Mordecai; cursed be Zoresh (the wife of Haman); blessed be Esther; cursed be all idolaters; blessed be all Israelites, and blessed be Harbonah who hanged Haman." In the morning service in the synagogue, on the 14th, after the prayers, the passage is read from the Law (Ex. xvii. 8-16) which relates the destruction of the Amalekites, the people of Agag (1 Sam. xv. 8), the supposed ancestor of Haman (Esth. iii. 1). The Megillah is then read again in the same manner. The 14th of Adar, as the very day of the deliverance of the Jews, is more solemnly kept than the 13th; but when the service in the synagogue is over, all give themselves up to merry-making.

Pute'oli, the great landing-place of travellers to Italy from the Levant, and the harbor to which the Alexandrian corn-ships brought their cargoes (Acts xxvii. 13). The celebrated bay which is now "the bay of Naples," was then called "Sinus Puteolanus." The city was at the north-eastern angle of the bay. The name Puteoli arose from the strong mineral springs which are characteristic of the place. It is now a fourth-rate Italian town, still retaining the name of Pozzuoli.

Q.

Quails. There can be no doubt that the Hebrew word in the Pentateuch (Ex. xvi. 13; Num. xi. 31, 32) and the 105th Ps. denotes the common quail. The expression "as it were two cubits (high) upon the face of the earth" (Num. xi. 31) refers probably to the height at which the quails flew above the ground, in



The Quail.

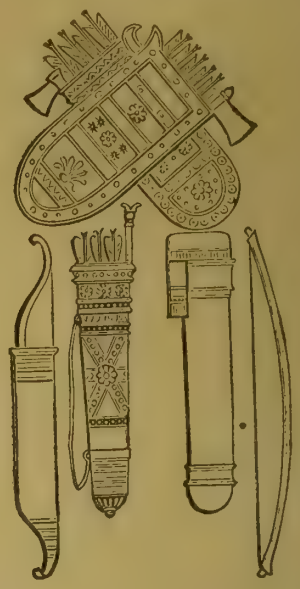
their exhausted condition from their long flight. As to the enormous quantities which the least successful Israelite is said to have taken, viz. "ten homers," in the space of a night and two days, there is every reason for believing that the "homers" here spoken of do not denote strictly the measure of that name, but simply "a heap." The Israelites would have had little difficulty in capturing

large quantities of these birds, as they are known to arrive at places sometimes so completely exhausted by their flight as to be readily taken, not in nets only, but by the hand. They "spread the quails round about the camp;" this was for the purpose of drying them. The Egyptians similarly prepared these birds. The expression "quails from the sea" (Num. xi. 31) must not be restricted to denote that the birds came from the sea as their starting-point, but it must be taken to show the direction from which they were coming. The quails were, at the time of the event narrated in the sacred writings, on their spring journey of migration northwards. It is interesting to note the time specified; "it was at even" that they began to arrive; and they no doubt continued to come all the night. Many observers have recorded that the quail migrates by night.

Queen. This title is properly applied to the queen-mother, since in an Oriental household, it is not the wife but the mother of the master who exercises the highest authority. Strange as such an arrangement at first sight appears, it is one of the inevitable results of polygamy. The extent of the influence of the queen-mother is well illustrated by the narrative of the interview of Solomon and Bathsheba, as given in 1 K. ii. 19, ff. The term is applied to Maachah, Asa's mother, who was deposed from her dignity in consequence of her idolatry (1 K. xv. 13; 2 Chr. xv. 16); to Jezebel as contrasted with Joram (2 K. x. 13, "the children of the king, and the children of the queen"); and to the mother of Jehoiachin or Jeconiah (Jer. xiii. 18; compare 2 K. xxiv. 12; Jer. xxix. 2).

Quicksands, The, more properly the Syrtis (Acts xxvii. 17), the broad and deep bight on the North African coast between Carthage and Cyrene. The name is derived from Sert, an Arabic word for a desert. For two reasons this region was an object of peculiar dread to the ancient navigators of the Mediterranean, partly because of the drifting sands and the heat along the shore itself, but chiefly on account of the shallows and the uncertain currents of water in the bay. There were properly two Syrtes: the eastern or larger, now called the Gulf of Sidra; and the western or smaller, now the Gulf of Cabes. It is the former to which our attention is directed in this passage of the Acts.

Quiver. Two distinct Hebrew terms are represented by this word in the A. V. (1.) Theli.—This occurs only in Gen. xxvii. 3. It is derived from a root which has the force of hanging. It may therefore signify either a quiver or a suspended weapon—for instance, such a sword as in our own language was formerly called a "hanger." (2.) Ashpâh.—The root of this word is uncertain. It is connected with arrows only in Lam. iii. 13. Its other occurrences are Job. xxxix. 23, Is. xxii. 6, and



Assyrian and Egyptian Quivers and Bows.

Jer. v. 16. In each of these the LXX. translate it by "quiver," with two exceptions, Job xxxix. 23, and Ps. cxxvii. 5. As to the thing itself, there is nothing in the Bible to indicate either its form or material, or in what way it was carried.

R.

Raam'ses, Ex. i. 10. [Rameses.]

Rab'bah. 1. A very strong place on the east of the Jordan, and chief city of the Ammonites. In five passages (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ez. xxi. 20) it is styled at length Rabbath of the Ammonites, or Children of Ammon; but elsewhere (Josh. xiii. 25; 2 Sam. xi. 1, xii. 27, 29; 1 Chr. xx. 1; Jer. xlix. 3; Ez. xxv. 5; Amos i. 14) simply Rabbah. When first named it is mentioned as containing the bed or sarcophagus of the giant Og (Deut. iii. 11). David sent Joab to besiege Rabbah (2 Sam. xi. 1). The siege must have lasted two years. The sallies of the Ammonites appear to have formed a main feature of the siege (2 Sam. xi. 17, &c.). In the period between the Old and New Testaments, Rabbath-Ammon appears to have been a place of much importance, and the scene of many contests. From Ptolemy Philadelphus (B. C. 285-247) it received the name of Phila-

delphia. It was one of the cities of the Decapolis, and became the seat of a Christian bishop. Its ruins, which are considerable, are found at Ammân, about 22 miles from the Jordan. It lies in a valley which is a branch, or perhaps the main course, of the Wady Zerka, usually identified with the Jabbok. The public buildings are said to be Roman, except the citadel, which is described as of large square stones put together without cement, and which is probably more ancient than the rest. 2. A city of Judah, named with Kirjath-jearim in Josh. xv. 60 only. No trace of its existence has yet been discovered. 3. In one passage (Josh. xi. 8) Zidon is mentioned with the affix Rabbah—Zidon-rabbah. This is preserved in the margin of the A. V., though in the text it is translated "great Zidon."

Rab'bi, a title of respect, signifying Master, Teacher, given by the Jews to their doctors and teachers, and often addressed to our Lord (Matt. xxiii. 7, 8, xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45; John i. 39, 50, iii. 2, 26, iv. 31, vi. 25, ix. 2, xi. 8). Another form of the title was Rabboni (Mark x. 51; John xx. 16). The i which is added to these titles has been thought to be the pronominal affix "My;" but it is to be noted that St. John does not translate either of these by "My Master," but simply "Master," so that the i would seem to have lost any especial significance as a possessive pronoun intimating appropriation or endearment, and, like the "my" in titles of respect among ourselves, or in such terms as Monseigneur, Monsieur, to be merely part of the formal address. The title Rabbi is not known to have been used before the reign of Herod the Great, and is thought to have taken its rise about the time of the disputes between the rival schools of Hillel and Shammai. Rabbi was considered a higher title than Rab and Rabban higher than Rabbi.

Race. [Games.]

Ra'chel (ewe or sheep), the younger of the daughters of Laban, the wife of Jacob, and mother of Joseph and Benjamin. The incidents of her life may be found in Gen. xxix.-xxxiii., xxxv. The story of Jacob and Rachel has always had a peculiar interest. The beauty of Rachel, the deep love with which she was loved by Jacob from their first meeting by the well of Haran, when he showed to her the simple courtesies of the desert life, and kissed her and told her he was Rebekah's son; the long servitude with which he patiently served for her, in which the seven years "seemed to him but a few days, for the love he had to her;" their marriage at last; and the death of Rachel at the very time when in giving birth to another son her own long-delayed hopes were accomplished, and she had become still more endeared to her husband; his deep grief and ever-living regrets for her loss (Gen. xlviii. 7): these things made up a touching tale of personal and domestic history which has kept alive the memory of Rachel. Yet from what is related to us concerning her character there does not seem much to claim any high degree of admiration and esteem. The discontent and fretful impatience shown in her grief at being for a time childless, moved even her fond husband to anger (Gen. xxx. 1, 2). She appears moreover to have shared all the duplicity and falsehood of her family. See, for instance, Rachel's stealing her father's images, and the ready dexterity and presence of mind with which she concealed her theft (Gen. xxxi.). From this incident we may also infer that she was not altogether free from the superstitions and idolatry which prevailed in the land whence Abraham had been called (Josh. xxiv. 2, 14). Rachel's tomb.—"Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave; that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20). The site of Rachel's tomb, "on the way to Bethlehem," "a little way to come to Ephrath," "in the border of Benjamin," has never been questioned. It is about two miles S. of Jerusalem, and one mile N. of Bethlehem.

Ra'hab, or Ra'chab (wide), a celebrated woman of Jericho, who received the spies sent by Joshua to spy out the land, hid them in her house from the pursuit of her countrymen, was saved with all her family when the Israelites sacked the city, and became the wife of Salmon, and the ancestress of the Messiah (Josh. ii. 1; Matt. i. 5). She was a "harlot," and probably combined the trade of lodging-keeper for wayfaring men. Her reception of the spies, the artifice by which she concealed them from the king, their escape, and the saving of Rahab and her family at the capture of the city, in accordance with their promise, are all told in the narrative of Josh. ii. The narrator adds, "and she dwelleth in Israel unto this day," not necessarily implying that she was alive at the time he wrote, but that the family of strangers of which she was reckoned the head, continued to dwell among the children of Israel. As regards Rahab herself, we learn from Matt. i. 5, that she became the wife of Salmon the son of Naasson, and the mother of Boaz, Jesse's grandfather. The suspicion naturally arises that Salmon may have been one of the spies whose life she saved, and that gratitude for

so great a benefit led in his case to a more tender passion, and obliterated the memory of any past disgrace attaching to her name. But, however this may be, it is certain, on the authority of St. Matthew, that Rahab became the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by St. Matthew is Rahab the harlot, is as certain as that David in the genealogy is the same person as David in the Books of Samuel.

Rain. In the Bible Early Rain signifies the rains of the autumn (Deut. xi. 14; Jer. v. 24); also môreh (Joel ii. 23); and Latter Rain, the rain of spring (Prov. xvi. 15; Job xxix. 23; Jer. iii. 3; Hos. vi. 3; Joel ii. 23; Zech. x. 1). The early and latter rains are mentioned together (Deut. xi. 14; Jer. v. 24; Joel ii. 23; Hos. vi. 3; James v. 7). In a country comprising so many varieties of elevation as Palestine, there must of necessity occur corresponding varieties of climate. For six months in the year no rain falls, and the harvests are gathered in without any of the anxiety with which we are so familiar lest the work be interrupted by unseasonable storms. There are, however, very considerable, and perhaps more than compensating, disadvantages occasioned by this long absence of rain: the whole land becomes dry, parched and brown, the cisterns are empty, the springs and fountains fail, and the autumnal rains are eagerly looked for, to prepare the earth for the reception of the seed. These, the early rains, commence about the latter end of October or beginning of November, in Lebanon a month earlier; not suddenly, but by degrees; the husbandman has thus the opportunity of sowing his fields of wheat and barley. The rains come mostly from the west or southwest (Luke xii. 54), continuing for two or three days at a time, and falling chiefly during the night; the wind then shifts round to the north or east, and several days of fine weather succeed (Prov. xxv. 23). During the months of November and December the rains continue to fall heavily, but at intervals; afterwards they return, only at longer intervals, and are less heavy; but at no period during the winter do they entirely cease. January and February are the coldest months, and snow falls, sometimes to the depth of a foot or more, at Jerusalem, but it does not lie long; it is very seldom seen along the coast and in the low plains. Rain continues to fall more or less during the month of March; it is very rare in April, and even in Lebanon the showers that occur are generally light. In the valley of the Jordan the barley harvest begins as early as the middle of April, and the wheat a fortnight later; in Lebanon the grain is seldom ripe before the middle of June. With respect to the distinction between the early and the latter rains, Robinson observes that there are not, at the present day, "any particular periods of rain or succession of showers, which might be regarded as distinct rainy seasons. The whole period from October to March now constitutes only one continued season of rain, without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains for which the husbandman waited with longing, seem rather to have implied the first showers of autumn which revived the parched and thirsty soil, and prepared it for the seed; and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields (James v. 7; Prov. xvi. 15)."

Rainbow, the token of the covenant which God made with Noah when he came forth from the ark, that the waters should no more become a flood to destroy all flesh. The right interpretation of Gen. ix. 13 seems to be, that God took the rainbow, which had hitherto been but a beautiful object shining in the heavens when the sun's rays fell on falling rain, and consecrated it as the sign of His love and the witness of His promise (Ecclus. xliii. 11). The figurative and symbolical use of the rainbow as an emblem of God's mercy and faithfulness must not be passed over. In the wondrous vision shown to St. John in the Apocalypse (Rev. iv. 3), it is said that "there was a rainbow round about the throne, in sight like unto an emerald:" amidst the awful vision of surpassing glory is seen the symbol of Hope, the bright emblem of Mercy and of Love.

Raisins. [Vine.]

Ram, Battering, is mentioned in Ez. iv. 2, xxi. 22; and both references are to the battering-rams in use among the Assyrians and Babylonians. In attacking the walls of a fort or city, the first step appears to have been to form an inclined plane or bank of earth (comp. Ez. iv. 2, "cast a mount against it"), by which the besiegers could bring their battering-rams and other engines to the foot of the walls. "The battering-rams," says Mr. Layard, "were of several kinds. Some were joined to movable towers which held warriors and armed men. The whole then formed one great temporary building, the top of which is represented in sculptures as on a level with the walls, and even turrets, of the besieged city.



THE LAST SUPPER OF JESUS CHRIST WITH THE TWELVE APOSTLES. JACOPO ROBUSTI (IL TINTORETTO). AFTER THE PAINTING IN SAN GIORGIO MAGGIORE, VENICE.

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In some bas-reliefs the battering-ram is without wheels: it was then perhaps constructed upon the spot, and was not intended to be moved."



Battering-ram. A Besieged City. (*Nineveh Sculptures.*)

Rame'ses, or **Raam'ses,** a city and district of Lower Egypt, is first mentioned in the narrative of the settling by Joseph of his father and brethren in Egypt, where it is related that a possession was given them "in the land of Rameses" (Gen. xlvii. 11). This land of Rameses either corresponds to the land of Goshen, or was a district of it, more probably the former, as appears from a comparison with a parallel passage (6). The name next occurs as that of one of the two store-cities built for the Pharaoh who first oppressed the children of Israel (Ex. i. 11). In the narrative of the Exodus it is the starting-point of the journey (Ex. xii. 37; see also Num. xxxiii. 3, 5). Rameses seems to correspond to the western part of the land of Goshen, since two full marches, and part at least of a third, brought the Israelites from this town to the Red Sea; and the narrative appears to indicate a route for the chief part directly towards the sea. It was probably built or enlarged by Rameses II., who made it his capital.

Ra'moth-gil'ead, the "heights of Gilead," one of the great fastnesses on the east of Jordan, and the key to an important district, as is evident not only from the direct statement of 1 K. iv. 13, that it commanded the regions of Argob and of the towns of Jair, but also from the obstinacy with which it was attacked and defended by the Syrians and Jews in the reigns of Ahab and Joram. It seems probable that it was identical with Ramath-Mizpeh (Josh. xiii. 26), which, again, there is every reason to believe occupied the spot on which Jacob had made his covenant with Laban. It was the city of refuge for the tribe of Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). We next encounter it as the residence of one of Solomon's commissariat officers (1 K. iv. 13). In the second Syrian war Ramoth-Gilead played a conspicuous part. During the invasion related in 1 K. xv. 20, or some subsequent incursion, this important place had been seized by Benhadad I. from Omri. The incidents of Ahab's expedition are well known. [Ahab.] During Ahaziah's short reign we hear nothing of it: it probably remained in possession of the Syrians till the suppression of the Moabite rebellion gave Joram time to renew the siege. He was more fortunate than Ahab. The town was taken by Israel, and held in spite of all the efforts of Hazael (who was now on the throne of Damascus) to regain it (2 K. ix. 14). Henceforward Ramoth-Gilead disappears from our view. Eusebius and Jerome specify the position of Ramoth as 15 miles from Philadelphia. It may correspond to the site bearing the name of Jel'âd, exactly identical with the ancient Hebrew Gilead, which is four or five miles north of es-Salt.

Rams' Horns. [Cornet; Jubilee.]

Rams' Skins dyed red formed part of the materials that the Israelites were ordered to present as offerings for the making of the Tabernacle (Ex. xxv. 5); of which they served as one of the inner coverings. There is no doubt that the A. V., following the LXX. and Vulgate, and the Jewish interpreters, is correct. The original words, it is true, admit of being rendered thus—"skins of red rams."

Ra'phael. "One of the seven holy angels which . . . go in and out before the glory of the Holy One" (Tob. xii. 15). According to another Jewish tradition, Raphael was one of the four angels which stood round the throne of God (Michael, Uriel, Gabriel, Raphael). In Tobit he appears as the guide and counsellor of Tobias.

Raven, from a root signifying "to be black." A raven was sent out by Noah from the ark to see whether the waters were abated (Gen. viii. 7). This bird was not allowed as food by the Mosaic law (Lev. xi. 15). Ravens were the means, under the Divine command, of supporting the prophet Elijah at the brook Cherith (1 K. xvii. 4, 6). They are expressly mentioned as instances of God's protecting love and goodness (Job. xxxviii. 41, Luke xii. 24, Ps. cxlvii. 9). They are enumerated with the owl, the bittern, &c., as marking the desolation of Edom (Is. xxxiv. 11). "The locks of the beloved" are compared to the glossy blackness of the raven's plumage (Cant. v. 11). The raven's carnivorous habits, and especially his readiness to attack the eye, are alluded to in Prov. xxx. 17. To the fact of the raven

being a common bird in Palestine, and to its habit of flying restlessly about in constant search for food to satisfy its voracious appetite, may perhaps be traced the reason for



Raven.

its being selected by our Lord and the inspired writers as the especial object of God's providing care.

Razor. Besides other usages, the practice of shaving the head after the completion of a vow, must have created among the Jews a necessity for the special trade of a barber (Num. vi. 9, 18, viii. 7; Lev. xiv. 8; Judg. xiii. 5; Is. vii. 20; Ez. v. 1; Acts xviii. 18). The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps also the scissors (see 2 Sam. xiv. 26). Like the Levites, the Egyptian priests were accustomed to shave their whole bodies.

Rebek'ah, daughter of Bethuel (Gen. xxii. 23) and sister of Laban, married to Isaac, her father's cousin. She is first presented to us in the account of the mission of Eliezer to Padan-aram (Gen. xxiv.), in which his interview with Rebekah, her consent and marriage, are related. For nineteen years she was childless: then, after the prayers of Isaac and her journey to inquire of the Lord, Esau and Jacob were born; and while the younger was more particularly the companion and favorite of his mother (xxv. 19-28), the elder became a grief of mind to her (xxvi. 35). When Isaac was driven by a famine into the lawless country of the Philistines, Rebekah's beauty became, as was apprehended, a source of danger to her husband. It was probably a considerable time afterwards when Rebekah suggested the deceit that was practised by Jacob on his blind father. She directed and aided him in carrying it out, foresaw the probable consequence of Esau's anger, and prevented it by moving Isaac to send Jacob away to Padan-aram (xxvii.) to her own kindred (xxix. 12). It has been conjectured that she died during Jacob's sojourn in Padan-aram. St. Paul (Rom. ix. 10) refers to her as being made acquainted with the purpose of God regarding her children before they were born.

Recorder, an officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council. In David's court the recorder appears among the high officers of his household (2 Sam. viii. 16, xx. 24; 1 Chr. xviii. 15). In Solomon's, he is coupled with the three secretaries, and is mentioned last, probably as being their president (1 K. iv. 3; comp. 2 K. xviii. 18, 37; 2 Chr. xxxiv. 8).

Red Sea. The sea known to us as the Red Sea was by the Israelites called "the sea" (Ex. xiv. 2, 9, 16, 21, 28, xv. 1, 4, 8, 10, 19; Josh. xxiv. 6, 7; and many other passages); and specially "the sea of sûph" (Ex. x. 19, xiii. 18, xv. 4, 22, xxiii. 31; Num. xiv. 25; &c.). It is



also perhaps written sûphâh in Num. xxi. 14, rendered "Red Sea" in A. V.; and in like manner in Deut. i. 1, sûph. This word signifies a sea-weed resembling wool, and such sea-weed is thrown up abundantly on the shores of the Red Sea. The color of the water is not red, but blue green. It is most probably named



THE APOSTLE PAUL. REMBRANDT. AFTER THE ORIGINAL PICTURE IN VIENNA.

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either from its red banks or from the people who were called Red Men. The most important change in the Red Sea has been the drying up of its northern extremity, "the tongue of the Egyptian Sea." The land about the head of the gulf has risen, and that near the Mediterranean become depressed. The head of the gulf has consequently retired gradually since the Christian era. Thus the prophecy of Isaiah has been fulfilled (xi. 15, xix. 5); the tongue of the Red Sea has dried up for a distance of at least 50 miles from its ancient head. An ancient canal conveyed the waters of the Nile to the Red Sea flowing through the Wádi-t-Tumeylát, and irrigating with its system of water-channels a large extent of country. The drying up of the head of the gulf appears to have been one of the chief causes of the neglect and ruin of this canal. In extreme length the Red Sea stretches from the straits of Báb el-Mendeb (or rather Rás Báb el-Mendeb) in lat. 12° 40′ N., to the modern head of the Gulf of Suez, lat. 30° N. Its greatest width may be stated roughly at about 200 geographical miles; this is about lat. 16° 30′, but the navigable channel is here really narrower than in some other portions. At Rás Mohammad, the Red Sea is split by the granitic peninsula of Sinai into two gulfs; the westernmost, or Gulf of Suez, is now about 130 geographical miles in length, with an average width of about 18, though it contracts to less than 10 miles; the easternmost, or Gulf of El-'Akabeh, is only about 90 miles long, from the Straits of Tirán, to the 'Akabeh, and of proportionate narrowness. Journeying southwards from Suez, on our left is the peninsula of Sinai; on the right, is the desert coast of Egypt, of limestone formation like the greater part of the Nile valley in Egypt, the cliffs on the sea-margin stretching landwards in a great rocky plateau, while more inland a chain of volcanic mountains (beginning about lat. 28° 4′ and running south) rear their lofty peaks at intervals above the limestone, generally about 15 miles distant. The sea, from its dangers and sterile shores, is entirely destitute of boats. The coral of the Red Sea is remarkably abundant, and beautifully colored and variegated. The earliest navigation of the Red Sea (passing by the prehistorical Phoenicians) is mentioned by Herodotus. "Sesostris (Rameses II.) was the first who, passing the Arabian Gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythraean Sea." Three centuries later, Solomon's navy was built "in Eziongeber, which is beside Eloth, on the shore of the Red Sea (Yam Sûph), in the land of Edom" (1 K. ix. 26). The Red Sea, as it possessed for many centuries the most important sea-trade of the East, contained ports of celebrity. Of these, Elath and Eziongeber alone appear to be mentioned in the Bible. The Heroöpolite Gulf is of the chief interest; it was near to Goshen; it was the scene of the passage of the Red Sea; and it was the "tongue of the Egyptian Sea." It was also the seat of the Egyptian trade in this sea and to the Indian Ocean. The passage of the Red Sea was the crisis of the Exodus. It is necessary to endeavor to ascertain the route of the Israelites before we can attempt to discover where they crossed the Sea. The point from which they started was Rameses, a place certainly in the Land of Goshen, which we identify with the Wádi-t-Tumeylát. After the mention that the people journeyed from Rameses to Succoth, and before the account of their departure from Succoth, a passage occurs which appears to show the first direction of the journey, and not a change in the route (Ex. xiii. 17, 18). At the end of the second day's journey the camping-place was at Etham, "in the edge of the wilderness" (Ex. xiii. 20; Num. xxxiii. 6). Here the Wádi-t-Tumeylát was probably left, as it is cultivable and terminates in the desert. At the end of the third day's march,—for each camping-place seems to mark the close of a day's journey,—the Israelites encamped by the sea. The place of this last encampment, and that of the passage, would be not very far from the Persepolitan monument at Pi-hahiroth. It appears that Migdol was behind Pi-hahiroth, and on the other hand Baal-zephon and the sea. These neighboring places have not been identified. From Pi-hahiroth the Israelites crossed the sea. The only points bearing on geography in the account of this event are, that the sea was divided by an east wind, whence we may reasonably infer that it was crossed from west to east, and that the whole Egyptian army perished, which shows that it must have been some miles broad. On the whole we may reasonably suppose about twelve miles as the smallest breadth of the sea. When the Israelites had departed, Pharaoh repented that he had let them go. The strength of Pharaoh's army is not further specified than by the statement that "he took six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them" (Ex. xiv. 7). With this army, which, even if a small one, was mighty in comparison to the Israelite multitude, encumbered with women, children, and cattle, Pharaoh overtook the people "encamping by

the sea" (9). When the Israelites saw the oppressor's army they were terrified and murmured against Moses. Then Moses encouraged them, bidding them see how God would save them. That night the two armies, the fugitives and the pursuers, were encamped near together. Between them was the pillar of the cloud, darkness to the Egyptians and a light to the Israelites. The time was now come for the great decisive miracle of the Exodus. "And Moses stretched out his hand over the sea: and the Lord caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided. And the children of Israel went through the midst of the sea upon the dry [ground]: and the waters [were] a wall unto them on their right hand and on their left" (21, 22, comp. 29). The narrative distinctly states that a path was made through the sea, and that the waters were a wall on either hand. The term "wall" does not appear to oblige us to suppose, as many have done, that the sea stood up like a cliff on either side, but should rather be considered to mean a barrier, as the former idea implies a seemingly needless addition to the miracle, while the latter seems to be not discordant with the language of the narrative. It was during the night that the Israelites crossed, and the Egyptians followed. In the morning watch, the last third or fourth of the night, or the period before sunrise, Pharaoh's army was in full pursuit in the divided sea, and was there miraculously troubled, so that the Egyptians sought to flee (23-25). Then was Moses commanded again to stretch out his hand, and the sea returned to its strength, and overwhelmed the Egyptians, of whom not one remained alive (26-28).

Reed. Under this name may be noticed the following Hebrew words: 1. Agmôn occurs Job. xl. 26 (A. V. xli. 2, "hook"), xl. 12 (A. V. xli. 20, "caldron"); Is. ix. 14 (A. V. "rush"). The agmôn is mentioned also as an Egyptian plant, in a sentence similar to the last, in Is. xix. 15; while from lviii. 5 we learn that it had a pendulous panicle. There can be no doubt that it denotes some aquatic reed-like plant. 2. Gôme, translated "rush" and "bulrush" by the A. V., without doubt denotes the celebrated paper-reed of the ancients, which formerly was common in some parts of Egypt. The Hebrew word is found four times in the Bible (Ex. ii. 3; Is. xviii. 2, xxxv. 7; Job viii. 11). The papyrus reed is not now found in Egypt; it grows, however, in Syria. The papyrus plant has an angular stem from 3 to 6 feet high, though occasionally it grows to the height of 14 feet; it has no leaves; the flowers are in very small spikelets, which grow on the thread-like flowering branchlets which form a bushy crown to each stem.—3. 'Arôth is translated "paper-reed" in Is. xix. 7; but there is not the slightest authority for this



Papyrus Reed.

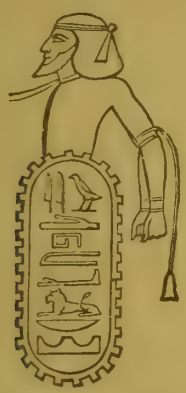
rendering of the A. V. It probably denotes the open grassy land on the banks of the Nile.

Refiner. The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat, and by the aid of solvents, such as alkali (Is. i. 25) or lead (Jer. vi. 29), which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a crucible or furnace, and a bellows or blow-pipe. The workman sat at his work (Mal. iii. 3): he was thus better enabled to watch the process, and let the metal run off at the proper moment.

Refuge, Cities of. [Cities of Refuge.]

Rehobo'am, son of Solomon, by the Ammonite princess Naamah (1 K. xiv. 21, 31), and his successor (1 K. xi. 43). From the earliest period of Jewish history we perceive symptoms that the confederation of the tribes was but imperfectly cemented. The powerful Ephraim could never brook a position of inferiority. When Solomon's strong hand was

withdrawn the crisis came. Rehoboam selected Shechem as the place of his coronation, probably as an act of concession to the Ephraimites. The people demanded a remission of the severe burdens imposed by Solomon, and Rehoboam promised them an answer in three days, during which time he consulted first his father's counsellors, and then the young men "that were grown up with him, and which stood before him." Rejecting the advice of the elders to conciliate the people at the beginning of his reign, he returned as his reply the frantic bravado of his contemporaries. Thereupon rose the formidable song of insurrection, heard once before, when the tribes quarrelled after David's return from the war with Absalom. Rehoboam sent Adoram or Adoniram (1 K. iv. 6; 2 Sam. xx. 24) to reduce the rebels to reason, but he was stoned to death by them; whereupon the king and his attendants fled to Jerusalem. Jeroboam was made king of the northern tribes. [Jero-



Rehoboam from Scripture at Karnak.

boam.] On Rehoboam's return to Jerusalem he assembled an army of 180,000 men from the two faithful tribes of Judah and Benjamin, in the hope of reconquering Israel. The expedition, however, was forbidden by the prophet Shemaiah (1 K. xii. 24): still during Rehoboam's lifetime peaceful relations between Israel and Judah were never restored (2 Chr. xii. 15; 1 K. xiv. 30). Reheboam now occupied himself in strengthening the territories which remained to him, by building a number of fortresses (2 Chr. xi. 6-10). The pure worship of God was maintained in Judah. But Rehoboam did not check the introduction of heathen abominations into his capital; the lascivious worship of Ashtoreth was allowed to exist by the side of the true religion, "images" were set up, and the worst immoralities were tolerated (1 K. xiv. 22-24). These evils were punished and put down by the terrible calamity of an Egyptian invasion. In the 5th year of Rehoboam's reign the country was invaded by a host of Egyptians and other African nations under Shishak, numbering 1,200 chariots, 60,000 cavalry, and a miscellaneous multitude of infantry. The line of fortresses which protected Jerusalem to the W. and S. was forced, Jerusalem itself was taken, and Reheboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the temple and palace, including his golden shields, 200 of the larger, and 300 of the smaller size (1 K. x. 16, 17). After this great humiliation the moral condition of Judah seems to have improved (2 Chr. xii. 12), and the rest of Rehoboam's life to have been unmarked by any events of importance. He died B. C. 958, after a reign of 17 years, having ascended the throne B. C. 975, at the age of 41 (1 K. xiv. 21; 2 Chr. xii. 13). He had 18 wives, 60 concubines, 28 sons, and 60 daughters.

Reph'aim, The Valley of, 2 Sam. v. 18, 22, xxiii. 13; 1 Chr. xi. 15, xiv. 9; Is. xvii. 5. Also in Josh. xv. 8, and xviii. 16, where it is translated in the A. V. "the valley of the giants." A spot which was the scene of some of David's most remarkable adventures. He twice encountered the Philistines there, and inflicted a destruction on them and on their idols so signal that it gave the place a new name. It was probably during the former of these two contests that the incident of the water of Bethlehem (2 Sam. xxiii. 13, &c.) occurred. The "hold" (ver. 14) in which David found himself, seems (though it is not clear) to have been the cave of Adullam. This narrative seems to imply that the valley of Rephaim was near Bethlehem. Josephus mentions it as "the valley which extends (from Jerusalem) to the city of Bethlehem." Since the latter part of the 16th century the name has been attached to the upland plain which stretches south of Jerusalem, and is crossed by the road to Bethlehem—the el Bnk'ah of the modern Arabs. [Giants.]

Reu'ben (Behold a son). Jacob's first born child (Gen. xxix. 32), the son of Leah. The notices of the patriarch Reuben in the Book of Genesis and the early Jewish traditional literature are unusually frequent, and on the whole give a favorable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connection with Bilhah—we know from the Scriptures

only the fact (Gen. xxxv. 22). These traits are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn. At the time of the migration into Egypt, Reuben's sons were four (Gen. xlvi. 9; 1 Chr. v. 3). The census at Mount Sinai (Num. i. 20, 21, ii. 11) shows that at the Exodus the numbers of the tribe were 46,500 men above twenty years of age, and fit for active war-like service. The Reubenites, like their relatives and neighbors on the journey, the Gadites, had maintained, through the march to Canaan, the ancient calling of their forefathers. Their cattle accompanied them in their flight from Egypt (Ex. xii. 38). It followed naturally that when the nation arrived on the open downs east of the Jordan, the three tribes of Reuben, Gad, and the half of Manasseh, should prefer a request to their leader to be allowed to remain in a place so perfectly suited to their requirements. Accordingly, when the Reubenites and their fellows approach Moses with their request, his main objection is that by what they propose they will discourage the hearts of the children of Israel from going over Jordan into the land which Jehovah had given them (Num. xxxii. 7). It is only on their undertaking to fulfil their part in the conquest of the western country, the land of Canaan proper, that Moses will consent to their proposal. From this time it seems as if a bar, not only the material one of distance, and of the intervening river and mountain wall, but also of difference in feeling and habits, gradually grew up between the Eastern and Western tribes. No judge, no prophet, no hero of the tribe of Reuben is handed down to us. In the dire extremity of their brethren in the north under Deborah and Barak, they contented themselves with debating the news amongst the streams of the Mishor; the distant distress of his brethren could not move Reuben; he lingered among his sheepfolds, and preferred the shepherd's pipe and the bleating of the flocks to the clamor of the trumpet and the turmoil of battle. His individuality fades more rapidly than Gad's. No person, no incident, is recorded, to place Reuben before us in any distincter form than as a member of the community (if community it can be called) of "the Reubenites, the Gadites, and the half-tribe of Manasseh" (1 Chr. xii. 37). Being remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. The last historical notice which we possess of them, while it records this fact, records also as its natural consequence that the Reubenites and Gadites, and the half-tribe of Manasseh, were carried off by Pul and Tiglath-Pileser (1 Chr. v. 26).

Revelation of St. John, the last book of the N. T. It is often called the Apocalypse, which is its title in Greek, signifying "Revelation." The question as to the canonical authority of the Revelation resolves itself into a question of authorship. Was St. John the Apostle and Evangelist the writer of the Revelation? The evidence adduced in support of his being the author consists of (1) the assertions of the author, and (2) historical tradition. The author's description of himself in the 1st and 22d chapters is certainly equivalent to an assertion that he is the Apostle. He names himself simply John, without prefix or addition. He is also described as a servant of Christ, one who had borne testimony as an eye-witness of the word of God and of the testimony of Christ—terms which were surely designed to identify him with the writer of the verses John xix. 35, i. 14, and 1 John i. 2. He is in Patmos for the word of God and the testimony of Jesus Christ. He is also a fellow-sufferer with those whom he addresses, and the authorized channel of the most direct and important communication that was ever made to the Seven Churches of Asia, of which churches John the Apostle was at that time the spiritual governor and teacher. Lastly, the writer was a fellow-servant of angels and a brother of prophets. All these marks are found united together in the Apostle John, and in him alone of all historical persons. A long series of writers testifies to St. John's authorship. Justin Martyr says: "A man among us whose name was John, one of the Apostles of Christ, in a revelation which was made to him, prophesied that the believers in our Christ shall live a thousand years in Jerusalem." Irenaeus apparently never having heard a suggestion of any other author than the Apostle, often quotes the Revelation as the work of John. The testimony of Irenaeus as to the authorship of Revelation is perhaps more important than that of any other writer. Apollonius of Ephesus, in controversy with the Montanists of Phrygia, quoted passages out of the Revelation of John, and narrated a miracle wrought by John at Ephesus. Clement of Alexandria quotes the book as the Revelation of John, and as the work of an Apostle. Tertullian, in at least one place,



ANANIAS AND PAUL (ACTS IX. 17). JEAN RESTOUT. AFTER THE ORIGINAL PAINTING.

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quotes by name "the Apostle John in the Apocalypse." Origen, in his Commentary on St. John, quoted by Eusebius, says of the Apostle, "He wrote also the Revelation." The testimonies of later writers, in the third and fourth centuries, in favor of St. John's authorship of the Revelation, are equally distinct, and far more numerous. The date of the Revelation is given by the great majority of critics as A. D. 95-97. Irenaeus says: "It (i. e. the Revelation) was seen no very long time ago, but almost in our own generation, at the close of Domitian's reign." Eusebius also records that, in the persecution under Domitian, John the Apostle and Evangelist was banished to the island Patmos for his testimony of the divine word. It has been inferred from i. 2, 9, 10, that the Revelation was written in Ephesus, immediately after the Apostle's return from Patmos. But the style in which the passages to the Seven Churches are delivered rather suggests the notion that the book was written in Patmos. A short account of the different directions in which attempts have been made to interpret the Revelation, is all that can be given in this place. In the interval between the Apostolic age and that of Constantine the visions of St. John were chiefly regarded as representations of general Christian truths, scarcely yet embodied in actual facts, for the most part to be exemplified or fulfilled in the reign of Antichrist, the coming of Christ, the millennium, and the day of judgment. Immediately after the triumph of Constantine, the Christians, emancipated from oppression and persecution, and dominant and prosperous in their turn, began to lose their vivid expectation of our Lord's speedy Advent, and their spiritual conception of His kingdom, and to look upon the temporal supremacy of Christianity as a fulfilment of the promised reign of Christ on earth. The Roman empire become Christian was regarded no longer as the object of prophetic denunciation, but as the scene of the millennial development. This view, however, was soon met by the figurative interpretation of the millennium as the reign of Christ in the hearts of all true believers. As the barbarous and heretical invaders of the falling empire appeared, they were regarded by the suffering Christians as fulfilling the woes denounced in the Revelation. Modern interpreters are generally placed in three great divisions. a. The Historical or Continuous expositors, in whose opinion the Revelation is a progressive history of the fortunes of the Church from the first century to the end of time. b. The Praeterist expositors, who are of opinion that the Revelation has been almost, or altogether, fulfilled in the time which has passed since it was written; that it refers principally to the triumph of Christianity over Judaism and Paganism, signalized in the downfall of Jerusalem and of Rome. c. The Futurist expositors, whose views show a strong reaction against some extravagances of the two preceding schools. They believe that the whole book, excepting perhaps the first three chapters, refers principally, if not exclusively, to events which are yet to come.

Rhodes. The history of this island is so illustrious that it is interesting to see it connected, even in a small degree, with the life of St. Paul. He touched at this island on his return voyage to Syria from the third missionary journey (Acts xxi. 1). Rhodes is immediately opposite the high Carian and Lycian headlands at the S. W. extremity of the peninsula of Asia Minor. Its position has had much to do with its history. Its real eminence began (about 400 B. C.) with the founding of that city at the N. E. extremity of the island, which still continues to be the capital.



Didrachm of Rhodes.

After Alexander's death it entered on a glorious period, its material prosperity being largely developed, and its institutions deserving and obtaining general esteem. As we approach the time of the consolidation of the Roman power in the Levant, we have a notice of the Jewish residents in Rhodes (1 Macc. xv. 23). The Romans, after the defeat of Antiochus, assigned, during some time, to Rhodes certain districts on the mainland. Its Byzantine history is again eminent. Under Constantine it was the metropolis of the "Province of the Islands." It was the last place where the Christians of the East held out against the advancing Saracens; and subsequently it was once more famous as the home and fortress of the Knights of St. John.

Riddle. The Hebrew word is derived from an Arabic root meaning "to bend off," "to twist" (Judg. xiv. 12-19), and is used for artifice (Dan. viii. 23), a proverb (Prov. i. 6), a song (Ps. xlix. 4, lxxviii. 2), an oracle (Num. xii. 8), a parable (Ez. xvii. 2), and in general any wise or intricate sentence (Ps. xciv. 4; Hab. ii. 6, &c.). The riddles which the queen of

Sheba came to ask of Solomon (1 K. x. 1; 2 Chr. ix. 1) were rather "hard questions" referring to profound inquiries. Solomon is said, however, to have been very fond of riddles. We know that all ancient nations, and especially Orientals, have been fond of riddles. We find traces of the custom among the Arabs (Koran xxv. 35), and indeed several Arabic books of riddles exist; but these are rather emblems and devices than what we call riddles, although they are very ingenious. They were also known to the ancient Egyptians, and were especially used in banquets both by Greeks and Romans. Riddles were generally proposed in verse, like the celebrated riddle of Samson, which, however, was properly no riddle at all, because the Philistines did not possess the only clew on which the solution could depend.

Ring. The ring was regarded as an indispensable article of a Hebrew's attire, inasmuch as it contained his signet. It was hence the symbol of authority, and as such was presented by Pharaoh to Joseph (Gen. xli. 42), and by Ahasuerus to Haman (Esth. iii. 10). Such rings were worn not only by men, but by women (Is. iii. 21), and are enumerated



Rings and Signets.

among the articles presented by men and women for the service of the tabernacle (Ex. xxxv. 22). The signet-ring was worn on the right hand (Jer. xxii. 24). We may conclude from Ex. xxviii. 11 that the rings contained a stone engraven with a device, or with the owner's name. The custom appears also to have prevailed among the Jews of the Apostolic age; for in James ii. 2, a rich man is described as not simply "with a gold ring," as in the A. V., but "golden-ringed."

River. In the sense in which we employ the word, viz. for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. With the exception of the Jordan and the Litany, the streams of the Holy Land are either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets, deeply sunk in a narrow bed, and concealed from view by a dense growth of shrubs. The perennial river is called Nahar by the Hebrews. With the definite article, "the river," it signifies invariably the Euphrates (Gen. xxxi. 21; Ex. xxiii. 31; Num. xxiv. 6; 2 Sam. x. 16, &c.,



Egyptian Weighing Rings for Money. (See Money.)

&c.). It is never applied to the fleeting fugitive torrents of Palestine. The term for these is nachal, for which our translators have used promiscuously, and sometimes almost alternately, "valley," "brook," and "river." No one of these words expresses the thing intended; but the term "brook" is peculiarly unhappy. Many of the wadys of Palestine are deep, abrupt chasms or rents in the solid rock of the hills, and have a savage, gloomy aspect, far removed from that of an American brook. Unfortunately our language does not contain any single word which has both the meanings of the Hebrew Nachal and its Arabic equivalent wady, which can be used at once for a dry valley and for the stream which occasionally flows through it.

Riz'pah, concubine to king Saul, and mother of his two sons Armoni and Mephibosheth. After the death of Saul and occupation of the country west of the Jordan by the Philistines, Rizpah accompanied the other members of the royal family to their new residence at Mahanaim (2 Sam. iii. 7). We hear nothing more of Rizpah till the tragic story which has made her one of the most familiar objects in the whole Bible (2 Sam. xxi. 8-11). Every one can appreciate the love and endurance with which the mother watched over the bodies of



ECCE HOMO! BEHOLD THE MAN. ANTONIO CISERI. AFTER THE PICTURE IN THE NATIONAL GALLERY, ROME.

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her two sons and her five relatives, to save them from an indignity peculiarly painful to the whole of the ancient world (see Ps. lxxix. 2). But it is questionable whether the ordinary conception of the scene is accurate. The seven victims were not, as the A. V. implies, "hung;" they were crucified. The seven crosses were planted in the rock on the top of the sacred hill of Gibeah. The victims were sacrificed at the beginning of barley harvest, —the sacred and festal time of the Passover,— and in the full blaze of the summer sun they hung till the fall of the periodical rain in October. During the whole of that time Rizpah remained at the foot of the crosses on which the bodies of her sons were exposed; the Mater dolorosa, if the expression may be allowed, of the ancient dispensation.

Robbery. Whether in the larger sense of plunder, or the more limited sense of theft, systematically organized, robbery has ever been one of the principal employments of the nomad tribes of the East. From the time of Ishmael to the present day the Bedouin has been a "wild man," and a robber by trade (Gen. xvi. 12). The Mosaic law on the subject of theft is contained in Ex. xxii. There seems no reason to suppose that the law underwent any alteration in Solomon's time. Man-stealing was punishable with death (Ex. xxi. 16; Deut. xxiv. 7). Invasion of right in land was strictly forbidden (Deut. xxvii. 17; Is. v. 8; Mic. ii. 2).

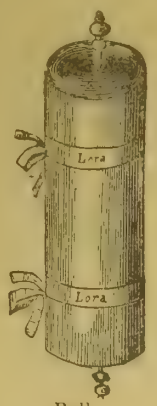
Roe, Roebuck. The Hebrew words thus translated denote some species of antelope. The gazelle was allowed as food (Deut. xii.



The Wild Roe.

15, 22, &c.); it is mentioned as very fleet of foot (2 Sam. ii. 18; 1 Chr. xii. 8); it was hunted (Is. xiii. 14; Prov. vi. 5); it was celebrated for its loveliness (Cant. ii. 9, 17, viii. 14).

Roll. A book in ancient times consisted of a single long strip of paper or parchment, which was usually kept rolled up on a stick, and was unrolled when a person wished to read it. The roll was usually written on one side only, and hence the particular notice of one that was "written within and without" (Ez. ii. 10). The writing was arranged in col-



Roll.

umns. We may here add that the term in Is. viii. 1, rendered in the A. V. "roll," more correctly means tablet.

Roman Empire. The first historic mention of Rome in the Bible is in 1 Macc. i. 10. About the year 161 B. C. Judas Maccabaeus heard of the Romans as the conquerors of Philip, Perseus, and Antiochus (1 Macc. viii. 5, 6). In order to strengthen himself against Demetrius king of Syria he sent ambassadors to Rome (viii. 17), and concluded a defensive alliance with the senate (viii. 22-32). This was renewed by Jonathan (xii. 1) and by Simon (xv. 17). In the year 65 B. C., when Syria was made a Roman province by Pompey, the Jews were still governed by one of the Asmonaean princes. Aristobulus had lately driven his brother Hyrcanus from the chief priesthood, and was now in his turn attacked by Aretas, king of Arabia Petraea, the ally of Hyrcanus. Pompey's lieutenant, M. Aemilius Scaurus, interfered in the contest B. C. 64, and the next year Pompey himself marched an army into Judaea and took Jerusalem. From this time the Jews were practically under the government of Rome. Hyrcanus retained the high-priesthood and a titular sovereignty, subject to the watchful control of his minister Antipater, an active partisan of the Roman interests. Finally, Antipater's son, Herod the Great, was made king by Antony's interest, B. C. 40, and confirmed in the kingdom by Augustus, B. C. 30. The Jews, however, were all this time tributaries of Rome, and their princes in reality were mere Roman procurators. On the banishment

of Archelaus, A. D. 6, Judaea became a mere appendage of the province of Syria, and was governed by a Roman procurator, who resided at Caesarea. Such were the relations of the Jewish people to the Roman government at the time when the N. T. history begins. Cicero's description of the Greek states and colonies as a "fringe on the skirts of barbarism," has been well applied to the Roman dominions before the conquests of Pompey and Caesar. The Roman Empire was still confined to a narrow strip encircling the Mediterranean Sea. Pompey added Asia Minor and Syria. Caesar added Gaul. The generals of Augustus overran the N. W. portion of Spain, and the country between the Alps and the Danube. The boundaries of the Empire were, now, the Atlantic on the W., the Euphrates on the E., the deserts of Africa, the cataracts of the Nile, and the Arabian deserts on the S., the British Channel, the Rhine, the Danube, and the Black Sea on the N. The only subsequent conquests of importance were those of Britain by Claudius and of Dacia by Trajan. The only independent powers of importance were the Parthians on the E. and the Germans on the N. The population of the Empire in the time of Augustus has been calculated at 85,000,000. The provinces were heavily taxed for the benefit of Rome and her citizens. They are said to have been better governed under the Empire than under the Commonwealth, and those of the Emperor better than those of the Senate. The condition of the Roman Empire at the time when Christianity appeared has often been dwelt upon, as affording obvious illustrations of St. Paul's expression, that the "fulness of time had come" (Gal. iv. 4). The general peace within the limits of the Empire, the formation of military roads, the suppression of piracy, the march of the legions, the voyages of the corn fleets, the general increase of traffic, the spread of the Latin language in the West as Greek had already spread in the East, the external unity of the Empire, offered facilities hitherto unknown for the spread of a world-wide religion. The tendency, too, of a despotism like that of the Roman Empire to reduce all its subjects to a dead level, was a powerful instrument in breaking down the pride of the privileged races and national religions, and familiarizing men with the truth that "God had made of one blood all nations on the face of the earth" (Acts xvii. 24, 26). But still more striking than this outward preparation for the diffusion of the Gospel was the appearance of a deep and wide-spread corruption, which seemed to defy any human remedy. The chief prophetic notices of the Roman Empire are found in the Book of Daniel. According to some interpreters the Romans are intended in Deut. xxviii. 49-57.

Romans, Epistle to the. The date of this Epistle is fixed at the time of the visit recorded in Acts xx. 3. The place of writing was Corinth. The Origin of the Roman Church is involved in obscurity. If it had been founded by St. Peter, according to a later tradition, the absence of any allusion to him both in this Epistle and in the letters written by St. Paul from Rome would admit of no explanation. It is equally clear that no other Apostle was the Founder. The statement in the Clementines that the first tidings of the Gospel reached Rome during the lifetime of our Lord, is evidently a fiction for the purposes of romance. On the other hand, it is clear that the foundation of this Church dates very far back. It may be that some of these Romans, "both Jews and proselytes," present on the day of Pentecost (Acts ii. 10), carried back the earliest tidings of the new doctrine, or the Gospel may have first reached the imperial city through those who were scattered abroad to escape the persecution which followed on the death of Stephen (Acts viii. 4, xi. 19). At first we may suppose that the Gospel was preached there in a confused and imperfect form, scarcely more than a phase of Judaism, as in the case of Apollos at Corinth (Acts xviii. 25), or the disciples at Ephesus (Acts xix. 1-3). As time advanced and better instructed teachers arrived, the clouds would gradually clear away, till at length the presence of the great Apostle himself at Rome dispersed the mists of Judaism which still hung about the Roman Church. A question next arises as to the composition of the Roman Church, at the time when St. Paul wrote. It is more probable that St. Paul addressed a mixed Church of Jews and Gentiles, the latter perhaps being the more numerous. These Gentile converts, however, were not for the most part native Romans. Strange as the paradox appears, nothing is more certain than that the Church of Rome was at this time a Greek and not a Latin Church. All the literature of the early Roman Church was written in the Greek tongue. The names of the bishops of Rome during the first two centuries are, with but few exceptions, Greek. And we find that a very large proportion of the names in the salutations of this Epistle are Greek names. The heterogeneous composition of this Church explains the general character of the Epistle to the Romans. In an assemblage so various, we should expect to

find, not the exclusive predominance of a single form of error, but the coincidence of different and opposing forms. It was therefore the business of the Christian teacher to reconcile the opposing difficulties and to hold out a meeting point in the Gospel. This is exactly what St. Paul does in the Epistle to the Romans. While this Epistle contains the fullest and most systematic exposition of the Apostle's teaching, it is at the same time a very striking expression of his character. Nowhere do his earnest and affectionate nature and his tact and delicacy in handling unwelcome topics appear more strongly than when he is dealing with the rejection of his fellow-countrymen the Jews. Internal evidence is so strongly in favor of the genuineness of the Epistle to the Romans that it has never been seriously questioned. But while the Epistle bears in itself the strongest proofs of its Pauline authorship, the external testimony in its favor is not inconsiderable. It is not the practice of the Apostolic fathers to cite the N. T. writers by name, but marked passages from the Romans are found embedded in the Epistles of Clement and Polycarp. It seems also to have been directly cited by the elder quoted in Irenaeus, and is alluded to by the writer of the Epistle to Diognetus, and by Justin Martyr. It has a place moreover in the Muratorian Canon and in the Syriac and Old Latin Versions. Nor have we the testimony of orthodox writers alone. The Epistle was commonly quoted as an authority by the heretics of the subapostolic age, by the Ophites, by Basilides, by Valentinus, by the Valentinians Heracleon and Ptolemaeus, and perhaps also by Tatian, besides being included in Marcion's Canon. In the latter part of the second century the evidence in its favor is still fuller.

Rome, the famous capital of the ancient world, is situated on the Tiber at a distance of about 15 miles from its mouth. The "seven hills" (Rev. xvii. 9) which formed the nucleus of the ancient city stand on the left bank. On the opposite side of the river rises the far higher side of the Janiculum. Here from very early times was a fortress with a suburb beneath it extending to the river. Modern Rome lies to the N. of the ancient city, covering with its principal portion the plain to the N. of the seven hills, once known as the Campus Martius, and on the opposite bank extending over the low ground beneath the Vatican to the N. of the ancient Janiculum. Rome is not mentioned in the Bible except in the books of Maccabees and in three books of the N. T., viz., the Acts, the Epistle to the Romans, and the 2d Epistle to Timothy. The conquests of Pompey seem to have given rise to the first settlement of Jews at Rome. The Jewish king Aristobulus and his son formed part of Pompey's triumph, and many Jewish captives and emigrants were brought to Rome at that time. A special district was assigned to them, not on the site of the modern "Ghetto," between the Capitol and the island of the Tiber, but across the Tiber. Many of these Jews were made freedmen. Julius Caesar showed them some kindness; they were favored also by Augustus, and by Tiberius during the latter part of his reign. At



Ruins of Forum at Rome.

an earlier period apparently he banished a great number of them to Sardinia. Claudius "commanded all Jews to depart from Rome" (Acts xviii. 2), on account of tumults connected, possibly, with the preaching of Christianity at Rome. This banishment cannot have been of long duration, for we find Jews residing at Rome apparently in considerable numbers at the time of St. Paul's visit (Acts xxviii. 17). It is chiefly in connection with St. Paul's history that Rome comes before us in the Bible. In illustration of that history it may be useful to give some account of Rome in the time of Nero, the "Caesar" to whom St. Paul appealed, and in whose reign he suffered martyrdom. 1. The city at that time must be imagined as a large and irregular mass of buildings unprotected by an outer wall. It had long outgrown the old Servian wall; but the limits of the suburbs cannot be exactly defined. Neither the nature of the buildings nor the configuration of the ground was such as to give a striking appearance to the city viewed from without. "Ancient Rome had neither cupola nor campanile," and the hills, never lofty or imposing, would present,

when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. The visit of St. Paul lies between two famous epochs in the history of the city, viz. its restoration by Augustus and its restoration by Nero. The boast of Augustus is well known, "that he



The Appian Way at Rome.

found the city of brick, and left it of marble." Some parts of the city, especially the Forum and Campus Martius, must now have presented a magnificent appearance; but many of the principal buildings which attract the attention of modern travellers in ancient Rome were not yet built. The streets were generally narrow and winding, flanked by densely crowded lodging-houses of enormous height. Augustus found it necessary to limit their height to 70 feet. St. Paul's first visit to Rome took place before the Neronian conflagration; but even after the restoration of the city, which followed upon that event, many of the old evils continued. The population of the city has been variously estimated. Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth. One half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy nobility, of whose luxury and profligacy we hear so much in the heathen writers of the time.—Such was the population which St. Paul would find at Rome at the time of his visit. We learn from the Acts of the Apostles that he was detained at Rome for "two whole years," "dwelling in his own hired house with a soldier that kept him" (Acts xxviii. 16, 30), to whom, apparently, according to Roman custom, he was bound with a chain (Acts xxviii. 20; Eph. vi. 20; Phil. i. 13). Here he preached to all that came to him, no man forbidding him (Acts xxviii. 30, 31). It is generally believed that on his "appeal to Caesar" he was acquitted, and after some time spent in freedom, was a second time imprisoned at Rome. Five of his Epistles, viz. those to the Colossians, Ephesians, Philippians, that to Philemon, and the 2d Epistle to Timothy, were in all probability, written from Rome, the latter shortly before his death (2 Tim. iv. 6), the others during his first imprisonment. It is universally believed that he suffered martyrdom at home. The Catacombs.—These subterranean galleries, commonly from 8 to 10 feet in height, and from 4 to 6 in width, and extending for miles, especially in the neighborhood of the old Appian and Nomentan Ways, were unquestionably used as places of refuge, of worship, and of burial by the early Christians. The earliest dated inscription in the catacombs is A. D. 71. Nothing is known of the first founder of the Christian Church at Rome. Christianity may, perhaps, have been



Appian Way restored. (Fifth mile out of Rome.)

introduced into the city not long after the outpouring of the Holy Spirit on the day of Pentecost by the "strangers of Rome," who were then at Jerusalem (Acts ii. 10). It is clear that there were many Christians at Rome before St. Paul visited the city (Rom. i. 8, 13, 15, xv. 20). Rome seems to be described under the name of Babylon in Rev. xiv. 8, xvi. 19, xvii. 5, xviii. 2, 21; and again as the city of the seven hills (Rev. xvii. 9, cf. xii. 3, xiii. 1).

Roof. [House.]



THE POOLS OF SOLOMON. FROM A PHOTOGRAPH.

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Rose occurs twice only, viz. in Cant. ii. 1; Is. xxv. 1. There is much difference of opinion as to what particular flower is here denoted; but it appears to us most probable that the narcissus is intended. The narcissus and the lily would be in blossom together in the early spring. Though the rose is apparently not mentioned in the Hebrew Bible, it is referred to in Ecclus. xxiv. 14 (comp. also ch. l. 8; xxxix. 13; Wisd. ii. 8). Roses are greatly prized in the East, more especially for the sake of the rose-water, which is in much request.

Rosin. Properly "naphtha," as it is both in the LXX. and Vulg. as well as the Peshito-Syriac. In the Song of the Three Children (23), the servants of the king of Babylon are said to have "ceased not to make the oven hot with rosin, pitch, tow, and small wood." Pliny mentions naphtha as a product of Babylonia, similar in appearance to liquid bitumen, and having a remarkable affinity to fire. To this natural product (known also as Persian naphtha, petroleum, rock oil, Rangoon tar, Burmese naphtha, &c.) reference is made in the passage in question.

Rubies. Concerning the meaning of the Hebrew words translated "rubies" there is much difference of opinion (Job xxviii. 18; see also Prov. iii. 15, viii. 11, xxxi. 10). In Lam. iv. 7 it is said, "the Nazarites' were purer than snow, they were whiter than milk, they were more ruddy in body than rubies." Some suppose "coral" to be intended. Others contend that the Hebrew term denotes pearls, and explain the "ruddiness," alluded to above, by supposing that the original word signifies merely "bright in color," or "color of a reddish tinge."

Rue occurs only in Luke xi. 42. The rue here spoken of is doubtless the common Ruta graveolens, a shrubby plant about 2 feet high, of strong medicinal virtues. It is a native of the Mediterranean coasts, and has been found by Hasselquist on Mount Tabor. The Talmud enumerates rue amongst kitchen-herbs, and regards it as free of tithe, as being a plant not cultivated in gardens. In our Lord's time, however, rue was doubtless a garden-plant, and therefore tithable.

Ruth, a Moabitish woman, the wife, first, of Mahlon, secondly of Boaz, the ancestress of David and of Christ, and one of the four women who are named by St. Matthew in the genealogy of Christ. A severe famine in the land of Judah induced Elimelech, a native of Bethlehem Ephrath, to emigrate into the land of Moab, with his wife Naomi, and his two sons, Mahlon and Chilion. At the end of ten years, Naomi, now left a widow and childless, having heard that there was plenty again in Judah, resolved to return to Bethlehem, and her daughter-in-law, Ruth, returned with her. They arrived at Bethlehem just at the beginning of barley harvest, and Ruth, going out to glean, chanced to go into the field of Boaz, a wealthy man, and near kinsman of her father-in-law Elimelech. Upon learning who the stranger was, Boaz treated her with the utmost kindness and respect, and



Rue.

sent her home laden with corn which she had gleaned. Encouraged by this incident, Naomi instructed Ruth to claim at the hand of Boaz that he should perform the part of her husband's near kinsman, by purchasing the inheritance of Elimelech, and taking her to be his wife. But there was a nearer kinsman than Boaz, and it was necessary that he should have the option of redeeming the inheritance for himself. He, however, declined, fearing to mar his own inheritance. Upon which, with all due solemnity, Boaz took Ruth to be his wife, amidst the blessings and congratulations of their neighbors. Their son, Obed, was the father of Jesse, who was the father of David.

Ruth, Book of, contains the history of Ruth, as narrated in the preceding article. The main object of the writer is evidently to give an account of David's ancestors; and the book was avowedly composed long after the time of the heroine. (See Ruth i. 1, iv. 7, 17). Its date and author are quite uncertain. It is probable that the books of Judges, Ruth, Samuel, and Kings originally formed but one work. The

book of Ruth clearly forms part of those of Samuel, supplying as it does the essential point of David's genealogy and early family history, and is no less clearly connected with the book of Judges by its opening verse, and the epoch to which the whole book relates.

Rye occurs in Ex. ix. 32; Is. xxviii. 25: in the latter the margin reads "spelt." In Ez. iv. 9 the text has "fitches," and the margin "rie." It is probable that by cussemeth "spelt" is intended. Spelt is grown in some parts of the south of Germany; it differs but slightly from our common wheat.

S.

Sabbath (shabbâth, "a day of rest," from shâbath, "to cease to do," "to rest"). The name is applied to divers great festivals, but principally and usually to the seventh day of the week, the strict observance of which is enforced not merely in the general Mosaic code, but in the Decalogue itself. The consecration of the Sabbath was coeval with the Creation. The first Scriptural notice of it, though it is not mentioned by name, is to be found in Gen. ii. 3, at the close of the record of the six days' creation. There are not wanting indirect evidences of its observance, as the intervals between Noah's sending forth the birds out of the ark, an act naturally associated with the weekly service (Gen. viii. 7-12), and in the week of a wedding celebration (Gen. xxix. 27, 28); but when a special occasion arises, in connection with the prohibition against gathering manna on the Sabbath, the institution is mentioned as one already known (Ex. xvi. 23-30). And that this was especially one of the institutions adopted by Moses from the ancient patriarchal usage is implied in the very words of the law, "Remember the Sabbath day, to keep it holy." But even if such evidence were wanting, the reason of the institution would be a sufficient proof. It was to be a joyful celebration of God's completion of His creation. It has indeed been said that Moses gives quite a different reason for the institution of the Sabbath, as a memorial of the deliverance from Egyptian bondage (Deut. v. 15). As if Moses, in his repetition of the law, had forgotten the reason given by God himself from Sinai (Ex. xx. 11). The words added in Deuteronomy are a special motive for the joy with which the Sabbath should be celebrated, and for the kindness which extended its blessings to the slave and beast of burden as well as the master: "that thy manservant and thy maidservant may rest as well as thou" (Deut. v. 14). These attempts to limit the ordinance proceed from an entire misconception of its spirit, as if it were a season of stern privation rather than a special privilege. But, in truth, the prohibition of work is only subsidiary to the positive idea of joyful rest and recreation, in communion with Jehovah, who himself "rested and was refreshed" (Ex. xxxi. 17: comp. xxiii. 12). It is in Ex. xvi. 23-29 that we find the first incontrovertible institution of the day, as one given to, and to be kept by, the children of Israel. Shortly afterwards it was re-enacted in the Fourth Commandment. The beneficent character of the Fourth Commandment is very apparent in the version of it which we find in Deuteronomy (Deut. v. 12-15). It is most important to remember that the Fourth Commandment is not limited to a mere enactment respecting one day, but prescribes the due distribution of a week, and enforces the six days' work as much as the seventh day's rest. This higher ground of observance was felt to invest the Sabbath with a theological character, and rendered it the great witness for faith in a personal and creating God. It was to be a sacred pause in the ordinary labor by which man earns his bread; the curse of the fall was to be suspended for one day; and, having spent that day in joyful remembrance of God's mercies, man had a fresh start in his course of labor. When we come to the N. T. we find the most marked stress laid on the Sabbath. In whatever ways the Jew might err respecting it, he had altogether ceased to neglect it. On the contrary, wherever he went its observance became the most visible badge of his nationality. Our Lord's mode of observing the Sabbath was one of the main features of His life, which His Pharisaic adversaries most eagerly watched and criticised. They had invented many prohibitions respecting the Sabbath of which we find nothing in the original institution. Some of these prohibitions were fantastic and arbitrary, in the number of those "heavy burdens and grievous to be borne" which the latter expounders of the Law "laid on men's shoulders" (comp. Matt. xii. 1-13; John v. 10). That this perversion of the Sabbath had become very general in our Saviour's time is apparent both from the recorded objections to acts of His on that day, and from His marked conduct on occasions to which those objections were sure to be urged (Matt. xii. 1-15; Mark iii. 2; Luke vi. 1, 5, xiii. 10-17; John v. 2-18, vii. 23, ix. 1-34). The Epistle, it must be admitted, with the exception of one place, and perhaps another (Heb. iv. 9), are silent on the subject of the Sabbath. No rules for its observance

are ever given by the Apostles—its violation is never denounced by them; Sabbath-breakers are never included in any list of offenders. Col. ii. 16, 17, seems a far stronger argument for the abolition of the Sabbath in the Christian dispensation than is furnished by Heb. iv. 9 for its continuance; and while the first day of the week is more than once referred to as one of religious observance, it is never identified with the Sabbath. When we turn to the monuments, which we possess of the early Church, we find ourselves on the whole carried in the same direction. Again, the observance of the Lord's Day as a Sabbath would have been well nigh impossible to the majority of Christians in the first ages. When the early Fathers speak of the Lord's Day, they sometimes, perhaps by comparing, connect it with the Sabbath; but we have never found a passage, previous to the conversion of Constantine, prohibitory of any work or occupation on the former, and any such, did it exist, would have been in a great measure nugatory, for the reasons just alleged. After Constantine things become different at once. His celebrated edict prohibitory of judicial proceedings on the Lord's Day was probably dictated by a wish to give the great Christian festival as much honor as was enjoyed by those of the heathen, rather than by any reference to the Sabbath or the Fourth Commandment; but it was followed by several which extended the prohibition to many other occupations, and to many forms of pleasure held innocent on ordinary days. But it was surely impossible both to observe the Lord's Day, as was done by Christians after Constantine, and to read the Fourth Commandment, without connecting the two; and, seeing that such was to be the practice of the developed Church, we can understand how the silence of the N. T. Epistles, and even the strong words of St. Paul (Col. ii. 16, 17), do not impair the human and universal scope of the Fourth Commandment, exhibited so strongly in the very nature of the Law, and in the teaching respecting it of Him who came not to destroy the Law, but to fulfil.—Among the Christians the "Lord's Day"—the first day of the week—gradually took the place of the Jewish Sabbath. [Lord's Day.]

Sackcloth, a coarse texture, of a dark color, made of goats'-hair (Is. l. 3; Rev. vi. 12), and resembling the cilicium of the Romans. It was used for making sacks (Gen. xlii. 25; Lev. xi. 32; Josh. ix. 4), and for making the rough garments used by mourners, which were in extreme cases worn next the skin (1 K. xxi. 27; 2 K. vi. 30; Job xvi. 15; Is. xxxii. 11), and this even by females (Joel i. 8; 2 Macc. iii. 19), but at other times were worn over the coat (Jon. iii. 6) in lieu of the outer garment.



Sitting in Sackcloth.

Sacrifice. The universal prevalence of sacrifice shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on that sense of sin and lost communion with God which is stamped by His hand on the heart of man, is an historical question, perhaps insoluble. The sacrifice of Cain and Abel is called minchah, although in the case of the latter it was a bloody sacrifice. In the case of both it would appear to have been eucharistic. The sacrifice of Noah after the flood (Gen. viii. 20) is called burnt-offering. This sacrifice is expressly connected with the institution of the Covenant which follows, in ix. 8-17. The sacrifice of Jacob at Mispah also marks a covenant with Laban, to which God is called to be a witness and a party. In the burnt-offerings of Job for his children (Job i. 5) and for his three friends (xlii. 8), we for the first time find the expression of the desire of expiation for sin. The same is the case in the words of Moses to Pharaoh (Ex. x. 25). The sacrifices of the Mosaic Period are inaugurated by the offering of the Passover and the sacrifice of Ex. xxiv. The Passover indeed is unique in its character; but it is clear that the idea of salvation from death by means of sacrifice is brought out in it with a distinctness before unknown. The sacrifice of Ex. xxiv., offered as a solemn inauguration of the Covenant of Sinai, has a similarly comprehensive character. The Law of Leviticus now unfolds distinctly the various forms of sacrifice. (a.) The burnt-offering. Self-dedicatory. (b.) The meat-offering (unbloody); the peace-offering (bloody). Eucharistic. (c.) The sin-offering; the trespass-offering. Explanatory.—To these may be added, (d.) The incense offered after

sacrifice in the Holy Place, and (on the Day of Atonement) in the Holy of Holies, the symbol of the intercession of the priest (as a type of the Great High Priest), accompanying and making efficacious the prayer of the people. In the consecration of Aaron and his sons (Lev. viii.) we find these offered in what became ever afterwards the appointed order: first came the sin-offering, to prepare access to God; next, the burnt-offering, to mark their dedication to his service; and thirdly, the meat-offering of thanksgiving. Henceforth the sacrificial system was fixed in all its parts, until He should come whom it typified. The nature and meaning of the various kinds of sacrifice are partly gathered from the form of their institution and ceremonial, partly from the teaching of the Prophets, and partly from the N. T., especially the Epistle to the Hebrews. All had relation, under different aspects, to a Covenant between God and man. The Sin-Offering represented that Covenant as broken by man, and as knit together again, by God's appointment, through the "shedding of blood." The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. Beyond all doubt the sin-offering distinctly witnessed that sin existed in man, that the "wages of that sin was death," and that God had provided an Atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the Burnt-Offering were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; but the main idea is the offering of the whole victim to God, representing (as the laying of the hand on its head shows) the devotion of the sacrificer, body and soul, to Him (Rom. xii. 1). The death of the victim was, so to speak, an incidental feature. The Meat-Offerings, the peace or thank-offering, the first-fruits, &c., were simply offerings to God of His own best gifts, as a sign of thankful homage, and as a means of maintaining His service and His servants. The characteristic ceremony in the peace-offering was the eating of the flesh by the sacrificer. It betokened the enjoyment of communion with God. It is clear from this that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and superstition. All three probably were more or less implied in each sacrifice, each element predominating in its turn. The Epistle to the Hebrews contains the key of the whole sacrifical doctrine. The object of the Epistle is to show the typical and probationary character of sacrifices, and to assert that in virtue of it alone they had a spiritual meaning. Our Lord is declared (see 1 Pet. i. 20) "to have been foreordained" as a sacrifice "before the foundation of the world," or (as it is more strikingly expressed in Rev. xiii. 8) "slain from the foundation of the world." The material sacrifices represented this Great Atonement as already made and accepted in God's foreknowledge; and to those who grasped the ideas of sin, pardon, and self-dedication symbolized in them, they were means of entering into the blessings which the One True Sacrifice alone procured. They could convey nothing in themselves; yet, as types, they might, if accepted by a true, though necessarily imperfect, faith, be means of conveying in some degree the blessings of the Antitype. It is clear that the Atonement, in this Epistle, as in the N. T. generally, is viewed in a twofold light. On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bare the sins of many." It is its essential characteristic that in it He stands absolutely alone, offering His sacrifice without any reference to the faith or the conversion of men. In it He stands out alone as the Mediator between God and man; and His sacrifice is offered once for all, never to be imitated or repeated. Now, this view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering. On the other hand, the sacrifice of Christ is set forth to us, as the completion of that perfect obedience to the will of the Father, which is the natural duty of sinless man, in which He is the representative of all men, and in which He calls upon us, when reconciled to God, to "take up the Cross and follow Him." In this view His death is not the principal object; we dwell rather on His lowly incarnation, and His life of humility, temptation, and suffering, to which that death was but a fitting close. The main idea of this view of the Atonement is representative rather than vicarious. It is typified by the burnt-offering, in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially (see Heb. x. 6-9) the words of Ps. xl. 6, &c., which contrast with material sacrifice the "doing the will of God." As without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also without the burnt-offering the sin-offering will to us be unavailing. With these views



TOMB OF RACHEL. FROM A PHOTOGRAPH.

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of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of His intercession for us in heaven, which was represented by the incense. The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ Himself, than with those sacrifices of praise, thanksgiving, charity, and devotion, which we, as Christians, offer to God, and "with which He is well pleased" (Heb. xiii. 15, 16, as with "an odor of sweet smell, a sacrifice acceptable to God" (Phil. iv. 18).

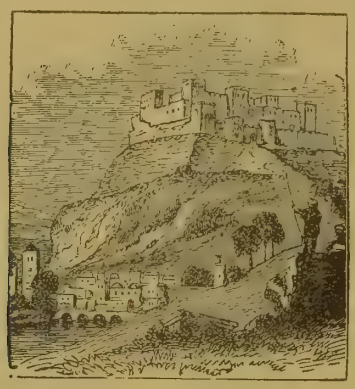
Sadducees (Matt. iii. 7, xvi. 1, 6, 11, 12, xxii. 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6, 7, 8), a religious party or school among the Jews at the time of Christ, who denied that the oral law was a revelation of God to the Israelites, and who deemed the written law alone to be obligatory on the nation, as of divine authority. Except on one occasion, when they united with the Pharisees in insidiously asking for a sign from heaven (Matt. xiv. 1, 4, 6), Christ never assailed the Sadducees with the same bitter denunciations which he uttered against the Pharisees; and they do not, like the Pharisees, seem to have taken active measures for causing Him to be put to death. The origin of their name is involved in great difficulties. The ordinary Jewish statement is, that they are named from a certain Zadoc, a disciple of the Antigonus of Socho, who is mentioned in the Mishna as having received the oral law from Simon the Just, the last of the men of the Great Synagogue. The leading tenet of the Sadducees was the negation of the leading tenet of their opponents. As the Pharisees asserted, so the Sadducees denied, that the Israelites were in possession of an Oral Law transmitted to them by Moses. [Pharisees.] In opposition to the Pharisees, they maintained that the written law alone was obligatory on the nation, as of divine authority. The second distinguishing doctrine of the Sadducees, the denial of man's resurrection after death. In connection with the disbelief of a resurrection by the Sadducees, it is proper to notice the statement (Acts xxiii. 8) that they likewise denied there was "angel or spirit." Josephus states that the Sadducees believed in the freedom of the will, which the Pharisees denied. Possibly the great stress laid by the Sadducees on the freedom of the will may have had some connection with their forming such a large portion of that class from which criminal judges were selected. Those Jews who were almost exclusively religious teachers would naturally insist on the inability of man to do anything good if God's Holy Spirit were taken away from him (Ps. i. 11, 12), and would enlarge on the perils which surrounded man from the temptations of Satan and evil angels or spirits (1 Chr. xxi. 1; Tob. iii. 17). But it is likely that the tendencies of the judicial class would be more practical and direct. An important fact in the history of the Sadducees is their rapid disappearance from history after the first century, and the subsequent predominance among the Jews of the opinions of the Pharisees. Two circumstances, indirectly but powerfully, contributed to produce this result: 1st. The state of the Jews after the capture of Jerusalem by Titus; and 2dly. The growth of the Christian religion. As to the first point, it is difficult to over-estimate the consternation and dismay which the destruction of Jerusalem occasioned in the minds of sincerely religious Jews. In this their hour of darkness and anguish, they naturally turned to the consolations and hopes of a future state; and the doctrine of the Sadducees, that there was nothing beyond the present life, would have appeared to them cold, heartless, and hateful. Again, while they were sunk in the lowest depths of depression, a new religion, which they despised as a heresy and a superstition, was gradually making its way among the subjects of their detested conquerors, the Romans. One of the causes of its success was undoubtedly the vivid belief in the resurrection of Jesus, and a consequent resurrection of all mankind, which was accepted by its heathen converts with a passionate earnestness, of which those who at the present day are familiar from infancy with the doctrine of the resurrection of the dead can form only a faint idea. To attempt to check the progress of this new religion among the Jews by an appeal to the temporary rewards and punishments of the Pentateuch, would have been as idle as an endeavor to check an explosive power by ordinary mechanical restraints. Consciously, therefore, or unconsciously, many circumstances combined to induce the Jews who were not Pharisees, but who resisted the new heresy, to rally round the standard of the Oral Law, and to assert that their holy legislator, Moses, had transmitted to his faithful people by word of mouth, although not in writing, the revelation of a future state of rewards and punishments.

Saffron (Cant. iv. 14). Saffron has from the earliest times been in high esteem as a perfume. "It was used," says Rosenmüller, "for the same purposes as the modern pot-

pourri." The word saffron is derived from the Arabic Zafran, "yellow."

Sal'amis, a city at the east end of the island of Cyprus, and the first place visited by Paul and Barnabas, on the first missionary journey, after leaving the mainland at Seleucia. Here alone, among all the Greek cities visited by St. Paul, we read expressly of "synagogues" in the plural (Acts xiii. 5). Hence we conclude that there were many Jews in Cyprus. And this is in harmony with what we read elsewhere. Salamis was not far from the modern Famagousta. It was situated near a river called the Pediaeus, on low ground, which is in fact a continuation of the plain running up into the interior towards the place where Nicosia, the present capital of Cyprus, stands.

Sal'cah, a city named in the early records of Israel as the extreme limit of Bashan (Deut. iii. 10; Josh. xiii. 11), and of the tribe



Salcah in Bashan.

of Gad (1 Chr. v. 11). On another occasion the name seems to denote a district rather than a town (John xii. 5). It is identical with the town of Sulkhad.

Sa'lem (peace). 1. The place of which Melchizedek was king (Gen. xiv. 18; Heb. vii. 1, 2). No satisfactory identification of it is perhaps possible. Two main opinions have been current from the earliest ages of interpretation. 1. That of the Jewish commentators, who affirm that Salem is Jerusalem, on the ground that Jerusalem is so called in Ps. lxxvi. 2. 2. Jerome himself, however, is not of the same opinion. He states without hesitation, that the Salem of Melchizedek was not Jerusalem, but a town near Scythopolis, which in his day was still called Salem. 2. Ps. lxxvi. 2. It is agreed on all hands that Salem is here employed for Jerusalem, but whether as a mere abbreviation to suit some exigency of the poetry, and point the allusion to the peace (salem) which the city enjoyed through the protection of God, or whether, after a well-known habit of poets, it is an antique name preferred to the more modern and familiar one, is a question not yet decided.

Salo'me. The wife of Zebedee, as appears from comparing Matt. xxvii. 56 with Mark xv. 40. It is further the opinion of many modern critics that she was the sister of Mary, the mother of Jesus, to whom reference is made in John xix. 25. The only events recorded of Salome are, that she preferred a request on behalf of her two sons for seats of honor in the kingdom of heaven (Matt. xx. 20), that she attended at the crucifixion of Jesus (Mark xv. 40), and that she visited his sepulchre (Mark xvi. 1). She is mentioned by name only on the two later occasions.

Salt. Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man (Job xi. 6) and beast (Is. xxx. 24, see margin), and a most valuable antidote to the effects of the heat of climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar (Lev. ii. 13). They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. [Sea, the Salt.] The Jews appear to have distinguished between rock-salt and that which was gained by evaporation, as the Talmudists particularize one species (probably the latter) as the "salt of Sodom." The salt-pits formed an important source of revenue to the rulers of the country, and Antiochus conferred a valuable boon on Jerusalem by presenting the city with 375 bushels of salt for the Temple service. In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung (Matt. v. 13; Luke xiv. 35). Too large an admixture, however, was held to produce sterility; and hence also arose the custom of sowing with salt the foundations of a destroyed city (Judg. ix. 45), as a token of its irretrievable ruin. The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression "covenant of salt" (Lev. ii. 13; Num. xviii. 19; 2 Chr. xiii. 5), as betokening an indissoluble alliance between friends; and again the expression, "salted with the salt of the palace" (Ezr. iv. 14), not necessarily meaning that they had "maintenance from the palace," as the A. V. has it, but that they were bound

by sacred obligations of fidelity to the king. So in the present day, "to eat bread and salt together" is an expression for a league of mutual amity. It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God.

Salt Sea, or Dead Sea. [Sea, the Salt.]

Salutation. Salutations may be classed under the two heads of conversational and epistolary. The salutation at meeting consisted in early times of various expressions of blessing, such as "God be gracious unto thee" (Gen. xliii. 29); "Blessed be thou of the Lord" (Ruth iii. 10; 1 Sam. xv. 13); "The Lord be with you," "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you; we bless you in the name of the Lord" (Ps. cxxix. 8). Hence the term "bless"



Modes of Salutation in the East.

received the secondary sense of "salute." The Hebrew term used in these instances (shâlôm) has no special reference to "peace," as stated in the marginal translation, but to general well-being, and strictly answers to our "welfare." The salutation at parting consisted originally of a simple blessing (Gen. xxiv. 60, xxviii. 1, xlvii. 10; Josh. xxii. 6), but in later times the term shâlôm was introduced here also in the form "Go in peace," or rather "Farewell" (1 Sam. i. 17, xx. 42; 2 Sam. xv. 9).

Sama'ria. In the territory originally belonging to the tribe of Joseph, about six miles to the northwest of Shechem, there is a wide basin-shaped valley, encircled with high hills, almost on the edge of the great plain which borders upon the Mediterranean. In the centre of this basin, which is on a lower level than the valley of Shechem, rises a less elevated oblong hill, with steep yet accessible sides, and a long flat top. This hill was chosen by Omri as the site of the capital of the kingdom of Israel. He "bought the hill of Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built, after the name of the owner of the hill, Samaria" (1 K. xvi. 23, 24). From the date of Omri's purchase, B. C. 925, Samaria retained its dignity as the capital of the ten tribes, and the name is given to the northern kingdom as well as to the city. Ahab built a temple to Baal there (1 K. xvi. 32, 33); and from this circumstance a portion of the city, possibly fortified by a separate wall, was called "the city of the house of Baal" (2 K. x. 25). Samaria must have been a place of great strength. It was twice besieged by the Syrians, in B. C. 901 (1 K. xx. 1), and in B. C. 892 (2 K. vi. 24, vii. 20); but on both occasions the siege was ineffectual. The possessor of Samaria was considered de facto king of Israel (2 K. xv. 13, 14); and woes denounced against the nation were directed against it by name (Is. vii. 9, &c.). In B. C. 721, Samaria was taken, after a siege of three years, by Shalmaneser king of Assyria (2 K. xviii. 9, 10), and the kingdom of the ten tribes was put an end to. Some years afterwards the district of which Samaria was the centre was repeopled by Esarhaddon; but we do not hear especially of the city until the days of Alexander the Great. That conqueror took the city, which seems to have somewhat recovered itself, killed a large portion of the inhabitants, and suffered the remainder to settle at Shechem. He replaced them by a colony of Syro-Macedonians. These Syro-Macedonians occupied the city until the time of John Hyrcanus, who took it after a year's siege, and did his best to demolish it entirely. After this disaster (which occurred in B. C. 109), the Jews inhabited what remained of the city; at least we find it in their possession in the time of Alexander Jannaeus, and until Pompey gave it back to the descendants of its original inhabitants. By directions of Gabinius, Samaria and other demolished cities were rebuilt. But its more effectual rebuilding was undertaken by Herod the Great. He called it Sebaste=Augusta, after the name of his patron. How long Samaria maintained its splendor after Herod's improvements we are not informed. In the N. T. the city itself does not appear to be mentioned, but rather a portion of the district to which, even in older times, it had extended its name (Matt. x. 5; John iv. 4, 5). At this day the city is represented by a small village retaining few vestiges of the past except its name, Sebus tiyeh, an Arabic corruption of Sebaste. Some architectural remains it has, partly of Chris-

tian construction or adaptation, as the ruined church of St. John the Baptist, partly, perhaps, traces of Idumaean magnificence. St. Jerome, whose acquaintance with Palestine imparts a sort of probability to the tradition which prevailed so strongly in later days, as-



Ruins of the Temple of Manasseh, Samaria.

serts that Sebaste, which he invariably identifies with Samaria, was the place in which St. John the Baptist was imprisoned and suffered death. He also makes it the burial-place of the prophets Elisha and Obadiah.

Samar'itans. In the strictest sense of the term, a Samaritan would be an inhabitant of the city of Samaria. But it is not found at all in this sense, exclusively at any rate, in the O. T. Samaria at first included all the tribes over which Jeroboam made himself king, whether east or west of the river Jordan (1 K. xiii. 32). In other places in the historical books of the O. T. (with the exception of 2 K. xvii. 24, 26, 28, 29) Samaria seems to denote the city exclusively. But the prophets use the word in a greatly extended sense. Hence the word Samaritan must have denoted every one subject to the king of the northern capital. But whatever extent the word might have acquired, it necessarily became contracted as the limits of the kingdom of Israel became contracted. We may conclude that the cities of Samaria were not merely partially, but wholly, evacuated of their inhabitants in B. C. 721, and that they remained in this desolated state until, in the words of 2 K. xvii. 24, "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava (Ivah, 2 K. xviii. 34), and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the new Samaritans were Assyrians by birth or subjugation. These colonists were of course idolaters, and worshipped a strange medley of divinities. God's displeasure was kindled, and they were infested by beasts of prey, which had probably increased to a great extent before their entrance upon it. On their explaining their miserable condition to the king of Assyria, he despatched one of the captive priests to teach them "how they should fear the Lord." The priest came accordingly, and henceforth, in the language of the sacred historian, they "feared the Lord and served their graven images, both their children and their children's children: as did their fathers, so do they unto this day" (2 K. xvii. 41). A gap occurs in their history until Judah has returned from captivity. They then desire to be allowed to participate in the rebuilding of the Temple at Jerusalem. But they do not call it a national undertaking. On being refused the Samaritans throw off the mask, and become open enemies, frustrate the operations of the Jews through the reigns of two Persian kings, and are only effectually silenced in the reign of Darius Hystaspis, B. C. 519. The feud, thus unhappily begun, grew year by year more inveterate. They are said to have done everything in their power to annoy the Jews. Their own temple on Gerizim they considered to be much superior to that at Jerusalem. There they sacrificed a passover. Towards the mountain, even after the temple on it had fallen, wherever they were, they directed their worship. To their copy of the Law they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The Law (i. e. the five books of Moses) was their sole code; for they rejected every other book in the Jewish canon. The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Manasseh), and cast grave suspicions upon its genuineness. Certain other Jewish renegades had from time to time taken refuge with the Samaritans. Hence, by degrees the Samaritans claimed to partake of Jewish blood, especially if doing so happened to suit their interest. Very far were the Jews from admitting this claim to consanguinity on the part of these people. They were ever reminding them that they were, after all, mere Cuthaeans, mere strangers from Assyria. The traditional hatred in which the Jew held the Samaritan is expressed in Ecclus. l. 25, 26. Such were the Samaritans of our Lord's day; a people distinct from the Jews, though lying in the very midst of the Jews; a people preserving their identity, though seven centuries



GENERAL VIEW OF GALILEE. FROM A PHOTOGRAPH.

had rolled away since they had been brought from Assyria by Esarhaddon, and though they had abandoned their polytheism for a sort of ultra Mosaicism; a people, who—though their limits had gradually contracted, and the rallying-place of their religion on Mount Gerizim had been destroyed one hundred and sixty years before by John Hyrcanus (B. C. 130), and though Samaria (the city) had been again and again destroyed—still preserved their nationality, still worshipped from Shechem and their impoverished settlements towards their sacred hill; still retained their nationality, and could not coalesce with the Jews.

Sa'mos, a Greek island off that part of Asia Minor where Ionia touches Caria. Samos comes before our notice in the detailed account of St. Paul's return from his third missionary journey (Acts xx. 15).

Samothra'cia. Mention is made of this island in the account of St. Paul's first voyage to Europe (Acts xvi. 11). Being a very lofty and conspicuous island, it is an excellent landmark for sailors, and must have been full in view, if the weather was clear, throughout that voyage from Troas to Neapolis.

Sam'son (properly Sham-sun, i. e., "little sun," or "sun-like," from shemesh, the sun), son of Manoah, a man of the town of Zorah, in the tribe of Dan, on the border of Judah (Josh. xv. 33, xix. 41). The miraculous circumstances of his birth are recorded in Judg. xiii.; and the three following chapters are devoted to the history of his life and exploits. The divine inspiration, which Samson shared with Othniel, Gideon, and Jephthah, assumed in him the unique form of vast personal strength, animated by undaunted bravery. It was inseparably connected with the observance of his vow as a Nazarite; "his strength was in his hair." Conscious of his power, he began to seek a quarrel with the Philistines; and with this view he asked the hand of a Philistine woman whom he had seen at Timnath. One day, as he passed by the vineyards of the city on a visit to his intended bride, a young lion rushed out upon him; the spirit of Jehovah came on Samson, and without a weapon he tore the lion as he would have torn a kid, but he told no one of the exploit. As he passed that way again, he saw a swarm of bees in the carcass of the lion; and he ate of the honey, but still he told no one. He availed himself of this circumstance, and of the custom of proposing riddles at marriage-feasts, to lay a snare for the Philistines. But Samson told the riddle to his wife, and she told it to the men of the city. The spirit of Jehovah came again upon him; and going down to Askelon, he slew thirty men of the city, and gave their spoil to their fellow-countrymen of Timnath. He then returned to his own house. His wife was given to one of the groomsmen, and on Samson's visiting her soon after, her father refused to let him see her. Samson revenged himself by taking 300 foxes (or rather jackals) and tying them together two by two by the tails, with a firebrand between every pair of tails, and so he let them loose into the standing corn of the Philistines, which was ready for harvest. The Philistines took vengeance by burning Samson's wife and her father; but he fell upon them in return, and smote them "hip and thigh with a great slaughter," after which he took refuge on the top of the rock of Etam, in the territory of Judah. The Philistines gathered an army and marched against the men of Judah, who hastened to make their peace by giving up Samson. Three thousand of them went up to the rock of Etam to bind him, and he submitted on their promise not to fall upon him themselves. Bound with two new cords, he was brought down to the camp of the Philistines, who received him with a shout of triumph; but the spirit of Jehovah came upon him: he broke the cords like burnt flax, and finding a jawbone of an ass at hand, he slew with it a thousand of the Philistines. This achievement raised Samson to the position of a judge, which he held for twenty years. After a time he began to fall into the temptations which addressed themselves to his strong animal nature; but he broke through every snare in which he was caught so long as he kept his Nazarite's vow. While he was visiting a harlot in Gaza, the Philistines shut the gates of the city, intending to kill him in the morning; but at midnight he went out and tore away the gates, with the posts and bar, and carried them to the top of a hill looking towards Hebron. Next he formed his fatal connection with Delilah, a woman who lived in the valley of Sorek. She was bribed by the lords of the Philistines to entice Samson to tell her the secret of his strength; and though not at once betraying it, he played with the temptation. Thrice he suffered himself to be bound with green withes, with new ropes, and by weaving the seven locks of his hair to the beam of a loom; and each time, when Delilah gave the signal, "The Philistines are upon thee, Samson," he burst the withes and ropes, and tore away the beam with its pin. Instead of resenting Delilah's evident treachery, he seems to have enjoyed the certainty of triumph over each new snare, till he was betrayed into the presumption that per-

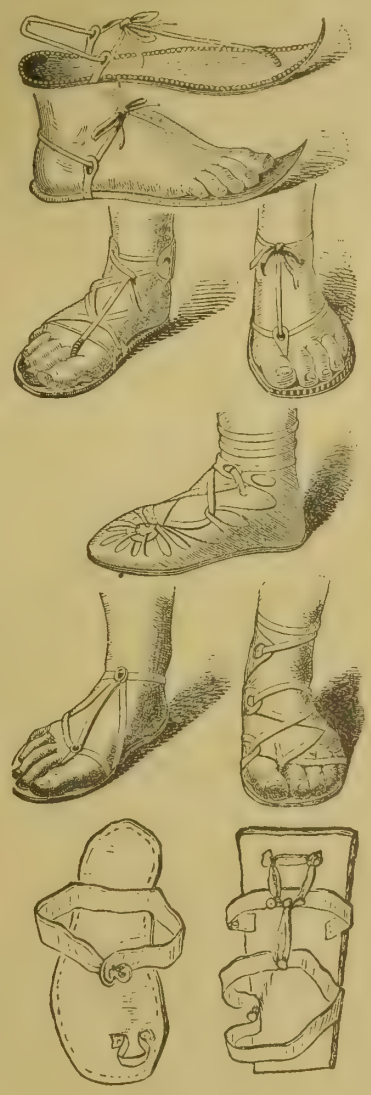
haps his strength might survive the loss of his Nazarite's locks. Wearied out with her importunity, he at last "told her all his heart," and, while he was asleep, she had him shaven of his seven locks of hair. For the last time he was awakened by her cry, "The Philistines are upon thee, Samson," and thought he had only to go out and shake himself, as at the other times, for "he wist not that Jehovah was departed from him." They put out his eyes, and led him down to Gaza, bound in brazen fetters, and made him grind in the prison. As his hair grew, his strength returned; but his infatuated foes only saw in this the means of their diversion. The lords and chief people of the Philistines held a great festival in the temple of Dagon, to celebrate their victory over Samson. They brought forth the blind champion to make sport for them; and, after he had shown his feats of strength, they placed him between the two chief pillars which supported the roof that surrounded the court, which, as well as the court itself, was crowded with spectators, to the number of 3000. Samson asked the lad who guided him to let him feel the pillars, to lean upon them. Then, with a fervent prayer that God would strengthen him only this once, to be avenged on the Philistines, he bore with all his might upon the two pillars; they yielded, and the house fell upon the lords and all the people. "So the dead which he slew at his death were more than they which he slew in his life." His name is enrolled among the worthies of the Jewish church in Heb. xi. 32.

Sam'uel was the son of Elkanah, an Ephrathite or Ephraimite, and Hannah or Anna, and was born at Ramathaim-Zophim. It is on the mother of Samuel that our chief attention is fixed in the account of his birth. She had before his birth dedicated him to the office of a Nazarite. As soon as he was weaned, she herself with her husband brought him to the Tabernacle at Shiloh, where she had received the first intimation of his birth, and there solemnly consecrated him. The hymn which followed on this consecration is the first of the kind in the sacred volume. He next appears, probably twenty years afterwards, suddenly amongst the people, warning them against their idolatrous practices (vii. 3, 4). He convened an assembly at Mizpeh, probably the place in Benjamin. It was at the moment that he was offering up a sacrifice that the Philistine host suddenly burst upon them. A violent thunderstorm came to the timely assistance of Israel. The Philistines fled, and, exactly at the spot where twenty years before they had obtained their great victory, they were totally routed. A stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of Eben-ezer, "the Stone of Help" (1 Sam. vii. 12). This was Samuel's first, and, as far as we know, his only military achievement. But it was apparently this which raised him to the office of "Judge" (comp. 1 Sam. xiii. 11 and Ecclus. xlvi. 15-18). He visited, in discharge of his duties as ruler, the three chief sanctuaries on the west of Jordan—Bethel, Gilgal, and Mizpeh (1 Sam. vii. 16). His own residence was still his native city, Ramah or Ramathaim, which he further consecrated by an altar (vii. 17). Here he married, and two sons grew up to repeat under his eyes the same perversion of high office that he had himself witnessed in his childhood in the case of the two sons of Eli. In his old age he shared his power with them (1 Sam. viii. 1-4), but the people dissatisfied demanded a king and Saul was finally annointed under God's direction and Samuel surrendered to him his authority 1 Sam. xii., though still remaining Judge, ch. vii., 15. He was consulted far and near on the small affairs of life (1 Sam. ix. 7, 8). From this faculty, combined with his office of ruler, an awful reverence grew up around him. No sacrificial feast was thought complete without his blessing (ib. ix. 13). A peculiar virtue was believed to reside in his intercession. After Saul was rejected by God Samuel anointed David at the house of Jesse. He there becomes the spiritual father of the Psalmist king. He is also the Founder of the first regular institutions of religious instruction, and communities for the purposes of education. The death of Samuel is described as taking place in the year of the close of David's wanderings.

Samuel, Books of, are not separated from each other in the Hebrew MSS., and, from a critical point of view, must be regarded as one book. The present division was first made in the Septuagint translation, and was adopted in the Vulgate from the Septuagint. The book was called by the Hebrews "Samuel," probably because the birth and life of Samuel were the subjects treated of in the beginning of the work.—The books of Samuel commence with the history of Eli and Samuel, and contain an account of the establishment of the Hebrew monarchy and of the reigns of Saul and David, with the exception of the last days of the latter monarch, which are related in the beginning of the books of Kings, of which those of Samuel form the previous portion. [Kings, Books of.] Authorship and Date of the Book.

—1. As to the authorship. In common with all the historical books of the Old Testament, except the beginning of Nehemiah, the Book of Samuel contains no mention in the text of the name of its author. It is indisputable that the title "Samuel" does not imply that the prophet was the author of the Book of Samuel as a whole; for the death of Samuel is recorded in the beginning of the 25th chapter. Again, in reference to the Book of Samuel, the absence of the historian's name from both the text and the title is not supplied by any statement of any other writer, made within a reasonable period from the time when the book may be supposed to have been written. In our own time the most prevalent idea in the Anglican Church seems to have been that the first twenty-four chapters of the Book of Samuel were written by the prophet himself, and the rest of the chapters by the prophets Nathan and Gad. 2. But although the authorship cannot be ascertained with certainty, it appears clear that, in its present form, it must have been composed subsequent to the secession of the Ten Tribes (B. C. 975). This results from the passage in 1 Sam. xxvii. 6, wherein it is said of David, "Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah to this day:" for neither Saul, David, nor Solomon is in a single instance called king of Judah simply. Before the secession, the designation of the kings was that they were kings of Israel (1 Sam. xiii. 1, xv. 1, xvi. 1; 2 Sam. v. 17, viii. 15; 1 K. ii. 11, iv. 1, vi. 1, xi. 42). On the other hand, it would hardly have been written later than the reformation of Josiah, since it seems to have been composed at a time when the Pentateuch was not acted on as the rule of religious observances. All, therefore, that can be asserted with any certainty is, that the book, as a whole, can scarcely have been composed later than the reformation of Josiah, and that it could not have existed in its present form earlier than the reign of Rehoboam.

Sandal was the article ordinarily used by the Hebrews for protecting the feet. It consisted simply of a sole attached to the foot by thongs. We have express notice of the thong (A. V. "shoe-latchet") in several passages (Gen. xiv. 23; Is. v. 27; Mark i. 7). In Assyria the heel and the side of the foot were encased, and sometimes the sandal consisted of little else than this. Sandals were worn by all classes of society in Palestine, even by the very poor (Am. viii. 6), and both the sandal and the thong or shoe-latchet were so cheap and common, that they passed into a proverb for the most insignificant thing (Gen. xiv. 23; Ecclus. xlvi. 19). They were not, however, worn at all periods; they were dispensed with in-doors, and were only put on by persons about to undertake some business away from their homes; such as a military expedition (Is. v. 27; Eph. vi. 15), or a journey (Ex. xii. 11; Josh. ix. 5, 13; Acts xii. 8): on such occasions persons carried an extra pair. During meal-times the feet were undoubtedly uncovered,

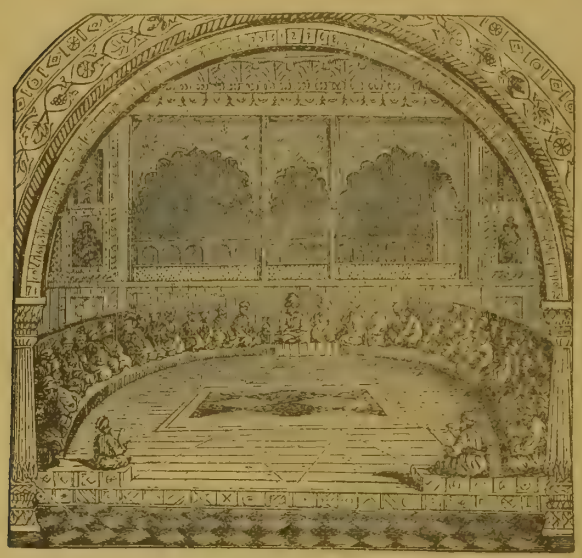


Sandals.

as implied in Luke vii. 38; John xiii. 5, 6. It was a mark of reverence to cast off the shoes in approaching a place or person of eminent sanctity (Ex. iii. 5; Josh. v. 15). It was also an indication of violent emotion, or of mourning, if a person appeared barefoot in public (2 Sam. xv. 30; Is. xx. 2; Ez. xxiv. 17, 23). To carry or to unloose a person's sandal was a

menial office betokening great inferiority on the part of the person performing it (Matt. iii. 11; Mark i. 7; John i. 27; Acts xiii. 25). The expression in Ps. lx. 8, cviii. 9, "over Edom I cast out my shoe," evidently signifies the subjection of that country, but the exact point of the comparison is obscure. The use of the shoe in the transfer of property is noticed in Ruth iv. 7, 8.

San'hedrim, the supreme council of the Jewish people in the time of Christ and earlier. 1. The origin of this assembly is traced in the Mishna to the seventy elders whom Moses was directed (Num. xi. 16, 17) to associate with him in the government of the Israelites; but this tribunal was probably temporary, and did not continue to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in gen-



The Sanhedrim in Council.

eral that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the few incidental notices in the New Testament, we gather that it consisted of chief priests, or the heads of the 24 classes into which the priests were divided, elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law (Matt. xxvi. 57, 59; Mark xv. 1; Luke xxii. 66; Acts v. 21). 2. The number of members is usually given as 71. The president of this body was styled Nasi, and was chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high-priest. The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. Some writers speak of a second vice-president, but this is not sufficiently confirmed. While in session the Sanhedrim sat in the form of a half-circle. 3. The place in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called Gazzith, supposed by Lightfoot to have been situated in the south-east corner of one of the courts near the temple building. In special exigencies, however, it seems to have met in the residence of the high-priest (Matt. xxvi. 3). Forty years before the destruction of Jerusalem, and consequently while the Saviour was teaching in Palestine, the sessions of the Sanhedrim were removed from the hall Gazzith to a somewhat greater distance from the temple building, although still on Mt. Moriah. After several other changes, its seat was finally established at Tiberias.—As a judicial body the Sanhedrim constituted a supreme court, to which belonged in the first instance the trial of a tribe fallen into idolatry, false prophets, and the high-priest; also the other priests. As an administrative council it determined other important matters. Jesus was arraigned before this body as a false prophet (John xi. 47), and Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix. 2 it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Jerusalem Gemara the power of inflicting capital punishment was taken away from this tribunal forty years before the destruction of Jerusalem. With this agrees the answer of the Jews to Pilate (John xix. 31). The Talmud also mentions a lesser Sanhedrim of twenty-three members in every city in Palestine in which were not less than 120 householders.

Sapphire (Heb. sappîr), a precious stone, apparently of a bright blue color (see Ex. xxiv. 10); the second stone in the second row of the high priest's breastplate (Ex. xxviii. 18); extremely precious (Job xxviii. 16); it was one of the precious stones that ornamented the king of Tyre (Ez. xxviii. 13). The sapphire of the ancients was not our gem of that name, viz. the azure or indigo blue, crystalline variety of Corundum, but our Lapis lazuli (Ultra marine).

Sa'ra. [Sarah.]

Sa'rah (Princess). 1. The wife of Abraham, and mother of Isaac. Her name is first introduced in Gen. xi. 29, as Sarai. The change of her name from "Sarai" to "Sarah" was made at the same time that Abram's name was



PASSAGE OF THE RED SEA. RAFFAELO SANZIO (RAPHAEL OF URBINO). AFTER THE FRESCO IN THE VATICAN, ROME.

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changed to Abraham, on the establishment of the covenant of circumcision between him and God. That the name "Sarah" signifies "princess" is universally acknowledged; but the meaning of "Sarai" is still a subject of controversy. The older interpreters suppose it to mean "my princess." Her history is of course that of Abraham. [Abraham.] She died at Hebron at the age of 127 years, 28 years before her husband, and was buried by him in the cave of Machpelah. She is referred to in the N. T. as a type of conjugal obedience in 1 Pet. iii. 6, and as one of the types of faith in Heb. xi. 11.

Sa'rai, the original name of Sarah, the wife of Abraham. The meaning of the name may possibly be, as Ewald has suggested, "contentious."

Sar'dis, a city situated about two miles to the south of the river Hermus, just below the range of Tmolus, on a spur of which its acropolis was built. It was the ancient residence of the kings of Lydia. Sardis was in very early times a commercial mart of im-



Ruins at Sardis.

portance. Chestnuts were first produced in the neighborhood. The art of dyeing wool is said by Pliny to have been invented there; and at any rate Sardis was the entrepôt of the dyed woollen manufactures. In the year 214 B. C. it was taken and sacked by the army of Antiochus the Great. Its productive soil must always have continued a source of wealth; but its importance as a central mart appears to have diminished from the time of the invasion of Asia by Alexander. The massive temple of Cybele still bears witness in its fragmentary remains to the wealth and architectural skill of the people that raised it. On the north side of the acropolis, overlooking the valley of the Hermus, is a theatre near 400 feet in diameter, attached to a stadium of about 1000. This probably was erected after the restoration of Sardis by Alexander. There are still considerable remains of the ancient city at Sert-Kalessi. Travellers describe the appearance of the locality as that of complete solitude. The only passage in which it is mentioned in the Bible is Rev. iii. 1-6.

Sa'tan. The word itself, the Hebrew sâtân, is simply an "adversary," and is so used in 1 Sam. xxix. 4; 2 Sam. xix. 22; 1 K. v. 4, xi. 14, 23, 25; Num. xxii. 22, 32; Ps. cix. 6. This original sense is still found in our Lord's application of the name to St. Peter in Matt. xvi. 23. It is used as a proper name or title only four times in the O. T. viz. (with the article) in Job i. 6, 12, ii. 1, Zech. ii. 1, and (without the article) in 1 Chr. xxi. 1. It is with the scriptural revelation on the subject that we are here concerned; and it is clear, from this simple enumeration of passages, that it is to be sought in the New, rather than in the Old Testament. I. The personal existence of a Spirit of Evil is clearly revealed in Scripture; but the revelation is made gradually, in accordance with the progressiveness of God's method. In the first entrance of evil into the world, the temptation is referred only to the serpent. In the Book of Job we find, for the first time, a distinct mention of "Satan," the "adversary" of Job. But it is important to remark the emphatic stress laid on his subordinate position, on the absence of all but delegated power, of all terror, and all grandeur in his character. It is especially remarkable that no power of spiritual influence, but only a power over outward circumstances, is attributed to him. The New Testament first brings plainly forward the power and influence of Satan. From the beginning of the Gospel, when he appears as the personal tempter of our Lord, through all the Gospels, Epistles, and Apocalypse, it is asserted or implied, again and again, as a familiar and important truth. II. Of the nature and original state of Satan, little is revealed in Scripture. He is spoken of as a "spirit" in Eph. ii. 2, as the prince or ruler of the "demons" in Matt. xii. 24-26, and as having "angels" subject to him in Matt. xxv. 41; Rev. xii. 7, 9. The whole description of his power implies spiritual nature and spiritual influence. We conclude therefore that he was of angelic nature, a rational and spiritual creature, superhuman in power, wisdom, and energy; and not only so, but an archangel, one of the "princes" of heaven. We cannot, of course, conceive that anything essentially and originally evil was created by God. We can only conjecture, therefore, that Satan is a fallen angel, who once had a time

of probation, but whose condemnation is now irrevocably fixed. As to the time, cause, and manner of his fall, Scripture tells us scarcely anything. But it describes to us distinctly the moral nature of the Evil One. The ideal of goodness is made up of the three great moral attributes of God—Love, Truth, and Purity or Holiness; combined with that spirit which is the natural temper of a finite and dependent creature, the spirit of Faith. We find, accordingly, that the opposites of these qualities are dwelt upon as the characteristics of the devil. III. The power of Satan over the soul is represented as exercised either directly or by his instruments. His direct influence over the soul is simply that of a powerful and evil nature on those in whom lurks the germ of the same evil. Besides this direct influence, we learn from Scripture that Satan is the leader of a host of evil spirits or angels who share his evil work, and for whom the "everlasting fire is prepared" (Matt. xxv. 41). Of their origin and fall we know no more than of his, for they cannot be the same as the fallen and imprisoned angels of 2 Pet. ii. 4, and Jude 6; but one passage (Matt. xii. 24-26) identifies them distinctly with the "demons" (A. V. "devils") who had power to possess the souls of men. They are mostly spoken of in Scripture in reference to possession; but in Eph. vi. 12, they are described in various lights, as "principalities," "powers," "rulers of the darkness of this world," and "spiritual powers of wickedness in heavenly places" (or "things"); and in all as "wrestling" against the soul of man. We find them sharing the enmity to God and man implied in the name and nature of Satan; but their power and action are but little dwelt upon in comparison with his. But the Evil One is not only the "prince of the demons," but also he is called the "prince of this world," in John xii. 31, xiv. 30, xvi. 11, and even the "god of this world" in 2 Cor. iv. 4: the two expressions being united in Eph. vi. 12. This power he claimed for himself, as a delegated authority, in the temptation of our Lord (Luke iv. 6); and the temptation would have been unreal had he spoken altogether falsely. The indirect action of Satan is best discerned by an examination of the title by which he is designated in Scripture. He is called emphatically "the devil." In the application of the title to Satan, both the general and special senses should be kept in view. His general object is to break the bonds of communion between God and man, and the bonds of truth and love which bind men to each other. The slander of God to man is seen best in the words of Gen. iii. 4, 5. They attribute selfishness and jealousy to the Giver of all good. The slander of man to God is illustrated by the Book of Job (Job i. 9-11, ii. 4, 5). The method of Satanic action upon the heart may be summed up in two words.—Temptation and Possession. The subject of temptation is illustrated, not only by abstract statements, but also by the record of the temptations of Adam and of our Lord. It is expressly laid down (as in James i. 2-4) that "temptation," properly so called, i. e. "trial," is essential to man, and is accordingly ordained for him and sent to him by God (as in Gen. xxii. 1). It is this tentability of man, even in his original nature, which is represented in Scripture as giving scope to the evil action of Satan. But in the temptation of a fallen nature Satan has a greater power. Every sin committed makes a man the "servant of sin" for the future (John viii. 34; Rom. vi. 16): it therefore creates in the spirit of man a positive tendency to evil, which sympathizes with, and aids, the temptation of the Evil One. On the subject of Possession, see Demoniacs.

Satyrs are mentioned in Is. xiii. 21, and xxxiv. 14, where the prophet predicts the desolation of Babylon. The Hebrew word signifies "hairy" or "rough," and is frequently applied to "he-goats." In the passages cited it probably refers to demons of woods and desert places, half men and half goats (comp. Lev. xvii. 7; 2 Chr. xi. 15).

Saul, more accurately Shaul.—1. Saul of Rehoboth by the River was one of the early kings of Edom, and successor of Samlah (Gen. xxxvi. 37, 38; 1 Chr. i. 48). 2. The first king of Israel, was the son of Kish and of the tribe of Benjamin. His character is in part illustrated by the fierce, wayward, fitful nature of the tribe, and in part accounted for by the struggle between the old and new systems in which he found himself involved. To this we must add a taint of madness, which broke out in violent frenzy at times, leaving him with long lucid intervals. He was remarkable for his strength and activity (2 Sam. i. 23) and like the Homeric heroes, of gigantic stature, taller by head and shoulders than the rest of the people, and of that kind of beauty denoted by the Hebrew word "good" (1 Sam. ix. 2), and which caused him to be compared to the gazelle, "the gazelle of Israel." His birthplace is not expressly mentioned; but, as Zelah was the place of Kish's sepulchre (2 Sam. xxi.), it was probably his native village. His father, Kish, was a powerful and wealthy chief, though the family to which he belonged was of little importance (ix. 1, 21). A portion of his property consisted of a drove of asses,

In search of these asses, gone astray on the mountains, he sent his son Saul, accompanied by a servant, who acted also as a guide and guardian of the young man (ix. 3-10). It was while prosecuting this adventure that Saul met with Samuel for the first time. A Divine intimation had indicated to him the approach and the future destiny of the youthful Benjamite. In anticipation of some distinguished stranger, Samuel had bade the cook reserve a boiled shoulder, from which Saul, as the chief guest, was bidden to tear off the first morsel. They then descended to the city, and a bed was prepared for Saul on the house-top. At daybreak Samuel roused him. They descended again to the skirts of the town, and there (the servant having left them) Samuel poured over Saul's head the consecrated oil, and with a kiss of salutation announced to him that he was to be the ruler of the nation (ix. 25-x. 1). From that moment a new life dawned upon him; and on his return homewards, his call was confirmed by the incidents which, according to Samuel's prediction, awaited him (x. 9, 10). This is what may be called the private, inner view of his call. The outer call, which is related independently of the other, was as follows:—An assembly was convened by Samuel at Mizpeh, and lots were cast to find the tribe and the family which was to produce the king. Saul was named—and, by a Divine intimation, found hid in the circle of baggage which surrounded the encampment (x. 17-24). His stature at once conciliated the public feeling, and for the first time the shout was raised, afterwards so often repeated in modern times, "Long live the king" (x. 23-34), and he returned to Gibrah. The story of his reign and his battles with the Philistines is told in 1 Samuel iv.

Saw. Egyptian saws, so far as has yet been discovered, were single-handed, though St. Jerome has been thought to allude to circular saws. As is the case in modern Oriental saws, the teeth usually incline towards the handle, instead of away from it, like ours. They have, in most cases, bronze blades, apparently attached to the handles by leathern thongs; but some of those in the British Museum have their blades let into them like our knives. A double-handed iron saw has been found at Nimrûd. No evidence exists of the use of the saw applied to stone in Egypt, nor without the double-handed saw does it seem likely that this should be the case; but we read of sawn stones used in the Temple (1 K. vii. 9). The saws "under" or "in" which David is said to have placed his captives were of iron. The expression in 2 Sam. xii. 31, does not necessarily imply torture, but the word "cut" in 1 Chr. xx. 3, can hardly be understood otherwise.

Scape-goat. [Atonement, Day of.]

Scarlet. [Colors.]

Sceptre, originally meant a rod or staff. It was thence specifically applied to the shepherd's crook (Lev. xxvii. 32; Mic. vii. 14), and to the wand or sceptre of a ruler. The use of the staff as a symbol of authority was not confined to kings; it might be used by any leader, as instanced in Judg. v. 14, where for "pen of the writer," as in the A. V., we should read "sceptre of the leader." The allusions to it are all of a metaphorical character, and describe it simply as one of the insignia of supreme power (Gen. xlix. 10; Num. xxiv. 17; Ps. xlv. 6; Is. xiv. 5; Am. i. 5; Zech. x. 11; Wisd. x. 14; Bar. vi. 14).

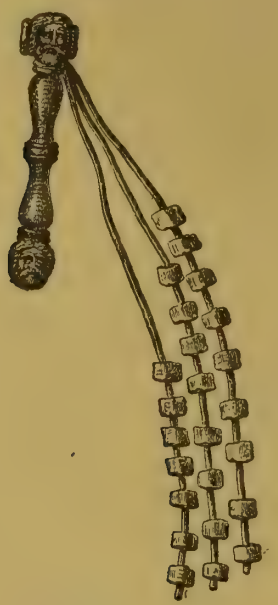
Scorpion, twice mentioned in the O. T. (Deut. viii. 15; Ez. ii. 6), and four times in the N. T. (Luke x. 19, xi. 12; Rev. ix. 3, 10). The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus, and to this day these animals are common in the same district, as well as in some parts of Palestine. Scorpions are generally found in dry and in dark places, under stones and in ruins, chiefly in warm climates. They are carnivorous in their habits, and move along in a threatening attitude, with the tail elevated. The sting, which is situated at the extremity of the tail, has at its base a gland that secretes a poisonous fluid, which is discharged into the wound by two minute orifices at its extremity. In hot climates the sting often occasions much suffering, and sometimes alarming symptoms. The "scorpions" of 1 K. xii. 11, 14, 2 Chr. x. 11, 14, have clearly no allusion whatever to the animal, but to some instrument of scourging—unless indeed the expression is a mere figure.



Scorpion.

Scourging. The punishment of scourging was prescribed by the Law in the case of a betrothed bondwoman guilty of unchastity,

and perhaps in the case of both the guilty persons (Lev. xix. 20). The instrument of punishment in ancient Egypt, as it is also in modern times generally in the East, was usually the stick, applied to the soles of the feet—bastinado. Under the Roman method the culprit was stripped, stretched with cords



Flagellum or Scourge.

or thongs on a frame, and beaten with rods. Another form of scourge consisted of a handle with three lashes or thongs of leather or cord, sometimes with pieces of metal fastened to them.

Screech-owl. [Owl.]

Scribes. I. Name. (1.) Three meanings are connected with the verb sâphar, the root of Sôpherim—(1) to write, (2) to set in order, (3) to count. The explanation of the word has been referred to each of these. The Sôpherîm were so called because they wrote out the Law, or because they classified and arranged its precepts, or because they counted with scrupulous minuteness every clause and letter it contained. (2.) The name of Kirjath-Sepher (Josh. xv. 15; Judg. i. 12) may possibly connect itself with some early use of the title. In the song of Deborah (Judg. v. 14) the word appears to point to military functions of some kind. Three men are mentioned as successively filling the office of Scribe under David and Solomon (2 Sam. viii. 17, xx. 25; 1 K. iv. 3). We may think of them as the king's secretaries writing his letters, drawing up his decrees, managing his finances (comp. 2 K. xii. 10). The zeal of Hezekiah led him to foster the growth of a body of men whose work it was to transcribe old records, or to put in writing what had been handed down orally (Prov. xxv. 1). To this period, accordingly, belongs the new significance of the title. It no longer designates only an officer of the king's court, but a class, students and interpreters of the Law, boasting of their wisdom (Jer. viii. 8). The seventy years of the captivity gave a fresh glory to the name. The exiles would be anxious above all things to preserve the sacred books, the laws, the hymns, the prophecies of the past. H. Development of Doctrine.—Of the Scribes of this period, with the exception of Ezra and Zadok (Neh. xiii. 13), we have no record. A later age honored them collectively as the men of the Great Synagogue. Never, perhaps, was so important a work done so silently. They devoted themselves to the careful study of the text, and laid down rules for transcribing it with the most scrupulous precision. Every letter, every number, became pregnant with mysteries. The "Words of the Scribes," now used as a technical phrase for these decisions, were honored above the Law. It was a great-



Scribes.

er crime to offend against them than against the Law. The first step was taken towards annulling the commandments of God for the sake of their own traditions. The casuistry became at once subtle and prurient, evading the plainest duties, tampering with conscience (Matt. xv. 1-6; xxiii. 16-23). We can therefore understand why they were constantly denounced by our Lord along with the Pharisees. While the Scribes repeated the traditions of the elders, He "spake as one having authority," "not as the Scribes" (Matt. vii. 29). While they confined their teaching to the class of scholars, He "had compassion on the multitudes" (Matt. ix. 36). While they were to be found only in the council or in their schools,



THE OPENING OF THE SIXTH SEAL. (REV. VI. 12.) FRANCIS DANBY. AFTER THE PICTURE IN THE NATIONAL GALLERY OF IRELAND.

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He journeyed through the cities and villages (Matt. iv. 23, ix. 35, &c., &c.). While they spoke of the kingdom of God vaguely, as a thing far off, He proclaimed that it had already come nigh to men (Matt. iv. 17). But in most of the points at issue between the two parties, He must has appeared in direct antagonism to the school of Shammai, in sympathy with that of Hillel. So far, on the other hand, as the temper of the Hillel school was one of



A Jewish Scribe.

mere adaptation to the feeling of the people, cleaving to tradition, wanting in the intuition of a higher life, the teaching of Christ must have been felt as unsparingly condemning it. —The special training for a Scribe's office began, probably, about the age of thirteen. The boy who was destined by his parents to the calling of a Scribe went to Jerusalem and applied for admission in the school of some famous Rabbi. After a sufficient period of training, probably at the age of thirty, the probationer was solemnly admitted to his office. After his admission there was a choice of a variety of functions, the chances of failure and success. He might give himself to any one of the branches of study, or combine two or more of them. He might rise to high places, become a doctor of the law, an arbitrator in family litigations (Luke xii. 14), the head of a school, a member of the Sanhedrim. He might have to content himself with the humbler work of a transcriber, copying the Law and the Prophets for the use of synagogues, or a notary, writing out contracts of sale, covenants of espousals, bills of repudiation. The position of the more fortunate was of course attractive enough. In our Lord's time the passion for distinction was insatiable. The ascending scale of Rab, Rabbi, Rabban, presented so many steps on the ladder of ambition. Other forms of worldliness were not far off. The salutations in the market-place (Matt. xxiii. 7), the reverential kiss offered by the scholars to their master, or by Rabbis to each other, the greeting of Abba, father (Matt. xxiii. 9), the long robes with the broad blue fringe (Matt. xxiii. 5),—all these go to make up the picture of a Scribe's life. Drawing to themselves, as they did, nearly all the energy and thought of Judaism, the close hereditary caste of the priesthood was powerless to compete with them. Unless the priest became a Scribe also, he remained in obscurity. The order, as such, became contemptible and base. For the Scribes there were the best places at feasts, the chief seats in synagogues (Matt. xxiii. 6; Luke xiv. 7).

Scrip. The Hebrew word thus translated appears in 1 Sam. xvii. 40, as a synonym for the bag in which the shepherds of Palestine carried their food or other necessaries. The scrip of the Galilean peasants was of leather, used especially to carry their food on a journey, and slung over their shoulders (Matt. x. 10; Mark vi. 8; Luke ix. 3, xxii. 35). The English word "scrip" is probably connected with scrape, scrap, and was used in like manner for articles of food.

Sea. The Sea, yâm, is used in Scripture to denote—1. "The gathering of the waters," encompassing the land, or what we call, in a more or less definite sense, "the Ocean" (Gen. i. 2, 10; Deut. xxx. 13, &c.). 2. Some portion of this, as the Mediterranean Sea, called the "hinder," the "western," and the "utmost" sea (Deut. xi. 24, xxxiv. 2; Joel ii. 20); "sea of the Philistines" (Ex. xxiii. 31); "the great sea" (Num. xxxiv. 6, 7; Josh. xv. 47); "the sea" (Gen. xlix. 13; Ps. lxxx. 11, cvii. 23; 1 K. iv. 20, &c.). Also frequently of the Red Sea (Ex. xv. 4; Josh. xxiv. 6), or one of its gulfs (Num. xi. 31; Is. xi. 15). [Red Sea.] 3. Inland lakes termed seas, as the Salt or Dead Sea. (See the special article.) 4. Any great collection of



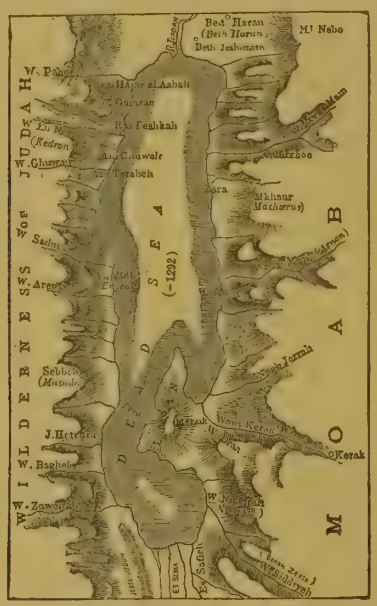
The Brazen or Molten Sea.

waters, as the river Nile (Is. xiv. 5; Am. viii. 8, A. V. "flood;" Nah. iii. 8; Ez. xxxii. 2), and Euphrates (Jer. li. 36).

Sea, Molten. In the place of the laver of

the tabernacle, Solomon caused a laver to be cast for a similar purpose, which from its size was called a sea. It was made partly or wholly of the brass, or rather copper, which had been captured by David from "Tibhath and Chun, cities of Hadarezer king of Zobah" (1 K. vii. 23-26; 2 Chr. xviii. 8). It is said to have been capable of containing 2000, or, according to 2 Chr. iv. 5, 3000 baths. The laver stood on twelve oxen, three towards each quarter of the heavens, and all looking outwards. It was mutilated by Ahaz, by being removed from its basis of oxen and placed on a stone base, and was finally broken up by the Assyrians (2 K. xvi. 14, 17, xxv. 13).

Sea, The Salt. The usual, and perhaps the most ancient, name for the remarkable lake which to the Western world is now generally known as the Dead Sea. I. 1. It is found



The Salt or Dead Sea. The figures represent the depression below the Mediterranean Sea.

only, and but rarely, in the Pentateuch (Gen. xiv. 3; Num. xxxiv. 3, 12; Deut. iii. 17), and in the Book of Joshua (iii. 16, xii. 3, xv. 2, 5, xviii. 19). 2. Another, and possibly a later, name is the Sea of the Arabah (A. V. "sea of the plain"), which is found in Deut. iv. 49 and 2 K. xiv. 25; and combined with the former—"the sea of Arabah, the salt sea"—in Deut. iii. 17; Josh. iii. 16, xii. 3. 3. In the prophets (Joel ii. 20; Ezek. xlvii. 18; Zech. xiv. 8) it is mentioned by the title of the East Sea. 4. In Ez. xlvii. 8 it is styled, without previous reference, the sea, and distinguished from "the great sea"—the Mediterranean (ver. 10). 5. Its connection with Sodom is first suggested in the Bible in the book of 2 Esdras (v. 7) by the name "Sodomitish sea." 6. In the Talmudical books it is called both the "Sea of Salt" and "Sea of Sodom." II. The so-called Dead Sea is the final receptacle of the river Jordan, the lowest and largest of the three lakes which interrupt the rush of its downward course. It is the deepest portion of that very deep natural fissure which runs like a furrow from the Gulf of Akaba to the range of Lebanon, and from the range of Lebanon to the extreme north of Syria. Viewed on the map, the lake is of an oblong form, of tolerably regular contour, interrupted only by a large and long peninsula which projects from the eastern shore, near its southern end, and virtually divides the expanse of the water into two portions, connected by a long, narrow and somewhat devious passage. Its water surface is from the N. to S. as nearly as possible 40 geographical, or 46 English miles long. Its greatest width is about 9 geogr. miles, or 10 1/3 Eng. miles. Its area is about 250 square geographical miles. The depression of its surface, and the depth which it attains below that surface, combined with the absence of any outlet, render it one of the most remarkable spots on the globe. The surface of the lake in May, 1848, was 1316.7 feet below the level of the Mediterranean at Jaffa. Its depth, at about one-third of its length from the north end, is 1308 feet. The water of the lake is not less remarkable than its other features. Its most obvious peculiarity is its great weight. Its specific gravity has been found to be as much as 12.28; that is to say, a gallon of it would weigh over 12¼ lbs., instead of 10 lbs., the weight of distilled water. Water so heavy must not only be extremely buoyant, but must possess great inertia. Its buoyancy is a common theme of remark by the travelers who have been upon it or in it. Dr. Robinson "could never swim before, either in fresh or salt water," yet here he "could sit, stand, lie or swim without difficulty." The remarkable weight of the water is due to the very large quantity of mineral salts which it holds in solution. Each gallon of the water, weighing 12¼ lbs., contains nearly 3½ lbs. of matter in solution—an immense quantity when we recollect that sea-water, weighing 10¼ lbs. per gallon, contains less than ½ a lb. Of this 3½ lbs. nearly 1 lb. is common salt (chloride of sodium), about 2 lbs. chloride of magnesium, and less than ½ a lb. chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity. It has been long supposed that no life what-

ever existed in the lake. But recent facts show that some inferior organizations do find a home even in these salt and acrid waters.

Seal. The importance attached to seals in the East is so great that without one no document is regarded as authentic. The use of some method of sealing is obviously, therefore, of remote antiquity. Among such methods used in Egypt at a very early period were engraved stones, pierced through their length



Seal and Signets.

and hung by a string or chain from the arm or neck, or set in rings for the finger. The most ancient form used for this purpose was the scarabaeus, formed of precious or common stone, or even of blue pottery or porcelain, on the flat side of which the inscription or device was engraved. Cylinders of stone or pottery bearing devices were also used as



Seal with Frame.

signets. In many cases the seal consisted of a lump of clay, impressed with the seal and attached to the document, whether of papyrus or other material, by strings. The use of clay in sealing is noticed in the Book of Job (xxxviii. 14), and the signet-ring as an ordinary part of a man's equipment in the case of Judah (Gen. xxxviii. 18), who probably, like many modern Arabs, wore it suspended by a string from his neck or arm (Cant. viii. 6).

Seleu'cia, near the mouth of the Orontes, was practically the seaport of Antioch. The distance between the two towns was about 16 miles. We are expressly told that St. Paul, in company with Barnabas, sailed from Seleucia at the beginning of his first missionary circuit (Acts xiii. 4); and it is almost certain that he landed there on his return from it (xiv. 26). This strong fortress and convenient seaport was constructed by the first Seleucus, and here he was buried. It retained its importance in Roman times, and in St. Paul's day it had the privileges of a free city. The remains are numerous.

Semitic Languages. [Shemitic Languages.]

Sennache'rib was the son and successor of Sargon. His name in the original is read as Tsinakki-irib, which is understood to mean "Sin (or the Moon) increases brothers;" an indication that he was not the first-born of his father. Sennacherib mounted the throne B. C.



Sennacherib on His Throne.

702. His efforts were directed to crushing the revolt of Babylonia, which he invaded with a large army. Merodach-Baladan ventured on a battle, but was defeated and driven from the country. In his third year (B. C. 700) he turned his arms towards the west, chastised Sidon, took tribute from Tyre, Aradus and other Phoenician cities, as well as from Edom and Ashdod, besieged and captured Ascalon, made war on Egypt, which was still dependent on Ethiopia, took Libnah and Lachish on the Egyptian frontier, and, having probably concluded a convention with his chief enemy, finally marched against Hezekiah, king of Judah. It was at this time that "Sennacherib came up against all the fenced cities of Judah, and took them" (2 K. xviii. 13). There can be no doubt that the record which he has left of his campaign against "Hiskiah," in his third year, is the war with Hezekiah so briefly touched in the four verses of this chapter (vers. 13-16). In the following year (B. C. 699), Sennacherib invaded Babylonia for the

second time. Hezekiah had again revolted, and claimed the protection of Egypt. Instead, therefore, of besieging Jerusalem, the Assyrian king marched past it to the Egyptian frontier, attacked once more Lachish and Libnah, but apparently failed to take them, sent messengers from the former to Hezekiah (2 K. xviii. 17), and on their return without his submission wrote him a threatening letter (2 K. xix. 14). Tirhakah was hastening to the aid of the Egyptians when an event occurred which relieved both Egypt and Judaea from their danger. In one night the Assyrians lost, either by a pestilence or by some more awful manifestation of divine power, 185,000 men! The camp immediately broke up—the king fled. Sennacherib reached his capital in safety, and was not deterred, by the terrible disaster which had befallen his arms, from engaging in other wars, though he seems thenceforward to have carefully avoided Palestine. Sennacherib reigned 22 years, and was succeeded by Esarhaddon, B. C. 680. Sennacherib was one of the most magnificent of the Assyrian kings. He seems to have been the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His greatest work is the grand palace at Kouyunjik.

Septuagint (the seventy). The Septuagint or Greek version of the Old Testament appears at the present day in four principal editions. 1. Biblia Polyglotta Complutensis, A. D. 1514-1517. 2. The Aldine Edition, Venice, A. D. 1518. 3. The Roman Edition, edited under Pope Sixtus V., A. D. 1587. 4. Facsimile Edition of the Codex Alexandrinus, by H. H. Baber, A. D. 1816. The Jews of Alexandria had probably still less knowledge of Hebrew than their brethren in Palestine; their familiar language was Alexandrian Greek. They had settled in Alexandria in large numbers soon after the time of Alexander, under the early Ptolemies. They would naturally follow the same practice as the Jews in Palestine, and hence would arise in time an entire Greek version. But the numbers and names of the translators, and the times at which different portions were translated, are all uncertain. The commonly received story respecting its origin is contained in an extant letter ascribed to Aristeas, who was an officer at the court of Ptolemy Philadelphus. This letter, which is addressed by Aristeas to his brother, Philocrates, gives a splendid account of the origin of the Septuagint; of the embassy and presents sent by King Ptolemy to the high-priest at Jerusalem, by the advice of Demetrius Phalereus, his librarian, 50 talents of gold and 70 talents of silver, &c.; the Jewish slaves whom he set free, paying their ransom himself; the letter of the king; the answer of the high-priest; the choosing of six interpreters from each of the twelve tribes, and their names; the copy of the Law, in letters of gold; the feast prepared for the seventy-two, which continued for seven days; the questions proposed to each of the interpreters in turn, with the answers of each; their lodging by the sea-shore; and the accomplishment of their work in seventy-two days, by conference and comparison. This is the story, which probably gave to the Version the title of the Septuagint, and which has been repeated in various forms by the Christian writers. But it is now generally admitted that the letter is spurious, and is probably the fabrication of an Alexandrian Jew shortly before the Christian era. Still there can be no doubt that there was a basis of fact for the fiction; on three points of the story there is no material difference of opinion, and they are confirmed by the study of the Version itself: 1. The Version was made at Alexandria. 2. It was begun in the time of the earlier Ptolemies, about 280 B. C. 3. The Law (i. e. the Pentateuch) alone was translated at first. The Septuagint version was highly esteemed by the Hellenistic Jews before the coming of Christ. Wherever, by the conquests of Alexander, or by colonization, the Greek language prevailed; wherever Jews were settled, and the attention of the neighboring Gentiles was drawn to their wondrous history and law, there was found the Septuagint, which thus became, by Divine Providence, the means of spreading widely the knowledge of the One True God, and His promises of a Saviour to come, throughout the nations. To the wide dispersion of this version we may ascribe in great measure that general persuasion which prevailed over the whole East of the near approach of the Redeemer, and led the Magi to recognize the star which proclaimed the birth of the King of the Jews. Not less wide was the influence of the Septuagint in the spread of the Gospel. For a long period the Septuagint was the Old Testament of the far larger part of the Christian Church. Character of the Septuagint.—It has been clearly shown by Hody, Frankel, and others, that the several books were translated by different persons, without any comprehensive revision to harmonize the several parts. Names and words are rendered differently in different books. Thus the character of the Version varies much in the several books; those of the Pentateuch are the best. The poetical parts are, generally speaking, inferior to the historical, the original



"AND THE SEA GAVE UP THE DEAD WHICH WERE IN IT." REV. XX. 13. LORD LEIGHTON.
AFTER THE ORIGINAL PAINTING IN THE TATE GALLERY.

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abounding with rarer words and expressions. In the Major Prophets (probably translated nearly 100 years after the Pentateuch) some of the most important prophecies are sadly obscured. Ezekiel and the Minor Prophets (generally speaking) seem to be better rendered. Supposing the numerous glosses and duplicate renderings, which have evidently crept from the margin into the text, to be removed, and forming a rough estimate of what the Septuagint was in its earliest stage, we may perhaps say of it that it is the image of the original seen through a glass not adjusted to the proper focus; the larger features are shown, but the sharpness of definition is lost. The close connection between the Old and New Testament makes the study of the Septuagint extremely valuable, and almost indispensable to the theological student. It was manifestly the chief storehouse from which the Apostles drew their proofs and precepts.

Sepulchre. [Burial.]

Ser'aphim, an order of celestial beings, whom Isaiah beheld in vision standing above Jehovah as He sat upon His throne (Is. vi. 2). They are described as having each of them three pairs of wings, with one of which they covered their faces (a token of humility); with the second they covered their feet (a token of respect); while with the third they flew. They seem to have borne a general resemblance to the human figure, for they are represented as having a face, a voice, feet, and hands (ver. 6). Their occupation was twofold—to celebrate the praises of Jehovah's holiness and power (ver. 3), and to act as the medium of communication between heaven and earth (ver. 6).

Ser'gius Pau'lus was the proconsul of Cyprus when the Apostle Paul visited that island with Barnabas on his first missionary tour (Acts xiii. 7, sq.). He is described as an intelligent man, truth-seeking, eager for information from all sources within his reach. It was this trait in his character which led him to seek out the missionary strangers and learn from them the nature of the Christian doctrine. On becoming acquainted with the Apostle he examined at once the claims of the Gospel, and yielded his mind to the evidence of its truth.

Serpent. The Hebrew word Nâchâsh is the generic name of any serpent. The following are the principal Bible allusions to this animal: Its subtlety is mention in Gen iii. 1; its wisdom is alluded to by our Lord in Matt. x. 16; the poisonous properties of some species are often mentioned (see Ps. lviii. 4; Prov. xxiii. 32); the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Ps. cxl. 3, Job xx. 16, "the viper's tongue shall slay him;" although in other places, as in Prov. xxiii. 32, Eccl. x. 8, 11, Num. xxi. 9, the venom is correctly ascribed to the bite, while in Job xx. 14 the gall is said to be the poison; the habit serpents have of



Serpent—Denoting immortality.

lying concealed in hedges is alluded to in Eccl. x. 8, and in holes of walls, in Am. v. 19; their dwelling in dry sandy places, in Deut. viii. 15; their wonderful mode of progression did not escape the observation of the author of Prov. xxx., who expressly mentions it as "one of the three things which were too wonderful for



The Viper.

him" (19); the oviparous nature of most of the order is alluded to in Is. lix. 5, where the A. V., however, has the unfortunate rendering of "cockatrice." The art of taming and charming serpents is of great antiquity, and is alluded to in Ps. lviii. 5, Eccl. x. 11, Jer. viii. 17, and doubtless intimated by St. James (iii. 7), who particularizes serpents among all other animals that "have been tamed by man." It was under the form of a serpent that the devil seduced Eve; hence in Scripture Satan is called "the old serpent" (Rev. xii. 9, and comp. 2 Cor. xi. 3). Serpents are said in Scripture to

"eat dust" (See Gen. iii. 14; Is. lxv. 25; Mic. vii. 17); these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of sand and dust. Throughout the East the serpent was used as an emblem of the evil principle, of the spirit of disobedience and contumacy. Much has been written on the question of the "fiery serpents" of Num. xxi. 6, 8, with which it is usual erroneously to identify the "fiery flying serpent" of Is. xxx. 6, and xiv. 29. The word "fiery" probably signifies "burning," in allution to the sensation produced by the bite. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures. There is no Scriptural allusion by means of which it is possible to determine the species of serpent indicated by the Hebrew term, which is derived from a root which signifies "to hiss." The snake that fastened on St. Paul's hand when he was at Melita (Acts xxviii. 3) was probably the common viper.

Servant. [Slave.]

Seth (Gen. iv. 25, v. 3; 1 Chr. i. 1), the third son of Adam, and father of Enos. The signification of his name is "appointed" or "put" in the place of the murdered Abel. Adam handed down to Seth and his descendants the promise of mercy, faith in which became the distinction of God's children. This seems to be the meaning of the statement that, in the days and in the family of Seth, "men began to call upon the name of Jehovah" (Gen. iv. 26).

Seven. The frequent recurrence of certain numbers in the sacred literature of the Hebrews is obvious to the most superficial reader; and it is almost equally obvious that these numbers are associated with certain ideas, so as in some instances to lose their numerical force and to pass over into the province of symbolic signs. This is more or less true of the numbers three, four, seven, twelve and forty; but seven so far surpasses the rest, both in the frequency with which it recurs, and in the importance of the objects with which it is associated, that it may fairly be termed the representative symbolic number. The influence of the number seven was not restricted to the Hebrews; it prevailed among the Persians (Esth. i. 10, 14), among the ancient Indians, among the Greeks and Romans to a certain extent, and probably among all nations where the week of seven days was established, as in China, Egypt, Arabia, &c. The Sabbath, being the seventh day, suggested the adoption of seven as the coefficient, so to say, for the appointment of all sacred periods; and we thus find the 7th month ushered in by the Feast of Trumpets, and signalized by the celebration of the Feast of Tabernacles and the great Day of Atonement; 7 weeks as the interval between the Passover and the Pentecost; the 7th year as the Sabbatical year; and the year succeeding 7×7 years as the Jubilee year. Seven days were appointed as the length of the Feasts of Passover and Tabernacles; 7 days for the ceremonies of the consecration of priests, and so on; 7 victims to be offered on any special occasion, as in Balaam's sacrifice (Num. xxiii. 1), and especially at the ratification of a treaty, the notion of seven being embodied in the very term signifying to swear, literally meaning to do seven times (Gen. xxi. 28).

Sha'drach, the Hebrew, or rather Chaldee, name of Hananiah, the chief of the "three children," whose song, as given in the apocryphal Daniel, forms part of the service of the Church of England, under the name of "Benedicite, omnio opera." The history of Shadrach, or Hananiah, as told in Dan. i.-iii., is well known. After their deliverance from the furnace, we hear no more of Shadrach, Meshach and Abednego in the O. T.; neither are they spoken of in the N. T., except in the pointed allusion to them in the Epistle to the Hebrews, as having "through faith quenched the violence of fire" (Heb. xi. 33, 34). But there are repeated allusions to them in the later apocryphal books, and the martyrs of the Maccabaean period seem to have been much encouraged by their example. See 1 Macc. ii. 59, 60; 3 Macc. vi. 6; 4 Macc. xiii. 9, xvi. 3, 21, xviii. 12.

Sha'ron (a plain), a district of the holy land occasionally referred to in the Bible. 1 Chron. v. 16; Isa. xxxiii. 9. In Acts ix. 35 called Saron. The name has on each occurrence, with one exception only, 1 Chron. v. 16, the definite article; it would therefore appear that "the Sharon" was some well-defined region familiar to the Israelites. It is that broad, rich tract of land which lies between the mountains of the central part of the holy land and the Mediterranean—the northern continuation of the Shefelah. [Palestine.] The Sharon of 1 Chron. v. 16, to which allusion has already been made, is distinguished from the western plain by not having the article attached to its name, as the other invariably has. It is also apparent from the passage itself that it was some district on the east of the Jordan, in the neighborhood of Gilead and Bashan. The name has not been met with in that direction.

She'ba. The Joktanites were among the early colonists of Southern Arabia, and the kingdom which they there founded was for many centuries called the kingdom of Sheba, after one of the sons of Joktan. The inhabi-



RIZPAH. II SAMUEL XXI. 10. BRITON RIVIERE. AFTER THE ORIGINAL PAINTING.

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tants are the "Sabaei" of the Greeks and Romans. In the Bible, the Joktanite Sheba, mentioned genealogically in Gen. x. 28, recurs, as a kingdom, in the account of the visit of the queen of Sheba to King Solomon (1 K. x. 1). That the queen was of Sheba in Arabia, and not of Seba the Cushite kingdom of Ethiopia, is unquestionable. The other passages in the Bible which seem to refer to the Joktanite Sheba occur in Is. lx. 6, and again in Jer. vi. 20. In Ps. lxxii. 10, the Joktanite Sheba is undoubtedly meant. The kingdom of Sheba embraced the greater part of the Yemen, or Arabia Felix. Its chief cities, and probably successive capitals, were Seba, San'à (Uzal), and Zafár (Sephar). Seba was probably the name of the city, and generally of the country and nation.

Shearing-house, The, a place on the road between Jezreel and Samaria, at which Jehu, on his way to the latter, encountered forty-two members of the royal family of Judah, whom he slaughtered at the well or pit attached to the place (2 K. x. 12, 14). Eusebius mentions it as a village of Samaria "in the great plain [of Esdraelon], 15 miles from Legeon."

She'chem (back or shoulder). 1. An important city in Central Palestine, situated on Mount Ephraim (comp. 1 K. xii. 25), and under the summit of Gerizim, which belonged to the Ephraim range. Its present name, Nâbulus, is a corruption of Neapolis, which succeeded the more ancient Shechem, and received its new name from Vespasian. On coins still extant it is called Flavia Neapolis. The situation of the town is one of surpassing beauty. It lies in a sheltered valley, protected by Gerizim on the south and Ebal on the north. The feet of these mountains, where they rise from the town, are not more than five hundred yards apart. The bottom of the valley is about 1800 feet above the level of the sea, and the top of Gerizim 800 feet higher still. The site of the present city, which was also that of the Hebrew city, occurs exactly on the water-summit; and streams issuing from the numerous springs there flow down the opposite slopes of the valley, spreading verdure and fertility in every direction. Travelers vie with each other in the language which they employ to describe the scene that bursts here so suddenly upon them on arriving in spring or early summer at this paradise of the Holy Land. The allusions to Shechem in the Bible are numerous, and show how important the place was in Jewish history. Abraham, on his first migration to the Land of Promise, pitched his tent and built an altar under the Oak (or Terebinth) of Moreh at Shechem. "The Canaanite was then in the land;" and it is evident that the region, if not the city, was already in possession of the aboriginal race (see Gen. xii. 6). At the time of Jacob's arrival here, after his sojourn in Mesopotamia (Gen. xxxiii. 18, xxxiv.), Shechem was a Hivite city, of which Hamor, the father of Shechem, was the headman. It was at this time that the patriarch purchased from that chieftain "the parcel of the field," which he subsequently bequeathed, as a special patrimony, to his son Joseph (Gen. xliii. 22; Josh. xxiv. 32; John iv. 5). The field lay undoubtedly on the rich plain of the Mukhana, and its value was the greater on account of the well which Jacob had dug there, so as not to be dependent on his neighbors for a supply of water. In the distribution of the land after its conquest by the Hebrews, She-



Shechem (Nablûs Sychar).

chem fell to the lot of Ephraim (Josh. xx. 7), but was assigned to the Levites, and became a city of refuge (Josh. xxi. 20, 21). It acquired new importance as the scene of the renewed promulgation of the Law, when its blessings were heard from Gerizim and its curses from Ebal, and the people bowed their heads and acknowledged Jehovah as their king and ruler (Deut. xxvii. 11, and Josh. ix. 33-35). It was here Joshua assembled the people, shortly before his death, and delivered to them his last counsels (Josh. xxiv. 1, 25). After the death of Gideon, Abimelech, his bastard son, induced the Shechemites to revolt from the Hebrew commonwealth and elect him as king (Judg. ix.). In revenge for his expulsion after a reign of three years, Abimelech destroyed the city and as an emblem of the fate to which he would consign it, sowed the ground with salt (Judg. ix. 34-45). It was soon restored, however, for we are told in 1 K. xii. that all Israel assembled at Shechem, and Rehoboam, Solomon's successor, went thither to be inaugurated as king. Here, at this same place, the ten

tribes renounced the house of David, and transferred their allegiance to Jeroboam (1 K. xii. 16), under whom Shechem became for a time the capital of his kingdom. From the time of the origin of the Samaritans the history of Shechem blends itself with that of this people and of their sacred mount, Gerizim. [Samaria.] —Shechem reappears in the New Testament. It is the Sychar of John iv. 5, near which the Saviour conversed with the Samaritan woman at Jacob's Well.—The population of Nâbulus consists of about 5000, among whom are 500 Greek Christians, 150 Samaritans and a few Jews. The enmity between the Samaritans and Jews is as inveterate still as it was in the days of Christ. The Mohammedans, of course, make up the bulk of the population. The Well of Jacob and the Tomb of Joseph are still shown in the neighborhood of the town.

Sheep. Sheep were an important part of the possessions of the ancient Hebrews and of Eastern nations generally. The first mention



Broad-tailed Sheep.

of sheep occurs in Gen. iv. 2. They were used in the sacrificial offerings, both the adult animal (Ex. xx. 24; 1 K. viii. 63; 2 Chr. xxix. 33) and the lamb, i. e. "a male from one to three years old," but young lambs of the first year were more generally used in the offerings (see Ex. xxix. 38; Lev. ix. 3, xii. 6; Num. xxviii. 9, &c.). Sheep and lambs formed an important article of food (1 Sam. xxv. 18; 1 K. i. 19, iv. 23; Ps. xliv. 11, &c.). The wool was used as clothing (Lev. xiii. 47; Deut. xxii. 11; Prov. xxxi. 13; Job xxxi. 20, &c.). "Rams' skins dyed red" were used as a covering for the tabernacle (Ex. xxv. 5). Sheep and lambs were sometimes paid as tribute (2 K. iii. 4). It is very striking to notice the immense numbers of sheep that were reared in Palestine in Biblical times. Sheep-shearing is alluded to Gen. xxxi. 19, xxxviii. 13; Deut. xv. 19; 1 Sam. xxv. 4; Is. liii. 7, &c. Sheep-dogs were employed in Biblical times, as is evident from Job xxx. 1, "the dogs of my flock." Shepherds in Palestine and the East generally go before their flocks, which they induce to follow by calling to them (comp. John x. 4; Ps. lxxvii. 20, lxxx. 1), though they also drove them (Gen. xxxiii. 13).

Sheep-gate, The, one of the gates of Jerusalem as rebuilt by Nehemiah (Neh. iii. 1, 32, xii. 39). It stood between the tower of Meah and



Eastern Sheepfold.

the chamber of the corner (iii. 32, 1) or gate of the guard-house (xii. 39, A. V. "prison-gate"). The latter seems to have been at the angle formed by the junction of the wall of the city of David with that of the city of Jerusalem proper, having the sheep-gate on the north of it. The position of the sheep-gate may therefore have been on or near that of the Bab el-Kattânin.

Sheep-market, The (John v. 2). The word "market" is an interpolation of our translators. We ought probably to supply the word "gate" (not "market"), meaning the gate mentioned in the preceding article.

Shekel. In a former article [Money] some account has been given of the coins called shekels. The present article will only contain a few particulars relating to the Jewish coinage which did not fall within the plan of the former. Although some shekels are found with Hebrew letters instead of Samaritan, these are undoubtedly all forgeries. Ramban, i. e. Rabbi-Moses-Bar-Nachman, who lived about the commencement of the 13th century, describes a shekel which he had seen, and of which the Cuthaeans read the inscription with ease. The explanation which they gave of the inscription was on one side Shekel na-Shekalim, "the shekel of shekels," and on the other "Jerusalem the Holy." We find that in early times shekels were known to the Jew-

ish Rabbis with Samaritan inscriptions, corresponding with those now found.

Shem, the eldest son of Noah (Gen. v. 32). He was 98 years old, married, and childless, at the time of the Flood. After it, he, with his father, brothers, sisters-in-law and wife, received the blessing of God (ix. 1), and entered into the covenant. With the help of his brother Japheth, he covered the nakedness of their father, which Canaan and Ham did not care to hide. He died at the age of 600 years. The portion of the earth occupied by the descendants of Shem (x. 21-31) intersects the portions of Japheth and Ham, and stretches in an uninterrupted line from the Mediterranean Sea to the Indian Ocean. Beginning at its northwestern extremity with Lydia, it includes Syria (Aram) Chaldaea (Arphaxad), parts of Assyria (Asshur), of Persia (Elam), and of the Arabian Peninsula (Joktan). Modern scholars have given the name of Shemitic or Semitic to the languages spoken by his real or supposed descendants. [Hebrew.]

Shemitic Languages. The expressions, "Shemitic family," and "Shemitic languages," are based, as is well known, on a reference to Gen. x. 21, seq. It is the family of languages spoken by the descendants of Shem, chiefly the Hebrew, Chaldaic, Assyrian, Arabic, Phoenician and Aramaic or Syriac. The Jews in their earlier history spoke Hebrew, but in Christ's time they spoke the Aramaic, sometimes called the Syro-chaldaic.

Shepherd. In a nomadic state of society every man, from the sheikh down to the slave, is more or less a shepherd. The progenitors of the Jews in the patriarchal age were nomads, and their history is rich in scenes of pastoral life. The occupation of tending the flocks was undertaken, not only by the sons of wealthy chiefs (Gen. xxx. 29, ff., xxxvii. 12, ff.), but even by their daughters (Gen. xxix. 6, ff.; Ex. ii. 19). The Egyptian captivity did much to implant a love of settled abode, and consequently we find the tribes which still retained a taste for shepherd life selecting their own quarters apart from their brethren in the trans-Jordanic district (Num. xxxii. 1, ff.). Henceforward in Palestine Proper the shepherd held a subordinate position. The office of the Eastern shepherd, as described in the Bible, was attended with much hardship, and even danger. He was exposed to the extremes of heat and cold (Gen. xxxi. 40); his food frequently consisted of the precarious supplies afforded by nature, such as the fruit of the "sycamore" or Egyptian fig (Am. vii. 14), the "husks" of the carob-tree (Luke xv. 16), and perchance the locusts and wild honey which supported the Baptist (Matt. iii. 4); he had to encounter the attacks of wild beasts, occasionally the larger species, such as lions, wolves, panthers and bears (1 Sam. xvii. 34; Is. xxxi. 4; Jer. v. 6; Am. iii. 12); nor was he free from the risk of robbers or predatory hordes (Gen. xxxi. 39). To meet these various foes the shepherd's equipment consisted of the following articles: A mantle, made probably of sheepskin with the fleece on, which he turned inside out in cold weather, as implied in the comparison in Jer. xliii. 12 (cf. Juv. xiv.



Eastern Shepherd.

187); a scrip or wallet, containing a small amount of food (1 Sam. xvii. 40); a sling, which is still the favorite weapon of the Bedouin shepherd (1 Sam. xvii. 40); and, lastly, a staff, which served the double purpose of a weapon against foes and a crook for the management of the flock (1 Sam. xvii. 40; Ps. xxiii. 4; Zech. xi. 7). If the shepherd was at a distance from his home, he was provided with a light tent (Cant. i. 8; Jer. xxxv. 7), the removal of which was easily effected (Is. xxxviii. 12). In certain localities, moreover, towers were erected for the double purpose of spying an enemy at a distance and protecting the flock; such towers were erected by Uzziah and Jotham (2 Chr. xxvi. 10, xxvii. 4), while their existence in earlier times is testified by the name Migdal-Eder (Gen. xxxv. 21, A. V. "tower of Edar;" Mic. iv. 8, A. V. "tower of the flock"). The routine of the shepherd's duties appears to have been as follows: In the morning he led forth his flock from the fold (John x. 4), which he did by going before them and calling to them, as is still usual in the East; arrived at the pasturage, he watched the flock with the asistance of dogs (Job xxx. 1), and, should any sheep stray, he had to search for it until he found it (Ez. xxxiv. 12; Luke xv. 4); he supplied them with water, either at a running stream or at troughs at-

tached to wells (Gen. xxix. 7, xxx. 38; Ex. ii. 16; Ps. xxiii. 2); at evening he brought them back to the fold, and reckoned them, to see that none were missing, by passing them "under the rod" as they entered the door of the enclosure (Lev. xxvii. 32; Ez. xx. 37), checking each sheep, as it passed, by a motion of the hand (Jer. xxxiii. 13); and, finally, he watched the entrance of the fold throughout the night, acting as porter (John x. 3). The shepherd's office thus required great watchfulness, particularly by night (Luke ii. 8; cf. Nah. iii. 18). It also required tenderness towards the young and feeble (Is. xl. 11), particularly in driving them to and from the pasturage (Gen. xxxiii. 13). In large establishments there were various grades of shepherds, the highest being styled "rulers" (Gen. xlvii. 8), or "chief shepherds" (1 Pet. v. 4); in a royal household the title of abbir, "mighty," was bestowed on the person who held the post (1 Sam. xxi. 7). [Sheep.] The hatred of the Egyptians towards shepherds (Gen. xlvi. 34) may have been mainly due to their contempt for the sheep itself, which appears to have been valued neither for food nor generally for sacrifice, the only district where they were offered being about the natron lakes. It may have been increased by the memory of the Shepherd invasion.

Shew-bread (Ex. xxv. 30, xxxv. 13, xxxix. 36, &c.), literally "bread of the face" or "faces." Shew-bread was unleavened bread placed upon

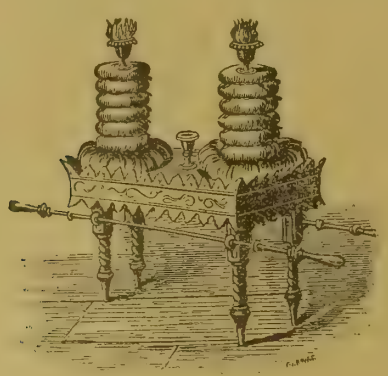


Table of Shew-bread.

a table which stood in the Sanctuary together with the seven-branched candlestick and the altar of incense. See Ex. 25; 23-30 for description of this table. Every Sabbath twelve newly baked loaves were put on it in two rows, six in each, and sprinkled with incense, where they remained till the following Sabbath. Then they were replaced by twelve new ones, the incense was burned, and they were eaten by the priests in the Holy Place, out of which they might not be removed. Its name "Bread of the Face" seems to indicate that bread through which God is seen, that is, with the participation of which the seeing of God is bound up or through the participation of which man attains the sight of God.. Whence it follows that we have not to think of bread merely as such, as the means of nourishing the bodily life, but as spiritual food, as a means of appropriating and retaining that life which consists in seeing the face of God.

Shib'boleth (Judg. xii. 6) is the Hebrew word which the Gileadites under Jephthah made use of at the passage of the Jordan after a victory over the Ephraimites, to test the pronunciation of the sound sh by those who wished to cross over the river. The Ephraimites, it would appear, in their dialect substituted for sh the simple sound s; and the Gileadites, regarding every one who failed to pronounce sh as an Ephraimite, and therefore an enemy, put him to death accordingly. The word "Shibboleth," which has now a second life in the English language in a new signification, has two meanings in Hebrew: 1st, an ear of corn; 2dly, a stream or flood (Ps. lxix. 2, 15); and it was, perhaps, in the latter sense that this particular word suggested itself to the Gileadites, the Jordan being a rapid river. There is no mystery in this particular word. Any word beginning with the sound sh would have answered equally well as a test.

Shield. The ordinary shield consisted of a framework of wood covered with leather; it thus admitted of being burnt (Ez. xxxix. 9). It was frequently cased with metal, either brass or copper; its appearance in this case resembled gold, when the sun shone on it (1 Macc. vi. 39), and to this, rather than to the practice of smearing blood on the shield, we may refer the redness noticed by Nahum (ii. 3). The surface of the shield was kept bright by the application of oil, as implied in Is. xxi. 5. The shield was worn on the left arm, to which it was attached by a strap. Shields of state were covered with beaten gold. Shields were suspended about public buildings for ornamental purposes (1 K. x. 17). In the metaphorical language of the Bible the shield generally represents the protection of God (e. g. Ps. iii. 3, xxviii. 7); but in Ps. xlvii. 9 it is applied to earthly rulers, and in Eph. vi. 16 to faith. [Arms.]

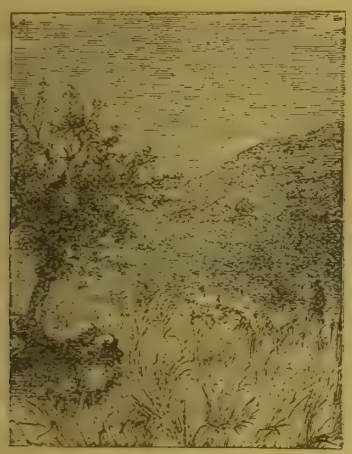
Shilo'ah, The Waters of, a certain soft-flowing stream mentioned by the prophet Isaiah (viii. 6), better known under the latter name of Siloam—the only perennial spring of Jerusalem.

Shi'loh. In the A. V. of the Bible, Shiloh is



RUTH GLEANING IN THE FIELD OF BOAZ. LOUIS BRUCK-LA JOS. AFTER THE ORIGINAL PAINTING.

once used as the name of a person, in a very difficult passage, in Gen. xlix. 10, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." Supposing that the translation is correct, the meaning of the word is Peaceable or Pacific, and the allusion is either to Solomon, whose name has a similar signification, or to the expected Messiah, who in Is. ix. 6 is expressly called the Prince of Peace. [Messiah.] Other

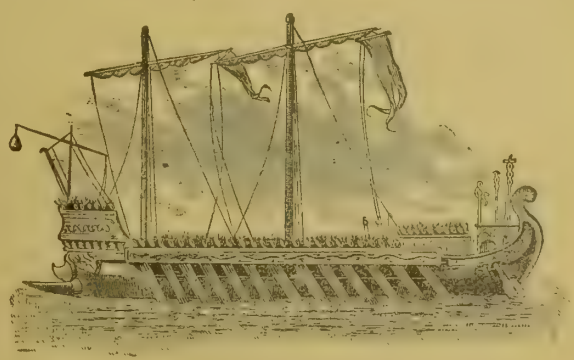


Shiloh.

interpretations, however, of the passage are given, one of which makes it refer to the city of this name. It might be translated, "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, till he shall go to Shiloh." In this case the allusion would be to the primacy of Judah in war (Judg. i. 1, 2, xx. 18; Num. ii. 3, x. 14), which was to continue until the Promised Land was conquered, and the Ark of the Covenant was solemnly deposited at Shiloh.

Shi'loh (place of rest), a city of Ephraim. In Judg. xxi. 19 it is said that Shiloh is "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah." In agreement with this the traveler at the present day, going north from Jerusalem, lodges the first night at Beitin, the ancient Bethel; the next day, at the distance of a few hours, turns aside to the right, in order to visit Seilûn, the Arabic for Shiloh; and then, passing through the narrow Wady, which brings him to the main road, leaves el Lebbân, the Lebonah of Scripture, on the left, as he pursues "the highway" to Nâblus, the ancient Shechem. [Shechem.] Shiloh was one of the earliest and most sacred of the Hebrew sanctuaries. The ark of the covenant, which had been kept at Gilgal during the progress of the Conquest (Josh. xviii. 1, sq.), was removed thence on the subjugation of the country, and kept at at Shiloh from the last days of Joshua to the time of Samuel (Josh. xviii. 10; Judg. xviii. 31; 1 Sam. iv. 3). It was here the Hebrew conqueror divided among the tribes the portion of the west Jordan-region, which had not been already allotted (Josh. xviii. 10, xix. 51). In this distribution, or an earlier one, Shiloh fell within the limits of Ephraim (Josh. xvi. 5). The ungodly conduct of the sons of Eli occasioned the loss of the ark of the covenant, which had been carried into battle against the Philistines, and Shiloh from that time sank into insignificance. It stands forth in the Jewish history as a striking example of the Divine indignation (Jer. vii. 12).

Shi'nar. The ancient name of the great alluvial tract through which the Tigris and Euphrates pass before reaching the sea—the tract known in later times as Chaldaea or Babylonia. It was a plain country where brick had to be used for stone, and slime for mortar (Gen. xi. 3). Among the cities were Babel (Babylon), Erech or Orech (Orchoe), Calneh or Calno (probably Niffer), and Accad, the site of which is unknown. It may be suspected that Shinar was the name by which the Hebrews originally knew the lower Mesopotamian coun-

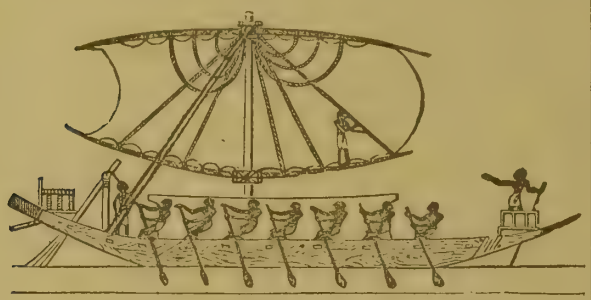


Roman Galley.

try, where they so long dwelt, and which Abraham brought with him from "Ur of the Chaldees."

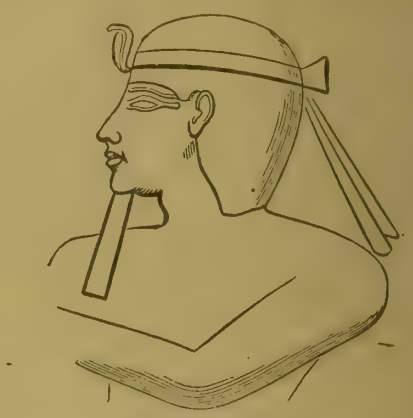
Ship. No one writer in the whole range of Greek and Roman literature has supplied us with so much information concerning the merchint-ships of the ancients as St. Luke in the narrative of St. Paul's voyage to Rome (Acts xxvii., xxviii.). It is important to remember that he accomplished it in three ships: first the Adramyttian vessel which took him from Caesarea to Myra, and which was probably a coasting vessel of no great size (xxvii. 1-6);

secondly, the large Alexandrian corn-ship, in which he was wrecked on the coast of Malta (xxvii. 6-xxviii. 1); and thirdly, another large Alexandrian corn-ship, in which he sailed from Malta by Syracuse and Rhegium to Puteoli (xxviii. 11-13). (1.) Size of Ancient Ships.—The narrative which we take as our chief guide affords a good standard for estimating this. The ship in which St. Paul was wrecked had 276 persons on board (Acts xxvii. 37), besides a cargo of wheat (ib. 10, 38); and all these passengers seem to have been taken on to Puteoli in another ship (xxviii. 11), which had its own crew and its own cargo. Now, in transport-ships, prepared for carrying troops, it is a common estimate to allow a ton and a half per man. On the whole, if we say that an ancient merchant-ship might range from 500 to 1000 tons, we are clearly within the mark.



Boat of the Nile, showing how the sail was fastened to the yards, and the nature of the rigging.

(2.) Steering Apparatus.—Ancient ships were not steered by rudders fastened or hinged to the stern, but by means of two paddle-rudders, one on each quarter, acting in a rowlock or through a porthole, as the vessel might be small or large. (3.) Build and Ornaments of the Hull.—It is probable that there was no very marked difference between the bow and the stern. The "hold" (Jonah i. 5) would present no special peculiarities. That personification of ships, which seems to be instinctive, led the ancients to paint an eye on each side of the bow (comp. Acts xxvii. 15). (4.) Anchors.—Ancient anchors were similar in form to those which we use now, except that they were without flukes. Two allusions to anchoring are found in the N. T., one in a very impressive metaphor concerning Christian hope (Heb. vi. 19). The other passage is part of the literal narrative of St. Paul's voyage at its most critical point. The ship in which he was sailing had four anchors on board, and these were all employed in the night, when the danger of falling on breakers was imminent. The sailors on this occasion anchored by the stern (Acts xxvii. 29). (5.) Masts, Sails, Ropes, and Yards.—The rig of an ancient ship was more simple and clumsy than that employed in modern times. Its great feature was one large mast, with one large square sail fastened to a yard of great length. Hence the strain upon the hull, and the danger of starting the planks, were greater than under the present system, which distributes the mechanical pressure more evenly over the whole ship. Not that there were never more masts than one, or more sails than one on the same mast, in an ancient merchantman. But these were repetitions, so to speak, of the same general unit of rig. In the O. T. the mast is mentioned (Is. xxxiii. 23); and from another prophet (Ez. xxvii. 5) we learn that cedar-wood from Lebanon was sometimes used for this part of ships. There is a third passage (Prov. xxiii. 34), where the top of a ship's mast is probably intended. In Ez. xxvii. 29, oars are distinctly mentioned; and it seems that oak-wood from Bashan was used in making them. Another feature of the ancient, as of the modern ship, is the flag at the top of the mast (Is. l. c., and xxx. 17). (6.) Rate of Sailing.—St. Paul's voyages furnish excellent data for approximately estimating this; and they are quite in harmony with what we learn from other sources. We must notice here, however (what commentators sometimes curiously forget), that winds are variable. Thus the voyage between Troas and Philippi, accomplished on one occasion (Acts xvi. 11, 12) in



Head of Shishak.

two days, occupied on another occasion (Acts xx. 6) five days. With a fair wind an ancient ship would sail fully seven knots an hour.

Shi'shak, king of Egypt, the Sheshenk I. of the monuments, first sovereign of the Bubastite xxiid dynasty. His reign offers the first determined synchronisms of Egyptian and Hebrew history. The first year of Shishak would about correspond to the 26th of Solomon, and the 20th of Shishak to the 5th of Rehoboam.



GENERAL VIEW OF SAMARIA. FROM A PHOTOGRAPH.

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Shishak at the beginning of his reign received the fugitive Jereboam (1 K. xi. 40); and it was probably at the instigation of Jeroboam that he attacked Rehoboam. "He took the fenced cities which [pertained] to Judah, and came to Jerusalem." He exacted all the treasures of his city from Rehoboam, and apparently made him tributary (1 K. xiv. 25, 26; 2 Chr. xii. 2-9). Shishak has left a record of this expedition, sculptured on the wall of the great temple of El-Karnak. It is a list of the countries, cities, and tribes, conquered or ruled by him, or tributary to him.

Shittah-tree, Shittim (Heb. shittâh), is without doubt correctly referred to some species of Acacia, of which three or four kinds occur in the Bible lands. The wood of this tree—



Shittim Wood.

perhaps the Acacia Seyal is more definitely signified—was extensively employed in the construction of the tabernacle (see Ex. xxv., xxvi., xxxvi., xxxvii., xxxviii.). It is very common in some parts of the peninsula of Sinai. It yields the well-known substance called gum arabic which is obtained by incisions in the bark. This acacia must not be confounded with the American tree known by this name, which belongs to a different genus and sub-order.

Shu'hite. This ethnic appellative "Shuhite" is frequent in the Book of Job, but only as the epithet of one person, Bildad. The local indications of the Book of Job point to a region on the western side of Chaldaea, bordering on Arabia; and exactly in this locality, above Hit and on both sides of the Euphrates, are found, in the Assyrian inscriptions, the Tsukhi, a powerful people. It is probable that these were the Shuhites.

Shu'lamite, The, one of the personages in the poem of Solomon's Song (vi. 13). The name denotes a woman belonging to a place called Shulem, which is probably the same as Shunem. If, then, Shulamite and Shunammite are equivalent, we may conjecture that the Shunammite who was the object of Solomon's passion was Abishag.

Shur, a place just without the eastern border of Egypt. Shur is first mentioned in the narrative of Hagar's flight from Sarah (Gen. xvi. 7). Abraham afterwards "dwelled between Kadesh and Shur, and sojourned in Gerar" (xx. 1). The first clear indication of its position occurs in the account of Ishmael's posterity. "And they dwelt from Havilah unto Shur, that [is] before Egypt, as thou goest towards Assyria (xxv. 18; comp. 1 Sam. xv. 7; xxvii. 8). The wilderness of Shur was entered by the Israelites after they had crossed the Red Sea (Ex. xv. 22, 23). It was also called the Wilderness of Etham (Num. xxxiii. 8).

Sib'boleth, the Ephraimite pronunciation of the word Shibboleth (Judg. xii. 6). [Shibboleth.]

Sid'dim, The Vale of, a place named only in one passage of Genesis (xiv. 3, 8, 10). It was one of that class of valleys which the Hebrews designated by the word Emek. This term appears to have been assigned to a broad, flattish tract, sometimes of considerable width, enclosed on each side by a definite range of hills. It was so far a suitable spot for the combat between the four and five kings (ver. 8); but it contained a multitude of bitumen-pits sufficient materially to affect the issue of the battle. In this valley the kings of the five allied cities of Sodom, Gomorrah, Admah, Zeboim, and Bela, seem to have awaited the approach of the invaders. It is therefore probable that it was in the neighborhood of the "plain, or circle, of Jordan" in which those cities stood. If we could venture, as some have done, to interpret the latter clause of ver. 3, "which is near," or "which is at, or by, the Salt Sea," then we might agree with Dr. Robinson and others in identifying the Valley of Siddim with the enclosed plain which intervenes between the south end of the lake and the range of heights which terminate the Ghór and commence the Wady Arabah. But the original of the passage seems to imply that the Salt Sea covers the actual space formerly occupied by the Vale of Siddim.

Si'don, the Greek form of the Phoenician name Zidon. [Zidon.]

Silk. The only undoubted notice of silk in the Bible occurs in Rev. xviii. 12, where it is mentioned among the treasures of the typical Babylon. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. The well-known classical name of the substance does not occur in the Hebrew language. The Hebrew terms which have been supposed to refer to silk are meshi and demeshek. The former occurs only in Ez. xvi. 10, 13 (A. V. "silk"). The other term demeshek occurs in Am. iii. 12 (A. V. "Damascus"), and has been supposed to refer to silk from the resemblance of the word to our "damask." It appears, however, that "damask" is a corruption of dimakso, a term applied by the Arabs to the raw material alone. We must, therefore, consider the reference to silk as extremely dubious. The value set upon silk by the Romans, as implied in Rev. xviii. 12, is noticed by Josephus as well as by classical writers.

Sil'oah, The Pool of, properly "the Pool of Shelach" (Neh. iii. 15). [Siloam.]

Sil'oam. Siloam is one of the few undisputed localities in the topography of Jerusalem; still retaining its old name (with Arabic



Pool of the Virgin.

modification, Silwân), while every other pool has lost its Bible-designation. This is the more remarkable as it is a mere suburban tank of no great size, and for many an age not particularly good or plentiful in its waters, though Josephus tells us that in his day they were both "sweet and abundant." A little way below the Jewish burying-ground, but on the opposite side of the valley, where the Kedron turns slightly westward, and widens itself considerably, is the fountain of the Virgin or Um-ed-Deraj. near the beginning of that saddle-shaped projection of the Temple-hill supposed to be the Ophel of the Bible, and the Ophlas of Josephus. At the back part of this fountain a subterraneous passage begins, through which the water flows, and through which a man may make his way, sometimes walking erect, sometimes stooping, sometimes kneeling, and sometimes crawling, to Siloam. This conduit has had tributaries which have formerly sent their waters down from the city pools or Temple-walls to swell Siloam. It enters Siloam at the north-west angle; or rather



Pool of Siloam.

enters a small rock-cut chamber which forms the vestibule of Siloam, about five or six feet broad. To this you descend by a few rude steps, under which the water pours itself into the main pool. This pool is oblong; about 18 feet broad, and 19 feet deep; but it is never filled, the water either passing directly through, or being maintained at a depth of three or four feet. Siloam is a sacred spot, even to the Moslem; much more to the Jew. It was to Siloam that the Levite was sent with the golden pitcher on the "last and great day of the feast" of Tabernacles; it was from Siloam that he brought the water which was then poured over the sacrifice, in memory of the water from the rock of Rephidim; and it was to this Siloam water that the Lord pointed when He stood in the Temple on that day and cried, "If any man thirst, let him come unto me and drink." The Lord sent the blind man to wash, not in, as our version has it, but at the pool of Siloam; for it was the clay from his eyes that was to be washed off; and the Evangelist is careful to throw in a remark, not for

the purpose of telling us that Siloam meant an "aqueduct," as some think, but to give higher significance to the miracle. "Go wash at Siloam," was the command; the Evangelist adds, "which is, by interpretation, sent" (John ix. 7). That "Sent" is the natural interpretation is evident, not simply from the word itself, but from other passages where the Hebrew word is used in connection with water, at Job iii. 10, "He sendeth waters upon the fields;" and Ezek. xxxi. 4, "She sent out her little rivers unto all the trees of the field."

Sil'oam, Tower in (Luke xiii. 4). Of this we know nothing definitely beyond these words of the Lord. In connection with Ophel, there is mention made of "a tower that lieth out" (Neh. iii. 26); and there is no unlikelihood in connecting this projecting tower with the tower in Siloam, while one may be almost excused for the conjecture that its projection was the cause of its ultimate fall.

Silver. In very early times, silver was used for ornaments (Gen. xxiv. 53) and for vessels of various kinds. Images for idolatrous worship were made of silver or overlaid with it (Ex. xx.



Silver.

23; Hos. xiii. 2; Hab. ii. 19; Bar. vi. 39), and the manufacture of silver shrines for Diana was a trade in Ephesus (Acts xix. 24). But its chief use was as a medium of exchange, and throughout the O. T. we find "silver" used for money, like the Fr. argent. Silver was brought to Solomon from Arabia (2 Chr. ix. 14) and from Tarshish (2 Chr. ix. 21), which supplied the markets of Tyre (Ez. xxvii. 12). From Tarshish it came in the form of plates (Jer. x. 9), like those on which the sacred books of the Singhalese are written to this day. Spain appears to have been the chief source whence silver was obtained by the ancients. Possibly the hills of Palestine may have afforded some supply of this metal.

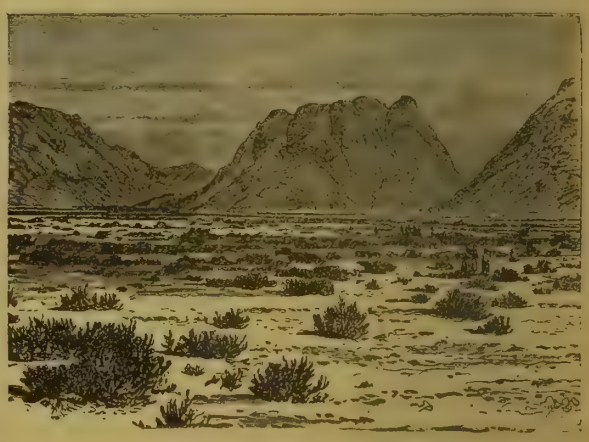
Sim'eon (heard). 1. The second of Jacob's sons by Leah. His birth is recorded in Gen. xxix. 33. The first group of Jacob's children consists, besides Simeon, of the three other sons of Leah—Reuben, Levi, Judah. With each of these Simeon is mentioned in some connection. At the census at Sinai Simeon numbered 59,300 fighting men (Num. i. 23). When the second census was taken, at Shittim, the numbers had fallen to 22,200, and it was the weakest of all tribes. This was no doubt partly due to the recent mortality following the idolatry of Peor, but there must have been other causes which have escaped mention. To Simeon was allotted a district out of the territory of his kinsman, on its southern frontier, which contained eighteen or nineteen cities, with their villages, spread round the venerable well of Beersheba (Josh. xix. 1-8; 1 Chr. iv. 28-33). Of these places, with the help of Judah, the Simeonites possessed themselves (Judg. i. 3, 17); and here they were found, doubtless by Joab, residing in the reign of David (1 chr. iv. 31). 2. A devout Jew, inspired by the Holy Ghost, who met the parents of our Lord in the Temple, took Him in his arms, and gave thanks for what he saw and knew of Jesus (Luke ii. 25-35). There was a Simeon who succeeded his father Hillel as president of the Sanhedrim about A. D. 13, and whose son Gamaliel was the Pharisee at whose feet St. Paul was brought up (Acts xxii. 3). It has been conjectured that he may be the Simeon of St. Luke.

Si'mon. 1. Simon the Canaanite, one of the Twelve Apostles (Matt. x. 4; Mark iii. 18), otherwise described as Simon Zelotes (Luke vi. 15; Acts i. 13).—The latter term, which is peculiar to Luke, is the Greek equivalent for the Chaldee term preserved by Matthew and Mark. [Canaanite.] Each of these equally points out Simon as belonging to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. 2. Simon of Cyrene.—A Hellenistic Jew, born at Cyrene on the north coast of Africa, who was present at Jerusalem at the time of the crucifixion of Jesus, either as an attendant at the feast (Acts ii. 10), or as one of the numerous settlers at Jerusalem from that place (Acts vi. 9). 3. Simon the Leper.—A resident at Bethany, distinguished as "the leper." It is not improbable that he had been miraculously cured by Jesus. In his house Mary anointed Jesus preparatory to his death and burial (Matt. xxvi. 6, &c.; Mark xiv. 3, &c.; John xii. 1, &c.). 4. Simon Magus.—A Samaritan living in the Apostolic age, distinguished as a sorcerer or "magician," from his practice of magical arts (Acts viii. 9). According to ecclesiastical writers he was born at Gitton, a village of Samaria, and was probably educated at Alexandria in the tenets of the Gnostic school. He is first introduced to

us as practising magical arts in a city of Samaria, perhaps Sychar (Acts viii. 5; comp. John iv. 5), and with such success, that he was pronounced to be "the power of God which is called great" (Acts viii. 10). The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practised by the Apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts. The motive and the means were equally to be reprobated; and his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon, the tenor of which bespeaks terror, but not penitence (Acts viii. 9-24). 5. Simon, a Pharisee, in whose house a penitent woman anointed the head and feet of Jesus (Luke vii. 40).

Sin-offering. The sin-offering among the Jews was the sacrifice, in which the ideas of propitiation and of atonement for sin were most distinctly marked. The ceremonial of the sin-offering is described in Lev. iv. and vi. The Trespass-offering is closely connected with the sin-offering in Leviticus, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice; as, for example, in the cleansing of the leper (Lev. xiv.). The distinction of ceremonial clearly indicates a difference in the idea of the two sacrifices. The nature of that difference is still a subject of great controversy. We find that the sin-offerings were—(A.) Regular. (1.) For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles (Num. xxviii. 15-xxix. 38); besides the solemn offering of the two goats on the Great Day of Atonement (Lev. xvi.). (2.) For the Priests and Levites at their consecration (Ex. xxix. 10-14, 36); besides the yearly sin-offering (a bullock) for the high-priest on the Great Day of Atonement (Lev. xvi.) (B.) Special. (1.) For any sin of "ignorance" (Lev. iv.). (2.) For refusal to bear witness (Lev. v. 1). (3.) For ceremonial defilement not wilfully contracted (Lev. v. 2, 3, xii. 6-8, xiv. 19, 31, xv. 15, 30; Num. vi. 6-11, 16). (4.) For the breach of a rash oath (Lev. v. 4). The trespass-offerings, on the other hand, were always special, as—(1.) For sacrilege "in ignorance" (Lev. v. 15, 16). (2.) For ignorant transgression (v. 17-19). (3.) For fraud, suppression of the truth, or perjury (vi. 1-6). (4.) For rape of a betrothed slave (Lev. xix. 20, 21). (5.) At the purification of the leper (Lev. xiv. 12), and the polluted Nazarite (Num. vi. 12), offered with the sin-offering.

Si'nai (thorny). Nearly in the centre of the peninsula which stretches between the horns of the Red Sea lies a wedge of granite, grünstein, and porphyry rocks rising to between 8000 and 9000 feet above the sea. These mountains may be divided into two great masses—that of Jebel Serbâl (6759 feet high) in the north-west above Wady Feirân and the central group, roughly denoted by the general name of Sinai. This group rises abruptly from the Wady es-Sheykh at its north foot, first to the cliffs of the Ras Sufsâfeh, behind which towers the pinnacle of Jebel Mûsa (the Mount of Moses), and farther back to the right of it the summit of Jebel Katerin (Mount St. Catherine, 8705 feet), all being backed up and overtopped by Um Shaumer (the mother of fennel, 9300 feet), which



Sinai and the plain of Er Râhah.

is the highest point of the whole peninsula. These mountains are called Horeb and sometimes Sinai. That the modern Horeb of the monks—viz. the N. W. and lower face of the Jebel Mûsa, crowned with a range of magnificent cliffs, the highest point called Ras Sufsâfeh, as overlooking the plain er Rahah, is the scene of the giving of the Law, and that peak the mountain into which Moses ascended. But the whole of Jebel Mûsa is, compared with the adjacent mountains, insignificant. The conjunction of mountain with plain is the greatest feature of this site; in choosing it, we lose in the mountain, as compared with Serbâl, but we gain in the plain, of which Serbâl has nothing. It may be added that, supposing Wady Tayibeh to have been the encampment "by the sea," as stated in Num. xxxiii. 10, three routes opened there before the Israelites; the most southerly one down the plain el Kâa to Tûr; the

most northerly by the Sarbût el Khadem; and the middle one by Wady Feirân, by which they would pass the foot of Serbâl, which therefore in this case alone could possibly be Sinai. The middle route aforesaid from W. Tayibeh reaches the W. Feirân through what is called the W. Mokatteb, or "written valley," from the inscriptions on the rocks which line it, generally considered to have been the work of Christian hands, but whether those of a Christian people localized there at an unknown period, as Lepsius thinks, or of passing pilgrims, as is the more general opinion, is likely to continue doubtful.

Si'rah, The Well of, from which Abner was recalled by Joab to his death at Hebron (2 Sam. iii. 26, only). It was apparently on the northern road from Hebron. There is a spring and reservoir on the western side of the ancient northern road, about one mile out of Hebron, which is called Ain Sara.

Sivan. [Month.]

Slave. The institution of slavery was recognized, though not established, by the Mosaic Law with a view to mitigate its hardship and to secure to every man his ordinary rights. I. Hebrew Slaves. 1. The circumstances under which a Hebrew might be reduced to servitude were—(1) poverty; (2) the commission of theft; and (3) the exercise of paternal authority. In the first case, a man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew, with a view both to obtain maintenance and perchance a surplus sufficient to redeem his property (Lev. xxv. 25, 39). (2) The commission of theft rendered a person liable to servitude, whenever restitution could not be made on the scale prescribed by the Law (Ex. xxii. 1, 3). The thief was bound to work out the value of his restitution money in the service of him on whom the theft had been committed. (3) The exercise of paternal authority was limited to the sale of a daughter of tender age to be a maid-servant, with the ulterior view of her becoming the concubine of the purchaser (Ex. xxi. 7). 2. The servitude of a Hebrew might be terminated in three ways: (1) by the satisfaction or the remission of all claims against him; (2) by the recurrence of the year of Jubilee (Lev. xxv. 40); and (3) the expiration of six years from the time that his servitude commenced (Ex. xxi. 2; Deut. xv. 12). (4) To the above modes of obtaining liberty the Rabbinists added, as a fourth, the death of the master without leaving a son, there being no power of claiming the slave on the part of any heir except a son. If a servant did not desire to avail himself of the opportunity of leaving his service, he was to signify his intention in a formal manner before the judges (or more exactly at the place of judgment), and then the master was to take him to the door-post, and to bore his ear through with an awl (Ex. xxi. 6), driving the awl into or "unto the door," as stated in Deut. xv. 17, and thus fixing the servant to it. A servant who had submitted to this operation remained, according to the words of the Law, a servant "forever" (Ex. xxi. 6). These words are, however, interpreted by Josephus and by the rabbinists as meaning until the year of Jubilee. 3. The condition of a Hebrew servant was by no means intolerable. His master was admonished to treat him, not "as a bond-servant, but as an hired servant and as a sojourner," and, again, "not to rule over him with rigor" (Lev. xxv. 39, 40, 43). At the termination of his servitude the master was enjoined not to "let him go away empty," but to remunerate him liberally out of his flock, his floor, and his wine-press. (Deut. xv. 13, 14). In the event of a Hebrew becoming the servant of a "stranger," meaning a non-Hebrew, the servitude could be terminated only in two ways, viz., by the arrival of the year of Jubilee, or by the repayment to the master of the purchase-money paid for the servant, after deducting a sum for the value of his services proportioned to the length of his servitude (Lev. xxv. 47-55). A Hebrew woman might enter into voluntary servitude on the score of poverty, and in this case she was entitled to her freedom after six years' service, together with her usual gratuity at leaving, just as in the case of a man (Deut. xv. 12, 13).

Slime, translated bitumen in the Vulgate. The three instances in which it is mentioned in the O. T. are illustrated by travelers and historians. It is first spoken of as used for cement by the builders in the plain of Shinar, or Babylonia (Gen. xi. 3). The bitumen pits in the vale of Siddim are mentioned in the ancient fragment of Canaanitish history (Gen. xiv. 10); and the ark of papyrus in which Moses was placed was made impervious to water by a coating of bitumen and pitch (Ex. ii. 3). Herodotus (i. 179) tells us of the bitumen found at Is, a town of Babylonia, eight days' journey from Babylon. The town of Is, mentioned by Herodotus, is the modern Hit or Heet, on the west or right bank of the Euphrates, and four days' journey from Bagdad. The principal bitumen pit at Heet has two sources, and is divided by a wall in the centre, on one side of which bitumen bubbles up, and on the other the oil of naphtha.

Sling. [Arms.]

Smith. [Handicraft.]

Smyr'na, the city to which allusion is made in Revelation ii. 8-11, was founded by Alexander the Great, and was situated twenty stades from the city of the same name, which after a long series of wars with the Lydians had been finally taken and sacked by Halyattes. It seems not impossible, that just as St. Paul's illustrations in the Epistle to the Corinthians are derived from the Isthmian games, so the message to the Church in Smyr-



Smyrna, Modern.

na contains allusions to the ritual of the pagan mysteries which prevailed in that city. In the time of Strabo the ruins of the Old Smyrna still existed, and were partially inhabited, but the new city was one of the most beautiful in all Asia. The streets were laid out as near as might be at right angles. There was a large public library there, and also a handsome building surrounded with porticos which served as a museum. It was consecrated as a heroüm to Homer, whom the Smyrnaeans claimed as a countryman. Olympian games were celebrated here, and excited great interest.

Snail. 1. The Hebrew word shablûl occurs only in Ps. lviii. 8. The rendering of the A. V. is probably correct. The term would denote either a Limax or a Helix, which are particularly noticeable for the slimy track they leave behind them. 2. The Hebrew word chômet occurs only as the name of some unclean animal in Lev. xi. 30. Perhaps some kind of lizard may be intended.

Snow. The historical books of the Bible contain only two notices of snow actually falling (2 Sam. xxiii. 20; 1 Macc. xiii. 22); but the allusions in the poetical books are so numerous that there can be no doubt as to its being an ordinary occurrence in the winter months (Ps. cxlvii. 16, cxlviii. 8).

Soap. The Hebrew term bôrîth is a general term for any substance of cleansing qualities. As, however, it appears in Jer. ii. 22, in contradistinction to nether, which undoubtedly means "natron," or mineral alkali, it is fair to infer that bôrith refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap.

Sod'om, one of the most ancient cities of Syria. It is commonly mentioned in connection with Gomorrah, but also with Admah and Zeboim, and on one occasion (Gen. xiv.) with Bela or Zoar. Sodom was evidently the chief town in the settlement. The four are first named in the ethnological records of Gen. x. 19, as belonging to the Canaanites. The next mention of the name of Sodom (Gen. xiii. 10-13) gives more certain indication of the position of the city. Abram and Lot are standing together between Bethel and Ai (ver. 3), taking a survey of the land around and below them. Eastward of them, and absolutely at their feet, lay the "circle of Jordan." The whole circle was one great oasis—"a garden of Jehovah" (ver. 10). In the midst of the garden the four cities of Sodom, Gomorrah, Admah, and Zeboim appear to have been situated. It is necessary to notice how absolutely the cities are identified with the district. In the subsequent account of their destruction (Gen. xix.), the topographical terms are employed with all



Snail.

the precision which is characteristic of such early times. The mention of the Jordan is conclusive as to the situation of the district, for the Jordan ceases where it enters the Dead Sea, and can have no existence south of that point. The catastrophe by which they were destroyed is described in Gen. xix. As to the exact situation of Sodom no satisfactory conclusion can at present be come to. On the one hand, the narrative of Genesis seems to state positively that it lay at the northern end of the Dead Sea. On the other hand, the long-

continued tradition and the names of existing spots seem to pronounce with almost equal positiveness that it was at its southern end.—Of the catastrophe which destroyed the city and the district of Sodom we can hardly hope ever to form a satisfactory conception. Some catastrophe there undoubtedly was. But what secondary agencies, besides fire, were employed in the accomplishment of the punishment cannot be safely determined in the almost total absence of exact scientific description of the natural features of the ground round the lake. The name Sodom has been interpreted to mean "burning." The miserable fate of Sodom and Gomorrah is held up as a warning in numerous passages of the Old and New Testaments (2 Pet. ii. 6; Jude 4-7; Mark vi. 11).

Sol'omon (peaceful). I. Early Life and Accession.—He was the child of David's old age, the last-born of all his sons (1 Chr. iii. 5). The feelings of the king and of his prophet-guide expressed themselves in the names with which they welcomed his birth. The yearnings of the "man of war" now led him to give to the newborn infant the name of Solomon (Shelômôh =the peaceful one). Nathan, with a marked reference to the meaning of the king's own name (David=the darling, the beloved one), calls the infant Jedidiah (Jedid-yah), that is, the "darling of the Lord" (2 Sam. xii. 24, 25). He was placed under the care of Nathan from his earliest infancy. At first apparently, there was no distinct purpose to make him his heir. Absalom is still the king's favorite son (2 Sam. xiii. 37, xviii. 33)—is looked on by the people as the destined successor (2 Sam. xiv. 13, xv. 1-6). The death of Absalom, when Solomon was about ten years old, left the place vacant, and David pledged his word in secret to Bathsheba that he, and no other, should be the heir (1 K. i. 13). The words which were spoken somewhat later, express, doubtless, the purpose which guided him throughout (1 Chr. xxviii. 9, 20). His son's life should not be as his own had been, one of hardships and wars, dark crimes and passionate repentance, but, from first to last, be pure, blameless, peaceful, fulfilling the ideal of glory and of righteousness, after which he himself had vainly striven. The glorious visions of Ps. lxxii. may be looked on as the prophetic expansion of those hopes of his old age. So far, all was well. But we may not ignore the fact, that the later years of David's life presented a change for the worse, as well as for the better. We cannot rest in the belief that his influence over his son's character was one exclusively for good. Nothing that we know of Bathsheba leads us to think of her as likely to mould her son's mind and heart to the higher forms of goodness. Under these influences the boy grew up. At the age of ten or eleven he must have passed through the revolt of Absalom, and shared his father's exile (2 Sam. xv. 16). He would be taught all that priests, or Levites, or prophets had to teach. The feebleness of David's old age led to an attempt that might have deprived Solomon of the throne his father destined for him, but Solomon went down to Gihon, and was proclaimed and anointed king. A few months more, and Solomon found himself, by his father's death, the sole occupant of the throne. The position to which he succeeded was unique. Never before, and never after, did the kingdom of Israel take its place among the great monarchies of the East. Large treasures accumulated through many years were at his disposal.—Of Solomon's personal appearance we have no direct description, as we have of the earlier kings. There are, however, materials for filling up the gap. Whatever higher mystic meaning may be latent in Ps. xlv., or the Song of Songs, we are all but compelled to think of them as having had, at least, an historical starting-point. They tell us of one who was, in the eyes of the men of his own time, "fairer than the children of men," the face "bright and ruddy" as his father's (Cant. v. 10; 1 Sam. xvii. 42), bushy locks, dark as the raven's wing, yet not without a golden glow, the eyes soft as "the eyes of doves," the "countenance as Lebanon, excellent as the cedars," "the chiefest among ten thousand, the altogether lovely" (Cant. v. 9-16). Add to this all gifts of a noble, far-reaching intellect, large and ready sympathies, a playful and genial humor, the lips "full of grace," the soul "anointed" as "with the oil of gladness" (Ps. xlv.), and we may form some notion of what the king was like in that dawn of his golden prime. All the data for a continuous history that we have of Solomon's reign are—(a.) The duration of the reign, 40 years (1 K. xi. 42) B. C. 1015-975. (b.) The commencement of the Temple in the 4th, its completion in the 11th year of his reign (1 K. vi. 1, 37, 38). (c.) The commencement of his own palace in the 7th, its completion in the 20th year (1 K. vii. 1; 2 Chr. viii. 1). (d.) The conquest of Hamath-Zobah, and the consequent foundation of cities in the region north of Palestine after the 20th year (2 Chr. viii. 1-6). With materials so scanty as these, it will be better to group the chief facts in an order which will best enable us to appreciate their significance. Foreign Policy.—1. Egypt. The first act of the foreign policy of the new

reign must have been to most Israelites a very startling one. He made affinity with Pharaoh, king of Egypt, by marrying his daughter (1 K. iii. 1). The immediate results were probably favorable enough. The new queen brought with her as a dowry the frontier-city of Gezer, against which, as threatening the tranquillity of Israel, and as still possessed by a remnant of the old Canaanites, Pharaoh had led his armies. She was received with all honor. A separate and stately palace was built for her, before long, outside the city of David (2 Chr. viii. 11). The ultimate issue of the alliance showed that it was hollow and impolitic. 2. Tyre. The alliance with the Phœnician king rested on a somewhat different footing. It had been part of David's policy from the beginning of his reign. Hiram had been "ever a lover of David." As soon as he heard of Solomon's accession he sent ambassadors to salute him. A correspondence passed between the two kings, which ended in a treaty of commerce. The opening of Joppa as a port created a new coasting-trade, and the materials from Tyre were conveyed to it on floats, and thence to Jerusalem (2 Chr. ii. 16). In return for these exports, the Phœnicians were only to glad to receive the corn and oil of Solomon's territory. The results of the alliance did not end here. Now, for the first time in the history of Israel, they entered on a career as a commercial people. They joined the Phœnicians in their Mediterranean voyages to the coasts of Spain. 3. These were the two most important alliances. The absence of any reference to Babylon and Assyria, and the fact that the Euphrates was recognized as the boundary of Solomon's kingdom (2 Chr. ix. 26), suggest the inference that the Mesopotamian monarchies were at this time comparatively feeble. Other neighboring nations were content to pay annual tribute in the form of gifts (2 Chr. ix. 42). 4. The survey of the influence exercised by Solomon on surrounding nations would be incomplete if we were to pass over that which was more directly personal—the fame of his glory and his wisdom. Wherever the ships of Tarshish went, they carried with them the report, losing nothing in its passage, of what their crews had seen and heard. The journey of the queen of Sheba, though from its circumstances the most conspicuous, did not stand alone. Internal History.—1. The first prominent scene in Solomon's reign is one which presents his character in its noblest aspect. Solomon prayed, not for riches, or long life, or victory over enemies, but for a "wise and understanding heart," that he might judge the people. The "speech pleased the Lord." The wisdom asked for was given in large measure, and took a varied range. The wide world of nature, animate and inanimate, the lives and characters of men, lay before him, and he took cognizance of all. But the highest wisdom was that wanted for the highest work for governing and guiding, and the historian hastens to give an illustration of it. The pattern-instance is, in all its circumstances, thoroughly Oriental (1 K. iii. 16-28). 2. In reference to the king's finances, the first impression of the facts given us is that of abounding plenty. Large quantities of the precious metals were imported from Ophir and Tarshish (1 K. ix. 28). All the kings and princes of the subject provinces paid tribute in the form of gifts, in money and in kind, "at a fixed rate year by year" (1 K. x. 25). Monopolies of trade contributed to the king's treasury (1 K. x. 28, 29). The total amount thus brought into the treasury in gold, exclusive of all payments in kind, amounted to 666 talents (1 K. x. 14). 3. It was hardly possible, however, that any financial system could bear the strain of the king's passion for magnificence. The cost of the Temple was, it is true, provided for by David's savings and the offerings of the people; but even while that was building, yet more when it was finished, one structure followed on another with ruinous rapidity. All the equipment of his court, the "apparel" of his servants, was on the same scale. A bodyguard attended him, "threescore valiant men," tallest and handsomest of the sons of Israel. Forty thousand stalls of horses for his chariots, and twelve thousand horsemen, made up the measure of his magnificence (1 K. iv. 26). As the treasury became empty, taxes multiplied and monopolies became more irksome. The people complained, not of the king's idolatry, but of their burdens of his "grievous yoke" (1 K. xii. 4). 4. A description of the Temple erected by Solomon is given elsewhere. After seven years and a half the work was completed, and the day came to which all Israelites looked back as the culminating glory of their nation. 5. We cannot ignore the fact that even now there were some darker shades in the picture. He reduced the "strangers" in the land, the remnant of the Canaanite races to the state of helots, and made their life "bitter with all hard bondage." One hundred and fifty-three thousand, with wives and children in proportion, were torn from their homes and sent off to the quarries and the forests of Lebanon (1 K. v. 15; 2 Chr. ii. 17, 18). And the king soon fell from the loftiest height of his religious life to the lowest depth. Before long the priests and prophets



VILLAGE OF SILOAM. FROM A PHOTOGRAPH.

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had to grieve over rival temples to Moloch, Chemosh, Ashtaroth, forms of ritual not idolatrous only, but cruel, dark, impure. Legends.—Round the facts of the history, as a nucleus, there gathers a whole world of fantastic fables, Jewish, Christian, and Mohammedan. Even in the Targum of Ecclesiastes we find strange stories of his character. He left behind him spells and charms to cure diseases and cast out evil spirits. His wisdom enabled him to interpret the speech of beasts and birds. He knew the secret virtues of gems and herbs. Arabic imagination took a yet wilder flight. After a strong struggle with the rebellious Afreets and Jinns, Solomon conquered them and cast them into the sea. To him belonged the magic ring which revealed to him the past, present, and the future. The visit of the queen of Sheba furnished some three or four romances.

Solomon's Song. [Canticles.]

Solomon, Wisdom of [Wisdom, Book of.]

Son. The term "son" is used in Scripture language to imply almost any kind of descent or succession, as ben shânâh, "son of a year," i. e., a year old, ben kesheth, "son of a bow," i. e., an arrow. The word bar is often found in the N. T. in composition, as Bar-timaeus.

Soothsayer. [Divination.]

Sop. In eastern lands where our table utensils are unknown, the meat, with the broth, is brought upon the table in a large dish and is



Dipping the Sop.

eaten usually by means of pieces of bread dipped into the common dish. The bread so dipped is called sop. It was a piece of bread dipped in broth that Jesus gave to Judas, John 13:26, and again, in Matt. 26:23, it is said "he that dippeth his hand with me in the dish" i. e., to make a sop by dipping a piece of bread into the central dish.

Sow. [Swine.]

Sower, Sowing. The operation of sowing with the hand is one of so simple a character as to need little description. The Egyptian paintings furnish many illustrations of the mode in which it was conducted. The sower held the vessel or basket containing the seed, in his left hand, while with his right he scattered the seed broadcast. The "drawing out"



Eastern Sower.

of the seed is noticed, as the most characteristic action of the sower, in Ps. cxxvi. 6 (A. V. "precious") and Am. ix. 13. In wet soils the seed was trodden in by the feet of animals (Is. xxxii. 20). The sowing season commenced in October and continued to the end of February, wheat being put in before, and barley after, the beginning of January. The Mosaic law prohibited the sowing of mixed seed (Lev. xix. 19; Deut. xxii. 9).

Spain (1 Macc. viii. 3; Rom. xv. 24, 28). The local designation, Tarshish, representing the Tartessus of the Greeks, probably prevailed until the fame of the Roman wars in that country reached the East, when it was superseded by its classical name. The mere intention of St. Paul to visit Spain implies two interesting facts, viz., the establishment of a Christian community in that country, and this by means of Hellenistic Jews resident there. The early introduction of Christianity into that country is attested by Irenaeus and Tertullian.

Sparrow. (Heb. tzippôr). This Heb. word occurs upwards of forty times in the O. T. In all passages excepting two it is rendered by A. V. indifferently "bird" or "fowl." In Ps. lxxxiv. 3, and Ps. cii. 7, it is rendered "sparrow." Tzippôr, from a root signifying to "chirp" or "twitter," appears to be a phonetic representation of the call-note of any passerine bird. Although the common sparrow does not occur in the Holy Land, its place is abundantly supplied by two very closely allied Southern species. The English tree sparrow is also very

common, and may be seen in numbers on Mount Olivet, and also about the sacred enclosure of the mosque of Omar. This is perhaps the exact species referred to in Ps. lxxxiv. 3. The rock sparrow is a common bird in the barer portions of Palestine, eschewing woods, and generally to be seen perched alone on the top of a rock or on any large stone. From this habit it has been conjectured to be the bird



Syrian Sparrow.

alluded to in Ps. cii. 7, as "the sparrow that sitteth alone upon the house-top;" but as the rock sparrow, though found among ruins, never resorts to inhabited buildings, it seems more probable that the bird to which the psalmist alludes is the blue thrush. It is a solitary bird, eschewing the society of its own



Sparrows in Market.

species, and rarely more than a pair are seen together. There are but two allusions to the singing of birds in the Scriptures. Eccles. xii. 4 and Ps. civ. 12. As the psalmist is here speaking of the sides of streams and rivers, he probably had in his mind the bulbul of the country, or Palestine nightingale, a bird not very far removed from the thrush tribe, and a closely allied species of which is the true bulbul of Persia and India. Small birds were probably as ordinary an article of consumption among the Israelites as they still are in the markets both of the Continent and of the East (Luke xii. 6; Matt. x. 29).

Spar'ta (1 Macc. xiv. 16; 2 Macc. v. 9: A. V. "Lacedaemonians"). In the history of the Maccabees mention is made of a remarkable correspondence between the Jews and the Spartans, which has been the subject of much discussion.

Spear. [Arms.]

Spearmen. The word thus rendered in the A. V. of Acts xxiii. 23 is of very rare occurrence, and its meaning is extremely obscure. They were probably troops so lightly armed as to be able to keep pace on the march with mounted soldiers.

Spice, Spices. 1. Hebrew Bâsam, besem, or bôsem. In Cant. v. 1, "I have gathered my myrrh with my spice," the word points apparently to some definite substance. In the other places, with the exception perhaps of Cant. i. 13, vi. 2, the words refer more generally to sweet aromatic odors, the principal of which was that of the balsam or balm of Gilead; the tree which yields this substance is now generally admitted to be the Balsamodendron opobalsamum. The balm of Gilead tree grows in some parts of Arabia and Africa, and is seldom more than fifteen feet high, with straggling branches and scanty foliage. The balsam is chiefly obtained from incisions in the bark, but the substance is procured also from the green and ripe berries. 2. Necôth (Gen. xxxvii. 25, xliii. 11). The most probable explanation is that which refers the word to the Arabic naka'at, i. e., "the gum obtained from the tragacanth" (Astragalus). 3. Sammîm. A general term to denote those aromatic substances which were used in the preparation of the anointing oil, the incense offerings, &c. The spices mentioned as being used by Nicodemus for the preparation of our Lord's body. (John xix. 39, 40) are "myrrh and aloes," by which latter word must be understood not the aloes of medicine (Aloe), but the highly-scented wood of the Aquilaria agallochmin.

Spider. The Hebrew word 'accâbîsh in Job viii. 14, Is. lix. 5, is correctly rendered "Spider." But Semâmîth is wrongly translated "spider" in Prov. xxx. 28; it refers probably to some kind of lizard.

Spikenard (Heb. nard) is mentioned twice

in the O. T., viz., in Cant. i. 12, iv. 13, 14. The ointment with which our Lord was anointed as He sat at meat in Simon's house at Bethany consisted of this precious substance, the costliness of which may be inferred from the indig-



Spikenard.

nant surprise manifested by some of the witnesses of the transaction (see Mark xiv. 3-5; John xii. 3, 5).

Spinning. The notices of spinning in the Bible are confined to Ex. xxxv. 25, 26; Matt. vi. 28; and Prov. xxxi. 19. The latter passage implies (according to the A. V.) the use of the same instruments which have been in vogue for hand-spinning down to the present day, viz., the distaff and spindle. The distaff, however, appears to have been dispensed with, and the term so rendered means the spindle itself, while that rendered "spindle" represents the



Sponge of Commerce.

whirl of the spindle, a button of circular rim which was affixed to it, and gave steadiness to its circular motion. The "whirl" of the Syrian women was made of amber in the time of Pliny. The spindle was held perpendicularly in the one hand, while the other was employed in drawing out the thread.

Sponge is mentioned only in the N. T. (Matt. xxvii. 48; Mark xv. 36; John xix. 29). The commercial value of the sponge was known from very early times; and although there appears to be no notice of it in the O. T., yet it is probable that it was used by the ancient Hebrews, who could readily have obtained it good from the Mediterranean.

Spouse. [Marriage.]

Standards. [Ensigns.]

Star of the Wise Men. [Magi.]

Stater. [Money.]

Steel. In all cases where the word "steel" occurs in the A. V. the true rendering of the Hebrew is "copper." Whether the ancient Hebrews were acquainted with steel is not perfectly certain. It has been inferred from a passage in Jeremiah (xv. 12), that the "iron from the north" there spoken of denoted a superior kind of metal, hardened in an unusual manner, like the steel obtained from the Chalybes of the Pontus, the ironsmiths of the ancient world. The hardening of iron for cutting-instruments was practised in Pontus, Lydia, and Laconia. Steel appears to have been known to the Egyptians. The steel weapons in the tomb of Rameses III., says Wilkinson, are painted blue, the bronze red.

Ste'phen, the First Christian Martyr, was the chief of the Seven (commonly called Deacons) appointed to rectify the complaints in the early Church of Jerusalem, made by the Hellenistic against the Hebrew Christians. His Greek name indicates his own Hellenistic origin. His importance is stamped on the narrative by a reiteration of emphatic almost superlative phrases: "full of faith and of the Holy Ghost" (Acts vi. 5); "full of grace and power" (ib. 8); irresistible "spirit and wisdom" (ib. 10); "full of the Holy Ghost" (vii. 55). He shot far ahead of his six companions, and far above his particular office. First, he arrests attention by the "great wonders and miracles that he did." Then begins a series of disputations with the Hellenistic Jews of North Africa, Alexandria, and Asia Minor, his companions in race and birthplace. The subject of these disputations is not expressly mentioned; but from what follows, it is obvious that he struck into a new vein of teaching, which evidently caused his martyrdom. Down to this time the Apostles and the early Christian community had clung in their worship, not merely to the Holy Land and the Holy City, but to the Holy Place of the Temple. This local worship, with the Jewish customs belonging to it, he now denounced. So we must infer from the accusations brought against him, confirmed as they are by the tenor of his defence. He was arrested at the instigation of the Hellenistic Jews, and brought before the Sanhedrin. His speech in his defence, and his ex-

ecution by stoning outside the gates of Jerusalem, are related at length in the Acts (vii.). The frame work in which his defence is cast is a summary of the history of the Jewish Church. The importance of Stephen's career may be briefly summed up under three heads: I. He was the first great Christian ecclesiastic, "the Archdeacon," as he is called in the Eastern Church. II. He is the first martyr—the proto-martyr. To him the name "martyr" is first applied (Acts xxii. 20). III. He is the forerunner of St. Paul. He was the anticipator, as, had he lived, he would have been the propagator, of the new phase of Christianity, of which St. Paul became the main support.

Stocks. The term "stocks" is applied in the A. V. to two different articles, one of which answers rather to our pillory; while the other answers to our "stocks," the feet alone being confined in it. The prophet Jeremiah was confined in the first sort (Jer. xx. 2), which appears to have been a common mode of punishment in his day (Jer. xxix. 26), as the prisons contained a chamber for the special purpose, termed "the house of the pillory" (2 Chr. xvi. 10; A. V. "prison-house"). The stocks, properly so called, are noticed in Job xiii. 27, xxxiii. 11, and Acts xvi. 24. The term used in Prov. vii. 22 (A. V. "stocks") more properly means a fetter.

Stoics. The Stoics and Epicureans who are mentioned together in Acts xvii. 18, represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece. The Stoic school was founded by Zeno of Citium (cir. B. C. 280), and derived its name from the painted "portico" in which he taught. Zeno was followed by Cleanthes (cir. B. C. 260), Cleanthes by Chrysippus (cir. B. C. 240), who was regarded as the intellectual founder of the Stoic system. The ethical system of the Stoics has been commonly supposed to have a close connection with Christian morality. But the morality of stoicism is essentially based on pride, that of Christianity on humility; the one upholds individual independence, the other absolute faith in another; the one looks for consolation in the issue of fate, the other in Providence; the one is limited by periods of cosmical ruin, the other is consummated in a personal resurrection (Acts xvii. 18). But in spite of the fundamental error of stoicism, which lies in a supreme egotism, the teaching of this school gave a wide currency to the noble doctrines of the Fatherhood of God, the common bonds of mankind, the sovereignty of the soul.

Stomacher. The Hebrew word so translated, describes some article of female attire (Is. iii. 24), the character of which is a mere matter of conjecture.

Stones. Besides the ordinary uses to which stones were applied, we may mention that large stones were set up to commemorate any remarkable events (Gen. xxviii. 18, xxxv. 14, xxxi. 45; Josh. iv. 9; 1 Sam. vii. 12). Such stones were occasionally consecrated by anointing (Gen. xxviii. 18). A similar practice existed in heathen countries, and by a singular coincidence these stones were described in Phoenicia by a name very similar to Bethel, viz., baetylia. The only point of resemblance between the two consists in the custom of anointing. That the worship of stones prevailed among the heathen nations surrounding Palestine, and was borrowed from them by apostate Israelites, appears from Is. lvii. 6, according to the ordinary rendering of the passage. Heaps of stones were piled up on various occasions, as in token of a treaty (Gen. xxxi. 46); or over the grave of some notorious offender (Josh. vii. 26, viii. 29; 2 Sam. xviii. 17). The "white stone" noticed in Rev. ii. 17 has been variously regarded as referring to the pebble of acquittal used in the Greek courts; to the lot cast in elections in Greece; to both these combined; to the stones in the high-priest's breastplate; to the tickets presented to the victors at the public games; or, lastly, to the custom of writing on stones. The notice in Zech. xii. 3 of the "burdensome stone" is referred by Jerome to the custom of lifting stones as an exercise of strength (comp. Eccles. vi. 21); but it may equally well be explained of a large corner-stone as a symbol of strength (Is. xxviii. 16). Stones are used metaphorically to denote hardness or insensibility (1 Sam. xxv. 37; Ez. xi. 19, xxxvi. 26), as well as firmness or strength (Gen. xlix. 24). The members of the Church are called "living stones," as contributing to rear that living temple in which Christ, himself "a living stone," is the chief or head of a corner (Eph. ii. 20-22; 1 Pet. ii. 4-8).

Stones, Precious. Precious stones are frequently alluded to in the Holy Scriptures; they were known and very highly valued in the earliest times. The Tyrians traded in precious stones supplied by Syria (Ez. xxvii. 16). The merchants of Sheba and Raamah in South Arabia, and doubtless India and Ceylon, supplied the markets of Tyre with various precious stones. The art of engraving on precious stones was known from the very earliest times (Gen. xxxviii. 18). The twelve stones of the breastplate were engraved each one with the name of one of the tribes (Ex. xxviii. 17-21). It is an undecided question whether the dia-



THE PLACE OF BAPTISM, RIVER JORDAN. FROM A PHOTOGRAPH.

mond was known to the early nations of antiquity. The A. V. gives it as the rendering of the Heb. Yahalôm, but it is probable that the jasper is intended. Precious stones are used in Scripture in a figurative sense to signify value, beauty, durability, &c., in those objects with which they are compared (see Cant. v. 14; Is. liv. 11, 12; Lam. iv. 7; Rev. iv. 3, xxi. 10, 21).

Stoning. [Punishments.]

Stork. The White Stork is one of the largest and most conspicuous of land birds, standing nearly four feet high, the jet black of its wings and its bright red beak and legs contrasting finely with the pure white of its plumage (Zech. v. 9). In the neighborhood of man it devours readily all kinds of offal and garbage. For this reason, doubtless, it is placed in the list of unclean birds by the Mosaic Law (Lev. xi. 19; Deut. xiv. 18). The range of the white stork extends over the whole of Europe,



The Stork.

except the British Isles, where it is now only a rare visitant, and over Northern Africa and Asia as far at least as Birmah. The Black Stork, though less abundant in places, is scarcely less widely distributed, but has a more easterly range than its congener. Both species are very numerous in Palestine. While the Black stork is never found about buildings, but prefers marshy places in forests, and breeds on the tops of the loftiest trees, the white stork attaches itself to man, and for the service which it renders in the destruction of reptiles and the removal of offal has been repaid from the earliest times by protection and reverence. The derivation of chasidâh (from chaced, "kindness") points to the paternal and filial attachment of which the stork seems to have been a type among the Hebrews no less than the Greeks and Romans. It was believed that the young repaid the care of their parents by attaching themselves to them for life, and tending them in old age. That the parental attachment of the stork is very strong, has been proved on many occasions. Few migratory birds are more punctual to the time of their reappearance than the white stork. The stock has no note, and the only sound it emits is that caused by the sudden snapping of its long mandibles.

Stranger. A "stranger" in the technical sense of the term may be defined to be a person of foreign, i. e. non-Israelitish, extraction resident within the limits of the promised land. He was distinct from the proper "foreigner," inasmuch as the latter still belonged to another country, and would only visit Palestine as a traveller: he was still more distinct from the "nations," or non-Israelite peoples. The term may be compared with our expression "naturalized foreigner." The terms applied to the "stranger" have special reference to the fact of his residing in the land. The existence of such a class of persons among the Israelites is easily accounted for: the "mixed multitude" that accompanied them out of Egypt (Ex. xii. 38) formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, &c., formed a fourth. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. With the exception of the Moabites and Ammonites (Deut. xxiii. 3), all nations were admissible to the rights of citizenship under certain conditions. The stranger appears to have been eligible to all civil offices,—that of king excepted (Deut. xvii. 15). In regard to religion, it was absolutely necssary that the stranger should not infringe any of the fundamental laws of the Israelitish state. If he was a bondsman, he was obliged to submit to circumcision (Ex. xii. 44); if he was independent, it was optional with him; but if he remained uncircumcised, he was prohibited from partaking of the Passover (Ex. xii. 48), and could not be regarded as a full citizen. Liberty was also given in regard to the use of prohibited food to an uncircumcised stranger. Assuming, however, that the stranger was circumcised, no distinction existed in regard to legal rights between the stranger and the Israelites. The Israelite is enjoined to treat him as a brother (Lev. xix. 34; Deut. x. 19). It also appears that the "stranger" formed the class whence

the hirelings were drawn; the terms being coupled together in Ex. xii. 45; Lev. xxii. 10, xxv. 6, 40. The liberal spirit of the Mosaic regulations respecting strangers presents a strong contrast to the rigid exclusiveness of the Jews at the commencement of the Christian era. The growth of this spirit dates from the time of the Babylonish captivity.

Straw. Both wheat and barley straw were used by the ancient Hebrews chiefly as fodder for the horses, cattle, and camels (Gen. xxiv. 25; 1 K. iv. 28; Is. xi. 7, lxv. 25). There is no intimation that straw was used for litter. It was employed by the Egyptians for making bricks (Ex. v. 7, 16), being chopped up and mixed with the clay to make them more compact, and to prevent their cracking. [See Brick, p. 59.] The ancient Egyptians reaped their grain close to the ear, and afterwards cut the straw close to the ground, and laid it by. This was the straw that Pharaoh refused to give to the Israelites, who were therefore compelled to gather "stubble" instead—a matter of considerable difficulty, seeing that the straw itself had been cut off near to the ground. [Brick.]

Street. The streets of a modern Oriental town presented a great contrast to those with which we are familiar, being generally narrow, tortuous, and gloomy, even in the best towns. Their character is mainly fixed by the climate and the style of architecture, the narrowness being due to the extreme heat, and the gloominess to the circumstance of the windows looking for the most part into the inner court. The street called "Straight," in Damascus (Acts ix. 11), was an exception to the rule of narrowness: it was a noble thoroughfare, 100 feet wide, divided in the Roman age by colonnades into three avenues, the central one for foot passengers, the side passages for vehicles and horsemen going in different directions. The shops and warehouses were probably collected together into bazaars in ancient as in modern times (Jer. xxxvii. 21), and perhaps the agreement between Benhadad and Ahab that the latter should "make streets in Damascus" (1 K. xx. 34), was in reference rather to bazaars, and thus amounted to the establishment of a jus commercii. That streets occasionally had names appears from Jer. xxxvii. 21; Acts ix. 11. That they were generally unpaved may be inferred from the notices of the pavement laid by Herod the Great at Antioch, and by Herod Agrippa II. at Jerusalem. Hence pavement forms one of the peculiar features of the ideal Jerusalem (Tob. xiii. 17; Rev. xxi. 21). Each street and bazaar in a modern town is locked up at night; the same custom appears to have prevailed in ancient times (Cant. iii. 3).

Sun. In the history of the creation the sun is described as the "greater light," in contradistinction to the moon, or "lesser light," in conjunction with which it was to serve "for signs, and for seasons, and for days, and for years," while its special office was "to rule the day" (Gen. i. 14, 16). The "signs" referred to were probably such extraordinary phenomena as eclipses, which were regarded as conveying premonitions of coming events (Jer. x. 2; Matt. xxiv. 29, with Luke xxi. 25). The joint influence assigned to the sun and moon in deciding the "seasons," both for agricultural operations and for religious festivals, and also in regulating the length and subdivisions of the "years," correctly describes the combination of the lunar and solar year, which prevailed at all events subsequently to the Mosaic period. Sunrise and sunset are the only defined points of time in the absence of artificial contrivances for telling the hour of the day. Between these two points the Jews recognized three periods, viz. when the sun became hot, about 9 a. m. (1 Sam. xi. 9; Neh. vii. 3); the double light, or noon (Gen. xliii. 16; 2 Sam. iv. 5); and "the cool of the day," shortly before sunset (Gen. iii. 8). The sun also served to fix the quarters of the hemisphere, east, west, north, and south, which were represented respectively by the rising sun, the setting sun (Is. xlv. 6; Ps. l. 1), the dark quarter (Gen. xiii. 14; Joel ii. 20), and the brilliant quarter (Deut. xxxiii. 23; Job xxxvii. 17; Ez. xl. 24); or otherwise by their position relative to a person facing the rising sun—before, behind, on the left hand, and on the right hand (Job. xxiii. 8, 9). The apparent motion of the sun is frequently referred to (Josh. x. 13; 2 K. xx. 11; Ps. xix. 6; Eccl. i. 5; Hab. iii. 11).—The worship of the sun, as the most prominent and powerful agent in the kingdom of nature, was widely diffused throughout the countries adjacent to Palestine. The Arabians appear ot have paid direct worship to it without the intervention of any statue or symbol (Job xxxi. 26, 27), and this simple style of worship was probably familiar to the ancestors of the Jews in Chaldea and Mesopotamia. The Hebrews must have been well acquained with the idolatrous worship of the sun during the captivity in Egypt, both from the contiguity of On, the chief seat of the worship of the sun as implied in the name itself (On = the Hebrew Bethshemesh, "house of the sun," Jer. xliii. 13), and also from the connection between Joseph and Potipherah ("he who belongs to Ra"), the priest of On

(Gen. xli. 45). After their removal to Canaan, the Hebrews came in contact with various forms of idolatry, which originated in the worship of the sun; such as the Baal of the Phoenicians, the Molech or Milcom of the Ammonites, and the Hadad of the Syrians. The importance attached to the worship of the sun by the Jewish kings may be inferred from the fact that the horses sacred to the sun were stalled within the precincts of the Temple (2 K. xxiii. 11).—In the metaphorical language of Scripture the sun is emblematic of the law of God (Ps. xix. 7), of the cheering presence of God (Ps. lxxxiv. 11), of the person of the Saviour (John i. 9; Mal. iv. 2), and of the glory and purity of heavenly beings (Rev. i. 16, x. 1, xii. 1).

Susan'na. 1. The heroine of the story of the Judgment of Daniel (see p. 90). 2. One of the women who ministered to the Lord (Luke viii. 3).

Swallow. The characters ascribed in the passages where the names occur, are strictly applicable to the swallow, viz. its swiftness



Swallow.

of flight, its nesting in the buildings of the Temple, its mournful, garrulous note, and its regular migration, shared indeed in common with several others. Many species of swallow occur in Palestine. All those common in America are found.

Swan. Thus rendered by A. V. in Lev. xi. 18; Deut. xiv. 16, where it occurs in the list of unclean birds. But the renderings of the LXX., "porphyrio" (purple water-hen) and "ibis," are either of them more probable. Neither of these birds occurs elsewhere in the catalogue; both would be familiar to residents in Egypt, and the original seems to point to some water-fowl. The purple water-hen is allied to our corn-crake and water-hen and is the largest and most beautiful of the family Rallidae. It frequents marshes and the sedge by the banks of rivers in all the countries bordering on the Mediterranean, and is abundant in Lower Egypt.

Swearing. [Oath.]

Sweat, Bloody. One of the physical phenomena attending our Lord's agony in the Garden of Gethsemane is described by St. Luke (xxii. 44): "His sweat was as it were great drops (lit. clots) of blood falling down to the ground." Of this malady, known in medical science by the term diapedesis, there have been examples recorded both in ancient and modern times. The cause assigned is generally violent mental emotion.

Swine. (1.) The flesh of swine was forbidden as food by the Levitical law (Lev. xi. 7; Deut. xiv. 8); the abhorrence which the Jews as a nation had of it may be inferred from Is. lxv. 4, and 2 Macc. vi. 18, 19. No other reason for the command to abstain from swine's flesh is given in the law of Moses beyond the general one which forbade any of the mammalia as food which did not literally fulfil the terms of the definition of a "clean animal," viz. that it was to be a cloven-footed ruminant. It is, however, probable that dietetical considerations may have influenced Moses in his prohibition of swine's flesh; it is generally believed that its use in hot countries is liable to induce cutaneous disorders; hence in a people liable to leprosy the necessity for the observance of a strict rule. Although the Jews did not breed swine, during the greater period of their existence as a nation, there can be little doubt that the heathen nations of Palestine used the flesh as food. At the time of our Lord's ministry it would appear that the Jews occasionally violated the law of Moses with regard to swine's flesh. Whether "the herd of swine" into which the devils were allowed to enter (Matt. viii. 32; Mark v. 13) were the



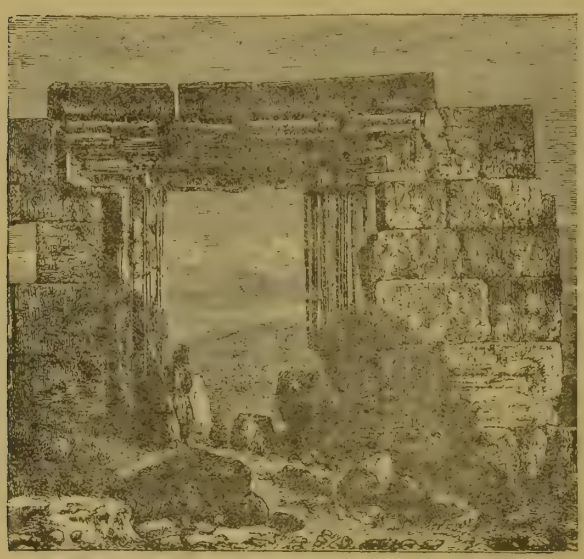
The Wild Boar.

property of the Jewish or Gentile inhabitants of Gadara does not appear from the sacred narrative. (2.) The wild boar of the wood (Ps. lxxx. 13) is the common Sus scrofa,

which is frequently met with in the woody parts of Palestine, especially in Mount Tabor.

Sword. [Arms.]

Sycamore. The Hebrew word occurs in the O. T. only in the plural form masc. and once fem., Is. lxxviii. 47. The two Greek words occur only once each in the N. T. (Luke xvii. 6, xix. 4). Although it may be admitted that the Sycamore is properly, and in Luke xvii. 6, the Mulberry, and the Sycamore the Fig-mulberry, or Sycamore-fig, yet the latter is the tree generally referred to in the O. T., and called by the Sept. sycamine, as 1 K. x. 27; 1 Chr. xxvii. 28; Ps. lxxviii. 47; Am. vii. 14. The Sycamore, or Fig-mulberry, is in Egypt and Palestine a tree of great importance and very extensive use. It attains the size of a walnut-tree, has wide-spreading branches, and affords a delightful shade. On this account



Ruined Synagogue at Merion.—Site of Capernaum.

it is frequently planted by the waysides. Its leaves are heart-shaped, downy on the under side, and fragrant. The fruit grows directly from the trunk itself on little sprigs, and in clusters like the grape. To make it eatable, each fruit, three or four days before gathering, must, it is said, be punctured with a sharp instrument or the finger-nail. This was the original employment of the prophet Amos, as he says, vii. 14. So great was the value of these trees, that David appointed for them in his kingdom a special overseer, as he did for the olives (1 Chr. xxvii. 28); and it is mentioned as one of the heaviest of Egypt's calamities, that her sycamores were destroyed by hailstones (Ps. lxxviii. 47).

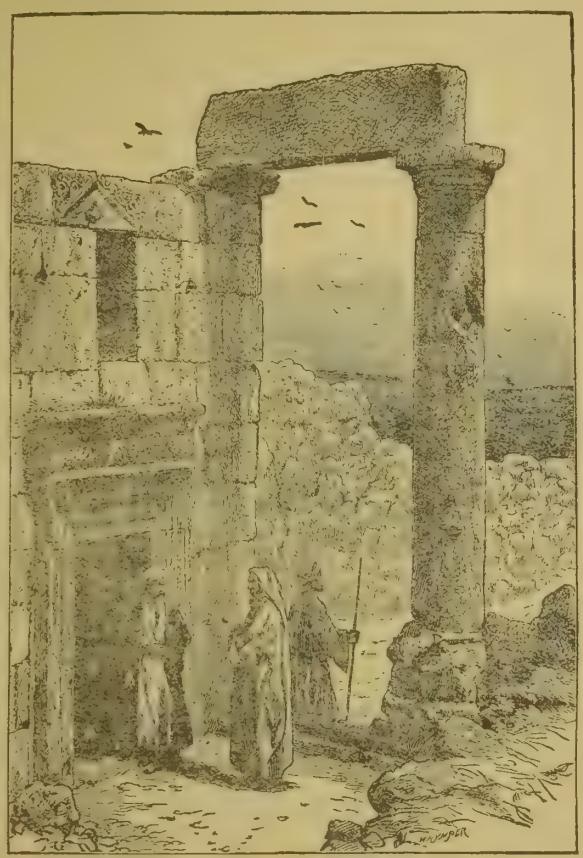
Synagogue. I. History.—The word Synagogue, which means a "congregation," is used in the New Testament to signify a recognized place of worship. A knowledge of the history and worship of the synagogues is of great importance, since they are the characteristic institution of the later phase of Judaism. They appear to have arisen during the exile, in the abeyance of the Temple-worship, and to have received their full development on the return of the Jews from Captivity. The whole history of Ezra presupposes the habit of solemn, probably of periodic meetings (Ezr. viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5). It is hardly possible to overestimate the influence of the system thus developed. To it we may ascribe the tenacity with which, after the Maccabaean struggle, the Jews adhered to the religion of their fathers, and never again relapsed into idolatry. II. Structure.—The size of a synagogue varied with the population. Its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged. And its direction too was fixed. Jerusalem was the Kibleh of Jewish devotion. The synagogue was so constructed, that the worshippers as they entered, and as they prayed, looked towards it. In the internal arrangement of the synagogue we trace an obvious analogy to the type of the Tabernacle. At the upper or Jerusalem end stood the Ark, the chest which, like the older and more sacred Ark, contained the Book of the Law. It gave to that end the name and character of a sanctuary. This part of the synagogue was naturally the place of honor. Here were the "chief seats," after which Pharisees and Scribes strove so eagerly (Matt. xxiii. 6), to which the wealthy and honored worshipper was invited (James ii. 2, 3). Here too, in front of the Ark, still reproducing the type of the Tabernacle, was the eight-branched lamp, lighted only on the greater festivals. Besides this, there was one lamp kept burning perpetually. A little farther towards the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the Reader stood to read the lesson or sat down to teach. The congregation were divided, men on one side, women on the other, a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screened off by lattice-work. III. Officers.—In smaller towns there was often but one Rabbi. Where a fuller organization



THE JUDGMENT OF SOLOMON. (I KINGS III. 24-27.) WILLIAM DYCE. AFTER THE PAINTING IN THE NATIONAL GALLERY OF SCOTLAND.

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was possible, there was a college of Elders (Luke vii. 3), presided over by one who was "the chief of the synagogue" (Luke viii. 41, 49, xiii. 14; Acts xviii. 8, 17). The most prominent functionary in a large synagogue was known as the Sheliach, the officiating minister who acted as the delegate of the congregation, and was therefore the chief reader of prayers, &c., in their name. The Chazzân or "minister" of the synagogue (Luke iv. 20) had duties of a lower kind, resembling those of the Christian deacon or sub-deacon. He was to open the doors, to get the building ready for service. Besides these there were ten men attached to every synagogue, known as the Batlanim. They were supposed to be men of leisure, not obliged to labor for their livelihood, able therefore to attend the week-day as well as the Sabbath services. It will be seen at once how closely the organization of the synagogue was reproduced in that of the Ecclesia. Here also there was the single presbyter-bishop in small towns, a council of presbyters under one head in large cities. The legatus of the synagogues appears in the Angel (Rev. i. 20, ii. 1), perhaps also in the Apostle of the Christian Church. IV. Worship.—It will be enough, in this place, to notice in what way the ritual, no less than the organization, was connected with the facts of the N. T. history, and with the life and order of the Christian Church. From the synagogue came the use of fixed forms of prayer. To that the first disciples had been accustomed from their youth. They had asked their Master to give them a distinctive one, and he had complied with their request (Luke xi. 1), as the Baptist had done before for his disciples, as every Rabbi did for his. "Moses" was "read in the synagogues every Sabbath-day" (Acts xv. 21), the whole Law being read consecutively, so as to be completed, according to one cycle, in three years. The writings of the Prophets were read as second lessons in a corresponding order. They were followed by the Derash (Acts xiii. 15), the exposition, the sermon of the synagogue. The conformity extends also to the times of prayer. In the hours of service this was obviously the case. The third, sixth, and ninth hours were in the times of the N. T. (Acts iii. 1, x. 3, 9), and had been probably for some time before (Ps. lv. 17; Dan. vi. 10), the fixed times of devotion. The same hours, it is well known, were recognized in the Church of the second, probably in that of the first century also. The solemn days of the synagogue were the second, the fifth, and the seventh, the last or Sabbath being the conclusion of the whole. The transfer of the sanctity of the Sabbath to the Lord's Day involved a corresponding change in the order of the week, and the first, the fourth, and the sixth became to the Christian society what the other days had been to the Jewish. From the synagogue, lastly, come many less conspicuous practices, which meet us in the liturgical life of the first three centuries: Ablution, entire or partial, before entering the place of meeting (Heb. x. 22; John xiii. 1-15); standing, and not kneeling, as the attitude of prayer (Luke xviii. 11); the arms stretched out; the face turned towards the



Ruins of a Jewish Synagogue.

Kibleh of the East; the responsive Amen of the congregation to the prayers and benedictions of the elders (1 Cor. xiv. 16). V. Judicial Functions.—The language of the N. T. shows that the officers of the synagogue exercised in certain cases a judicial power. It is not quite so easy, however, to define the nature of the tribunal, and the precise limits of its jurisdiction. In two of the passages referred to (Matt. x. 17; Mark xiii. 9) they are carefully distinguished from the councils. It seems probable that the council was the larger

tribunal of 23, which sat in every city, and that under the term synagogue we are to understand a smaller court, probably that of the Ten judges mentioned in the Talmud. Here also we trace the outline of a Christian institution. The Church, either by itself or by appointed delegates, was to act as a Court of Arbitration in all disputes among its members. The elders of the church were not, however, to descend to the trivial disputes of daily life. For the elders, as for those of the synagogue, were reserved the graver offences against religion and morals.

Synagogue, The Great. On the return of the Jews from Babylon, a great council was appointed, according to Rabbinic tradition, to re-organize the religious life of the people. It consisted of 120 members, and these were known as the men of the Great Synagogue, the successors of the prophets, themselves, in their turn, succeeded by scribes prominent, individually as teachers. Ezra was recognized as president. Their aim was to restore again the crown, or glory, of Israel. To this end they collected all the sacred writings of former ages and their own, and so completed the canon of the O. T. They instituted the feast of Purim, organized the ritual of the synagogue, and gave their sanction to the Shemôneh Esrêh, the eighteen solemn benedictions in it. Much of this is evidently uncertain. The absence of any historical mention of such a body, not only in the O. T. and the Apocrypha, but in Josephus, Philo, &c., have led some critics to reject the whole statement as a Babbinic invention. The narrative of Neh. viii. 13 clearly implies the existence of a body of men acting as councillors under the presidency of Ezra; and these may have been an assembly of delegates from all provincial synagogues—a synod of the National Church.

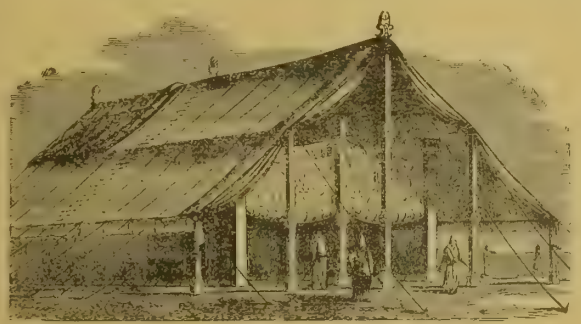
Syr'acuse, the celebrated city on the eastern coast of Sicily. St. Paul arrived thither in an Alexandrian ship from Melita, on his voyage to Rome (Acts xxviii. 12). The site of Syracuse rendered it a convenient place for the African corn-ships to touch at, for the harbor was an excellent one, and the fountain Arethusa in the island furnished an unfailing supply of excellent water.

Syr'ia is the term used throughout our version for the Hebrew Aram. Most probably Syria is for Tsyria, the country about Tsur, or Tyre, which was the first of the Syrian towns known to the Greeks. Syria was bounded by Amanus and Taurus on the N., by the Euphrates and the Arabian desert on the E., by Palestine on the S., by the Mediterranean near the mouth of the Orontes, and then by Phoenicia upon the W. This tract is about 300 miles long from the north to south, and from 50 to 150 miles broad. It contains an area of about 30,000 square miles.—The general character of the tract is mountainous. The most fertile and valuable tract of Syria is the long valley intervening between Libanus and Anti-Libanus. Of the various mountain-ranges of Syria, Lebanon possesses the greatest interest. It extends from the mouth of the Litany to Arka, a distance of nearly 100 miles. Anti-Libanus stands over against Lebanon, running in the same direction, i. e. nearly north and south, and extending the same length. [Lebanon.]—The principal rivers of Syria are the Litany and the Orontes. The chief towns of Syria may be thus arranged, as nearly as possible in the order of their importance: 1. Antioch; 2. Damascus; 3. Apamea; 4. Seleucia; 5. Tadmor or Palmyra; 6. Laodicea; 7. Epiphania (Hamath); 8. Samosata; 9. Hierapolis (Mabug); 10. Chalybon; 11. Emesa; 12. Heliopolis; 13. Laodicea ad Libanum; 14. Cyrrhus; 15. Chalcis; 16. Poseideum; 17. Heraclea; 18. Gindarus; 19. Zeugma; 20. Thapsacus. Of these, Samosata, Zeugma, Thapsacus, are on the Euphrates; Seleucia, Laodicea, Posiedeum, and Heraclea, on the sea-shore; Antioch, Apamea, Epiphania, and Emesa (Hems) on the Orontes; Heliopolis and Laodicea ad Libanum, in Coele-syria; Hierapolis, Chalybon, Cyrrhus, Chalcis, and Gindarus, in the northern highlands; Damascus on the skirts, and Palmyra in the centre, of the eastern desert. The first occupants of Syria appear to have been of Hamitic descent.—Hittites, Jebusites, Amorites, &c. These tribes occupied not Palestine only, but also Lower Syria. Afterwards they seem to have become possessed of Upper Syria also. After a while the first comers, who were still to a great extent nomads, received a Semitic infusion, which most probably came to them from the south-east. The only Syrian town whose existence we find distinctly marked at this time is Damascus (Gen. xiv. 15; xv. 2), which appears to have been already a place of some importance. Next to Damascus must be placed Hamath (Num. xiii. 21, xxxiv. 8). Syria at this time, and for many centuries afterwards, seems to have been broken up among a number of petty kingdoms. The Jews first come into hostile contact with the Syrians, under that name, in the time of David. Claiming the frontier of the Euphrates, which God had promised to Abraham (Gen. xv. 18), David made war on Hadadezer, king of Zobah (2 Sam. viii. 3, 4, 13). When, a few years later, the Ammonites determined

on engaging in a war with David, and applied to the Syrians for aid, Zobah, together with Beth-Rehob, sent them 20,000 footmen, and two other Syrian kingdoms furnished 13,000 (2 Sam. x. 6). This army being completely defeated by Joab, Hadadezer obtained aid from Mesopotamia, and tried the chance of a third battle, which likewise went against him, and produced the general submission of Syria to the Jewish monarch. The submission thus begun continued under the reign of Solomon (1 K. iv. 21). The only part of Syria which Solomon lost seems to have been Damascus, where an independent kingdom was set up by Rezon, a native of Zobah (1 K. xi. 23-25). On the separation of the two kingdoms, soon after the accession of Rehoboam, the remainder of Syria no doubt shook off the yoke. Damascus now became decidedly the leading state, Hamath being second to it, and the northern Hittites, whose capital was Carchemish, near Bambuk, third. [Damascus.] Syria became attached to the great Assyrian empire, from which it passed to the Babylonians, and from them to the Persians. In B. C. 333 it submitted to Alexander without a struggle. Upon the death of Alexander Syria became, for the first time, the head of a great kingdom. On the division of the provinces among his generals (B. C. 321), Seleucus Nicator received Mesopotamia and Syria. Antioch was begun in B. C. 300, and, being finished in a few years, was made the capital of Seleucus' kingdom. The country grew rich with the wealth which now flowed into it on all sides. Syria holds an important place, not only in the Old Testament, but in the New. While the country generally was formed into a Roman province, under governors who were at first propraetors or quaestors, then proconsuls, and finally legates, there were exempted from the direct rule of the governor, in the first place, a number of "free cities," which retained the adfministration of their own affairs, subject to a tribute levied according to the Roman principles of taxation; and secondly, a number of tracts, which were assigned to petty princes, commonly natives, to be ruled at their pleasure, subject to the same obligations with the free cities as to taxation. After the formal division of the provinces between Augustus and the Senate, Syria, being from its exposed situation, was ruled by legates, who were of consular rank. Judaea occupied a peculiar position. A special procurator was therefore appointed to rule it, who was subordinate to the governor of Syria, but within his own province had the power of a legatus. Syria continued without serious disturbance from the expulsion of the Parthians (B. C. 38) to the breaking out of the Jewish war (A. D. 66). In A. D. 44-47 it was the scene of a severe famine. A little earlier Christianity had begun to spread into it, partly by means of those who "were scattered" at the time of Stephen's persecution (Acts xi. 19), partly by the exertions of St. Paul (Gal. i. 21). The Syrian Church soon grew to be one of the most flourishing (Acts xiii. 1, xv. 23, 35, 41, &c.).

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Tabernacle. The Tabernacle was the tent of Jehovah, called by the same name as the tents of the people, in the midst of which it stood. It was also called the sanctuary, and the tabernacle of the congregation. The first ordinances given to Moses, after the proclamation of the outline of the law from Sinai, related to the ordering of the Tabernacle, its furniture, and its service, as the type which was to be followed when the people came to their own home, and "found a place" for the abode of God. During the forty days of Moses' first retirement with God in Sinai, an exact pattern of the whole was shown him, and all was made according to it (Ex. xxv. 9, 40, xxvi. 30, xxxix. 32, 42, 43; Num. viii. 4; Acts ii. 44; Heb. viii. 5). The description of this plan is preceded by an account of the



Southeast View of the Tabernacle covered by its Tent.

freewill-offerings which the children of Israel were to be asked to make for its execution. The materials were:—(a) Metals: gold, silver, and brass. (b) Textile fabrics: blue, purple, scarlet, and fine (white) linen, for the production of which Egypt was celebrated: also a fabric of goats' hair, the produce of their own flocks. (c) Skins: of the ram, dyed red, and of the badger. (d) Wood: the shittim wood, the timber of the wild acacia of the desert itself, the tree of the "burning

bush." (e) Oil, spices, and incense, for anointing the priests, and burning in the tabernacle. (f) Gems: onyx stones, and the precious stones for the breastplate of the High-Priest. The people gave jewels, and plates of gold, and silver, and brass; wood, skins, hair, and linen: the women wove; the rulers offered precious stones, oil, spices, and incense; and the artists soon had more than they needed (Ex. xxv. 1-8; xxxv. 4-29; xxxvi. 5-7). The tabernacle was a portable building, designed to contain the sacred ark, the special symbol of God's presence, and was surrounded by an outer court. (i.) The Court of the Tabernacle, in which the Tabernacle itself stood, was an oblong space, 100 cubits by 50 (i. e. 150 feet by 75), having its longer axis east and west, with its front to the east. It was surrounded by canvas screens—in the East called Kannauts—5 cubits in height, and



General View of the Tabernacle.

supported by pillars of brass 5 cubits apart, to which the curtains were attached by hooks and fillets of silver (Ex. xxvii. 9, &c.). This enclosure was only broken on the eastern side by the entrance, which was 20 cubits wide, and closed by curtains of fine twined linen wrought with needlework, and of the most gorgeous colors. In the outer or eastern half of the court was placed the altar of burnt-offering, and between it and the Tabernacle itself, the laver at which the priests washed their hands and feet on entering the Temple. (ii.) The Tabernacle itself was placed towards the western end of this enclosure. It was an oblong rectangular structure, 30 cubits in length by 10 in width (45 feet by 15), and 10 in height; the interior being divided into two chambers, the first or outer of 20 cubits in length, the inner of 10 cubits, and consequently an exact cube. The former was the Holy Place, or First Tabernacle (Heb. ix. 2), containing the golden candlestick on one side, the table of shew-bread opposite, and between them in the centre the altar of incense. The latter was the Most Holy Place, or the Holy of Holies, containing the ark, surmounted by the cherubim, with the Two Tables inside. The two sides, and the farther or western end, were enclosed by boards of shittim wood overlaid with gold, twenty on the north and south side, six on the western side, and the corner-boards doubled. They stood upright, edge to edge, their lower ends being made with tenons, which dropped into sockets of silver, and the corner-boards being coupled at the top with rings. They were furnished with golden rings, through which passed bars of shittim wood, overlaid with gold, five to each side, and the middle bar passing from end to end, so as to brace the whole together. Four successive coverings of curtains looped together were placed over the open top, and fell down over the sides. The first, or inmost, was a splendid fabric of linen, embroidered with figures of cherubim, in blue, purple, and scarlet, and looped together by golden fastenings. It seems probable that the ends of this set of curtains hung down within the Tabernacle, forming a sumptuous tapestry. The next was a woollen covering of goats' hair; the third, of rams' skins dyed red; and the outermost, of badgers' skins (so called in our version; but the Hebrew word probably signifies seal-skins). [Badger-skins.] It has been usually supposed that these coverings were thrown over the wall, as a pall is thrown over a coffin; but this would have allowed every drop of rain that fell on the Tabernacle to fall through; for, however tightly the curtains might be stretched, the water could never run over the edge, and the sheep-skins would only make the matter worse, as when wetted their weight would depress the centre, and probably tear any curtain that could be made. There can be no reasonable doubt that the tent had a ridge, as all tents have had from the days of Moses down to the present day. The front of the Sanctuary was closed by a hanging of fine linen, embroidered in blue, purple, and scarlet, and supported by golden hooks, on five pillars of shittim wood overlaid with gold, and standing in brass sockets; and the covering of goats' hair was so made as to fall down over this when required. A more sumptuous curtain of the same kind, embroidered with cherubim, hung on four such pillars, with silver sockets, divided the Holy from the Most Holy Place. It was called the Veil, as it hid from the eyes of all but the High Priest the inmost sanctuary, where

Jehovah dwelt on his mercy seat, between the cherubim above the ark. Hence "to enter within the veil" is to have the closest access to God. It was only passed by the High-Priest once a year, on the Day of Atonement, in token of the mediation of Christ, who, with his own blood, hath entered for us within the veil which separates God's own abode from earth (Heb. vi. 19). In the temple, the solemn barrier was at length profaned by a Roman conqueror, to warn the Jews that the privileges they had forfeited were "ready to vanish away;" and the veil was at last rent by the hand of God himself, at the same moment that the body of Christ was rent upon the cross, to indicate that the entrance into the holiest of all is now laid open to all believers "by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20). The Holy Place was only entered by the priests daily, to offer incense at the time of morning and evening prayer, and to renew the lights on the golden candlestick; and on the Sabbath, to remove the old shew-bread, and to place the new upon the table. (iii.) The Sacred Furniture and Instruments of the Tabernacle.—These are described in separate articles, and therefore it is only necessary to give a list of them here. 1. In the Outer Court. The Altar of Burnt-Offering, and the Brazen Laver. [Altar; Laver.] 2. In the Holy Place. The furniture of the court was connected with sacrifice, that of the sanctuary itself with the deeper mysteries of mediation and access to God. The First Sanctuary contained three objects: the altar of incense in the centre, so as to be directly in front of the ark of the covenant (1 K. vi. 22), the table of shew-bread on its right or north side, and the golden candlestick on the left or south side. These objects were all considered as being placed before the presence of Jehovah, who dwelt in the holiest of all, though with the veil between. [Altar; Shew-bread; Candlestick.] 3. In the Holy of Holies, within the veil, and shrouded in darkness, there was but one object, the Ark of the Covenant, containing the two tables of stone, inscribed with the Ten Commandments. [Ark.]

Tabernacles, The Feast of (Ex. xxiii. 16, "the feast of in-gathering"), the third of the three great festivals of the Hebrews, which lasted from the 15th till the 22d of Tisri. The following are the principal passages in the Pentateuch which refer to it: Exod. xxiii. 16; Lev. xxiii. 34-36, 39-43; Num. xxix. 12-38; Deut. xvi. 13-15, xxxi. 10-13. In Neh. viii. there is an account of the observance of the feast by Ezra. The time of the festival fell in the autumn, when the whole of the chief fruits of the ground, the corn, the wine, and the oil, were gathered in (Ex. xxiii. 16; Lev. xxiii. 39; Deut. xv. 13-15). Its duration was strictly only seven days (Deut. xvi. 13; Ez. xlv. 25). But it was followed by a day of holy convocation, distinguished by sacrifices of its own, which was sometimes spoken of as an eighth day (Lev. xxiii. 36; Neh. viii. 18). There are two particulars in the observance of the Feast of Tabernacles which appear to be referred to in the New Testament, but are not noticed in the Old. These were, the ceremony of pouring out some water of the pool of Siloam, and the display of some great lights in the court of the women. We are told that each Israelite, in holiday attire, having made up his lûlâb, before he broke his fast, repaired to the Temple with the lûlâb in one hand and the citron in the other, at the time of the ordinary morning sacrifice. The parts of the victim were laid upon the altar. One of the priests fetched some water in a golden ewer from the pool of Siloam, which he brought into the court through the water-gate. As he entered the trumpets sounded, and he ascended the slope of the altar. At the top of this were fixed two silver basins with small openings at the bottom. Wine was poured into that on the eastern side, and the water into that on the western side, whence it was conducted by pipes into the Cedron. In the evening, both men and women assembled in the court of the women, expressly to hold a rejoicing for the drawing of the water of Siloam. At the same time there were set up in the court two lofty stands, each supporting four great lamps. These were lighted on each night of the festival. It appears to be generally admitted that the words of our Saviour (John vii. 37, 38)—"If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said out of his belly shall flow rivers of living water"—were suggested by the pouring out of the water of Siloam. But it is very doubtful what is meant by "the last day, that great day of the feast." It would seem that either the last day of the feast itself, that is, the seventh, or the last day of the religious observances of the series of annual festivals, the eighth, must be intended. The eighth day may be meant, and then the reference of our Lord would be to an ordinary and well-known observance of the feast, though it was not, at the very time, going on. We must resort to some such explanation, if we adopt the notion that our

Lord's words (John viii. 12)—"I am the light of the world"—refer to the great lamps of the festival. Though all the Hebrew annual festivals were seasons of rejoicing, the Feast of Tabernacles was, in this respect, distinguished above them all. Hence it was evidently fitting that the Feast of Tabernacles should be kept with an unwonted degree of observance at the dedication of Solomon's Temple (1 K. viii. 2, 65; Joseph. Ant. viii. 4, § 5); again, after the rebuilding of the Temple by Ezra (Neh. viii. 13-18), and a third time by Judas Maccabaeus when he had driven out the Syrians and restored the Temple to the worship of Jehovah (2 Macc. v. 5-8).

Tab'itha, also called Dorcas by St. Luke; a female disciple of Joppa, "full of good works," among which that of making clothes for the poor is specifically mentioned. St. Peter raised her from the dead after the deceased had been prepared for burial. (Acts ix. 36-42.) The name "Tabitha" is an Aramaic word, signifying a "female gazelle." St. Luke gives "Dorcas" as the Greek equivalent of the name.

Ta'bor and **Mount Tabor,** one of the most interesting and remarkable of the single mountains in Palestine. It rises abruptly from the north-eastern arm of the Plain of Esdraelon, and stands entirely insulated, except on the west, where a narrow ridge connects it with the hills of Nazareth. It presents to the eye, as seen from a distance, a beautiful appearance, being so symmetrical in its proportions, and rounded off like a hemisphere or the segment of a circle, yet varying somewhat as viewed from different directions. The body of the mountain consists of the peculiar limestone of the country. It is now called Jebel-et-Tûr. It lies about 6 or 8 miles almost due east from Nazareth. The ascent is usually made on the west side, near the little village of Debûrieh, probably the ancient Daberath (Josh. xix. 12), though it can be made with entire ease in other places. It requires three quarters of an hour or an hour to reach the top. The top of Tabor consists of an irregular platform, embracing a circuit of half an hour's walk, and commanding wide views of the subjacent plain from end to end. Tabor does not occur in the New Testament, but makes a prominent figure in the Old. The Book of Joshua (xix. 22) mentions it as the boundary between Ibbachar and Zebulun (see ver. 12). Barak, at the command of Deborah, assembled his forces on Tabor, and descended thence, with "ten thousand men after him," into the plain, and conquered Sisera on the banks of the Kishon (Judg. iv. 6-15). The brothers of Gideon, each of whom "resembled the children of a king," were murdered here by Zebah and Zalmunna (Judg. viii. 18, 19). There are at present ruins of a fortress round all the top of the summit of Tabor. The Latin Christians have now an altar here, at which their priests from Nazareth perform an annual mass. The Greeks also have a chapel, where, on certain festivals, they assemble for the celebration of religious rites. The idea that our Saviour was transfigured on Tabor prevailed extensively among the early Christians, and reappears often still in popular religious works. It is impossible, however, to acquiesce in the correctness of this opinion.

Talmud (i. e. doctrine, from the Hebrew word "to learn") is a large collection of writings, containing a full account of the civil and religious laws of the Jews. It was a fundamental principle of the Pharisees, common to them with all orthodox modern Jews, that by the side of the written law, regarded as a summary of the principles and general laws of the Hebrew people, there was an oral law, to complete and to explain the written law. It was an article of faith that in the Pentateuch there was no precept, and no regulation, ceremonial, doctrinal, or legal, of which God had not given to Moses all explanations necessary for their application, with the order to transmit them by word of mouth. The classical passage in the Mishna on this subject is the following: "Moses received the (oral) law from Sinai, and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets to the men of the Great Synagogue." This oral law, with the numerous commentaries upon it, forms the Talmud. It consists of two parts, the Mishna and Gemara.

Ta'mar (palm-tree). 1. The wife successively of the two sons of Judah, Er and Onan (Gen. xxxviii. 6-30). Her importance in the sacred narrative depends on the great anxiety to keep up the lineage of Judah. It seemed as if the family were on the point of extinction. Er and Onan had successively perished suddenly. Judah's wife Bathshuah died; and there only remained a child Shelah, whom Judah was unwilling to trust to the dangerous union, as it appeared, with Tamar, lest he should meet with the same fate as his brothers. Accordingly she resorted to the desperate expedient of intrapping the father himself into the union which he feared for his son. The fruits of this intercourse were twins, Pharez and Zarah, and through Pharez the sacred line was continued. 2. Daughter of David and Maachah the Geshurite princess,

and thus sister of Absalom (2 Sam. xiii. 1-32; 1 Chr. iii. 9). She and her brother were alike remarkable for their extraordinary beauty. This fatal beauty inspired a frantic passion in her half-brother Amnon, the oldest son of David by Ahinoam. In her touching remonstrance two points are remarkable. First, the expression of the infamy of such a crime "in Israel," implying the loftier standard of morals that prevailed, as compared with other countries at that time, and, secondly, the belief that even this standard might be overborne lawfully by royal authority—"Speak to the king, for he will not withhold me from thee." The brutal hatred of Amnon succeeding to his brutal passion, and the indignation of Tamar at his barbarous insult even surpassing her indignation at his shameful outrage, are pathetically and graphically told.

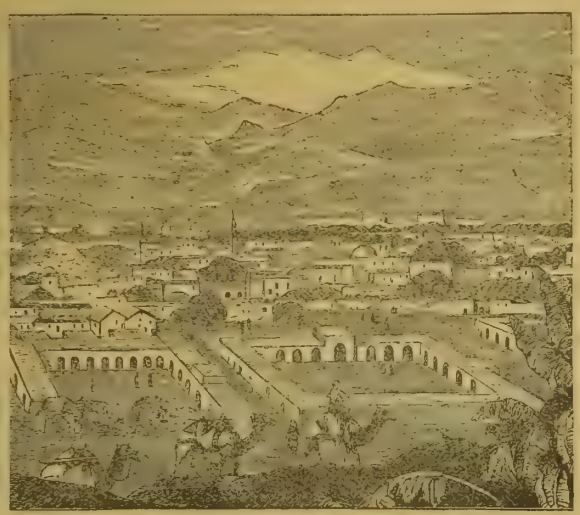
Tares. There can be little doubt that the zizania of the parable (Matt. xiii. 25) denote the weed called "darnel." The darnel before it comes into ear is very similar in appearance to wheat; hence the command that the zizania should be left to the harvest, lest while men plucked up the tares "they should root up also



Tares.

the wheat with them." Dr. Stanley, however, speaks of women and children picking up from the wheat in the cornfields of Samaria the tall green stalks, still called by the Arabs zuwân. "These stalks," he continues, "if sown designedly throughout the fields, would be inseparable from the wheat, from which, even when growing naturally and by chance, they are at first sight hardly distinguishable." The grain-growers in Palestine believe that the zuwân is merely a degenerate wheat; that in wet seasons the wheat turns to tares. Dr. Thomson asserts that this is their fixed opinion. It is curious to observe the retention of the fallacy through many ages.

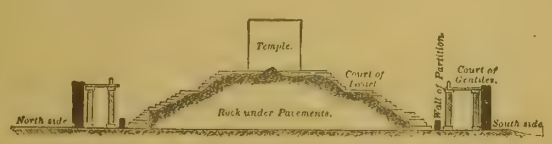
Tar'sus, the chief town of Cilicia, "no mean city" in other respects, but illustrious to all time as the birthplace and early residence of the Apostle Paul (Acts ix. 11, xxi. 39, xxii. 3). Even in the flourishing period of Greek history it was a city of some considerable con-



Tarsus, Birthplace at St. Paul. Mount Taurus in the background.

sequence. In the civil wars of Rome it took Caesar's side, and on the occasion of a visit from him had its name changed to Juliopolis. Augustus made it a "free city." It was renowned as a place of education under the early Roman emperors. Strabo compares it in this respect to Athens and Alexandria. Tarsus also was a place of much commerce. It was situated in a wild and fertile plain on the banks of the Cydnus. No ruins of any importance remain.

Temple. There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction as the Temple which Solomon built at Jerusalem, and its successor as rebuilt by Herod. Its



Level of the Temple Platform.

spoils were considered worthy of forming the principal illustration of one of the most beautiful of Roman triumphal arches, and Justinian's highest architectural ambition was

that he might surpass it. Throughout the middle ages it influenced to a considerable degree the forms of Christian churches, and its peculiarities were the watchwords and rallying-points of all associations of builders. When the French expedition to Egypt, in the first years of the 19th century, had made the world familiar with the wonderful architectural remains of that country, every one jumped to the conclusion that Solomon's Temple must have been designed after an Egyptian model.



On the site of Solomon's Temple at Jerusalem.

The Assyrian discoveries of Botta and Layard have within the last twenty years given an entirely new direction to the researches of the restorers. Unfortunately, however, no Assyrian temple has yet been exhumed of a nature to throw much light on this subject, and we are still forced to have recourse to the later buildings at Persepolis, or to general deductions from the style of the nearly contemporary secular buildings at Nineveh and elsewhere, for such illustrations as are available.

The Temple of Solomon.—It was David who first proposed to replace the Tabernacle by a more permanent building, but was forbidden for the reasons assigned by the prophet Nathan (2 Sam. vii. 5, &c.), and though he collected materials and made arrangements, the execution of the task was left for his son Solomon. He, with the assistance of Hiram king of Tyre, commenced this great undertaking in the fourth year of his reign (B. C. 1012), and completed it in seven years (B. C. 1005). It occupied the site prepared for it by David, which had formerly been the threshing-floor of the Jebusite Ornan or Araunah, on Mount Moriah. The whole area enclosed by the outer walls formed a square of about 600 feet; but the sanctuary itself was comparatively small, inasmuch as it was intended only for the ministrations of the priests, the congregation of the people assembling in the courts. In this and all other essential points, the Temple followed the model of the Tabernacle, from which it differed chiefly by having chambers built about the sanctuary for the abode of the priests and attendants, and the keeping of treasures and stores. In all its dimensions, length, breadth, and height, the sanctuary itself was exactly double of the Tabernacle, the ground-plan measuring 80 cubits by 40, whilst that of the Tabernacle was 40 by 20, and the height of the Temple being 30 cubits, while that of the Tabernacle was 15. (The reader should compare the following account with the article Tabernacle.) As in the Tabernacle, the Temple consisted of three parts, the Porch, the Holy Place, and the Holy of Holies. The Porch of the Temple was 10 cubits deep (in the Tabernacle 5 cubits), the width in both instances being the width of the house. The front of the porch was supported, after the manner of some Egyptian temples, by the two great brazen pillars, Jachin and Boaz, 18 cubits high, with capitals of 5 cubits more, adorned with lily-work and pomegranates (1 K. vii. 15-22). The places of the two "veils" of the Tabernacle were occupied by partitions, in which were folding-doors. The whole interior was lined with woodwork richly carved and overlaid with gold. Indeed, both within and without, the building was conspicuous chiefly by the lavish use of the gold of Ophir and



Solomon's Porch.

Parvaim. It glittered in the morning sun (it has been well said) like the sanctuary of an El Dorado. Above the sacred ark, which was placed, as of old, in the Most Holy Place, were made new cherubim, one pair of whose wings met above the ark, and another pair reached to the walls behind them. In the Holy Place, besides the Altar of Incense, which was made of cedar, overlaid with gold, there were seven golden candlesticks instead of one, and the table of shew-bread was replaced by ten



TIBERIAS—VIEW FROM THE FORTRESS. FROM A PHOTOGRAPH.

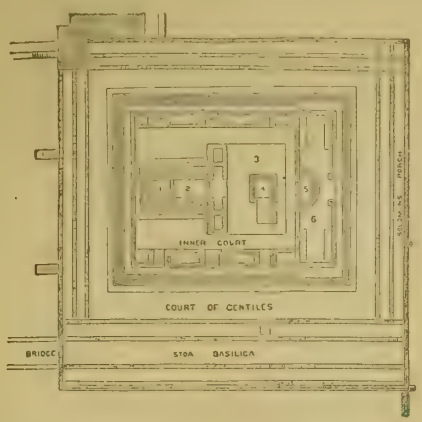
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golden tables, bearing, besides the shew-bread, the innumerable golden vessels for the service of the sanctuary. The Outer Court was no doubt double the size of that of the Tabernacle; and we may therefore safely assume that it was 10 cubits in height, 100 cubits north and south, and 200 east and west. It contained an inner court, called the "court of the priests;" but the arrangement of the courts and of the porticos and gateways of the enclosure, though described by Josephus, belong apparently to the Temple of Herod. In the outer court there was a new altar of burnt-offering much larger than the old one. [Altar.] Instead of the brazen laver there was "a molten sea" of brass, a masterpiece of Hiram's skill, for the ablution of the priests. It was called a "sea" from its great size. [Sea, Molten.] The chambers for the priests were arranged in successive stories against the sides of the sanctuary; not, however, reaching to the top, so as to leave space for the windows to light the Holy and Most Holy Places. We are told by Josephus and the Talmud that there was a superstructure on the Temple equal in height to the lower part; and this is confirmed by the statement in the Books of Chronicles that Solomon "overlaid the upper chambers with gold" (2 Chr. iii. 9). Moreover, "the altars on the top of the upper chamber," mentioned in the Books of the Kings (2 K. xxiii. 12), were apparently upon the Temple. The dedication of the Temple was the grandest ceremony ever performed under the Mosaic dispensation. This Temple was destroyed on the capture of Jerusalem by Nebuchadnezzar, B. C. 586.

Temple of Zerubbabel. We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (about B. C. 520), and no description that would enable us to realize its appearance. But there are some dimensions given in the Bible and elsewhere which are extremely interesting, as affording points of comparison between it and the Temple which preceded it, and the one erected after it. The first and most authentic are those given in the Book of Ezra (vi. 3), when quoting the decree of Cyrus, wherein it is said, "Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits, with three rows of great stones and a row of new timber."

Temple of Ezekiel.—The vision of a Temple which the prophet Ezekiel saw while residing on the banks of the Chebar in Babylonia in the 25th year of the Captivity, does not add much to our knowledge of the subject. It is not a description of a Temple that ever was built or ever could be erected at Jerusalem, and can consequently only be considered as the beau ideal of what a Shemitic Temple ought to be.

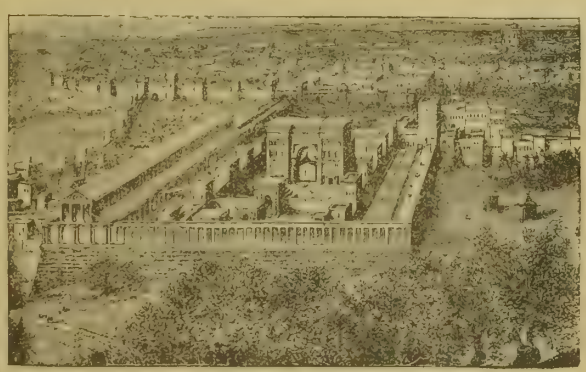
Temple of Herod.—Herod announced to the people assembled at the Passover (B. C. 20 or 19) his intention of restoring the Temple. If



Plan of Herod's Temple.

1. The Holy of Holies.
2. The Holy Place.
3. The Court of the Priests.
4. Altar of Burnt Offering.
5. Inner Gate of Temple.
6. Court of the Women.

we may believe Josephus, he pulled down the whole edifice to its foundations, and laid them anew on an enlarged scale; but the ruins still exhibit, in some parts, what seem to be the foundations laid by Zerubbabel, and beneath



The Temple of Herod.

them the more massive substructions of Solomon. The new edifice was a stately pile of Graeco-Roman architecture, built in white marble with gilded acroteria. It is minutely described by Josephus, and the New Testament has made us familiar with the pride of the Jews in its magnificence. At the time when Herod rebuilt it, he enclosed a space

"twice as large" as that before occupied by the Temple and its courts—an expression that probably must not be taken too literally, at least if we are to depend on the measurements of Hecataeus. According to them, the whole area of Herod's Temple was between four and five times greater than that which preceded it. What Herod did, apparently, was to take in the whole space between the Temple and the city wall on its eastern side, and to add a considerable space on the north and south, to support the porticos which he added there. As the Temple terrace thus became the principal defence of the city on the east side, there were no gates or openings in that direction, and being situated on a sort of rocky brow—as evidenced from its appearance in the vaults that bound it on this side, as it was at all later times considered unattackable from the eastward. The north side, too, where not covered by the fortress Antonia, became part of the defences of the city, and was likewise without external gates. On the south side, which was enclosed by the wall of Ophel, there were double gates nearly in the centre. There is no reason for doubting that the Sanctuary always stood on the identically same spot in which it had been placed by Solomon a thousand years before it was rebuilt by Herod.

Ten Commandments. The popular name in this, as in so many instances, is not that of Scripture. There we have the "Ten Words" (Ex. xxxiv. 28; Deut. iv. 13, x. 4), the "Covenant" (Ex. Deut., ll. cc.; 1 K. viii. 21; 2 Chr. vi. 11, &c.), or, very often, as the solemn attestation of the divine will, the Testimony (Ex. xxv. 16, 21; xxxi. 18, &c.), The circumstances in which the Ten great Words were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder like the voice of a trumpet, Moses was called to receive the Law without which the people would cease to be a holy nation. Here, as elsewhere, Scripture unites two facts which men separate. God and not man, was speaking to the Israelites in those terrors, and yet, in the language of later inspired teachers, other instrumentality was not excluded. No other words were proclaimed in like manner. And the record was as exceptional as the original revelation. Of no other words could it be said that they were written as these were written, engraved on the Tables of Stone, not as originating in man's contrivance or sagacity, but by the power of the Eternal Spirit, by the "finger of God" (Ex. xxxi. 18, xxxii. 16). The number Ten was, we can hardly doubt, itself significant to Moses and the Israelites. The received symbol, then and at all times, of completeness, it taught the people that the Law of Jehovah was perfect (Ps. xix. 7). The term "Commandments" had come into use in the time of Christ (Luke xviii. 20). Their division into Two Tables is not only expressly mentioned, but the stress laid upon the two leaves no doubt that the distinction was important, and that it answered to that summary of the law which was made both by Moses and by Christ into two precepts; so that the First Table contained Duties to God, and the Second, Duties to our Neighbor. There are three principal divisions of the Two Tables: (i.) That of the Roman Catholic Church making the First Table contain three commandments, and the Second the other seven. (ii.) The familiar division, referring the first four to our duty towards God, and the six remaining to our duty towards man. (iii.) The division recognized by the old Jewish writers, Josephus and Philo, which places five commandments in each Table. It has been maintained that the law of filial duty, being a close consequence of God's fatherly relation to us, may be referred to the First Table. But this is to place human parents on a level with God, and, by parity of reasoning, the Sixth Commandment might be added to the First Table, as murder is the destruction of God's image in man. Far more reasonable is the view which regards the authority of parents as heading the Second Table, as the earthly reflex of that authority of the Father of His people and of all men which heads the First and as the first principle of the whole law of love to our neighbors, because we are all brethren; and the family is, for good and ill, the model of the state.

Tent. Among the leading characteristics of the nomad races, those two have always been numbered whose origin has been ascribed to Jabal the son of Lamech (Gen. iv. 20), viz.



Arab Tents.

to be tent-dwellers and keepers of cattle. The same may be said of the forefathers of the Hebrew race; nor was it until the return into



SAMSON. BY SOLOMON J. SOLOMON. AFTER THE ORIGINAL PAINTING IN THE WALKER GALLERY, LIVERPOOL.

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Canaan from Egypt that the Hebrews became inhabitants of cities. An Arab tent is called beit, "house;" its covering consists of stuff, about three-quarters of a yard broad, made of black goats'-hair (Cant. i. 5), laid parallel with the tent's length. This is sufficient to resist the heaviest rain. The tent-poles, or columns, are usually nine in number, placed in three groups, but many tents have only one pole, others two or three. The ropes which hold the tent in its place are fastened, not to the tent-cover itself, but to loops consisting of a leathern thong tied to the ends of a stick, round which is twisted a piece of old cloth, which is itself sewed to the tent cover. The ends of the tent-ropes are fastened to short sticks or pins, which are driven into the ground with a mallet (Judg. iv. 21). Round the back and sides of the tent runs a piece of stuff removable at pleasure to admit air. The tent is divided into two apartments, separated by a carpet partition drawn across the middle of the tent and fastened to the three middle posts. When the pasture near an encampment is exhausted, the tents are taken down, packed on camels, and removed (Is. xxxviii. 12; Gen. xxvi. 17, 22, 25). In choosing places for encampment, Arabs prefer the neighborhood of trees, for the sake of the shade and coolness which they afford (Gen. xviii. 4, 8).

Ter'aphim, only in plural, images connected with magical rites. The derivation of the name is obscure. In one case a single statue seems to be intended by the plural (1 Sam. xix. 13, 16). The teraphim, translated



Teraphim.

"images" in A. V., carried away from Laban by Rachel, were regarded by Laban as gods, and it would therefore appear that they were used by those who added corrupt practices to the patriarchal religion. Teraphim again are included among Micah's images (Judg. xvii. 3-5, xviii. 17, 18, 20). Teraphim were consulted for oracular answers by the Israelites (Zech. x. 2; comp. Judg. xviii. 5, 6; 1 Sam. xv. 22, 23, xix. 13, 16, LXX.; and 2 K. xxiii. 24), and by the Babylonians, in the case of Nebuchadnezzar (Ez. xxi. 19-22).

Testament, New. [New Testament; Bible.]

Testament, Old. [Old Testament; Bible.]

Tetrarch, properly the sovereign or governor of the fourth part of a country. The title of tetrarch probably was applied to petty tributary princes without any such determinate meaning. But it appears from Josephus that the tetrarchies of Antipas and Philip were regarded as constituting each a fourth part of their father's kingdom.

Tha'mar. Tamar 1 (Matt. i. 3).

Thank-offering, or **Peace-offering,** the properly eucharistic offering among the Jews, in its theory resembling the Meat-offering, and therefore indicating that the offerer was already reconciled to, and in covenant with, God. Its ceremonial is described in Lev. iii. The peace-offerings, unlike other sacrifices, were not ordained to be offered in fixed and regular course. The only constantly recurring peace-offering appears to have been that of the two firstling lambs at Pentecost (Lev. xxiii. 19). The general principle of the peace-offering seems to have been that it should be entirely spontaneous, offered as occasion should arise, from the feeling of the sacrificer himself (Lev. xix. 5). On the first institution (Lev. vii. 11-17), peace-offerings are divided into "offerings of thanksgiving," and "vows or freewill-offerings;" of which latter class the offering by a Nazarite, on the completion of his vow, is the most remarkable (Num. vi. 14). We find accordingly peace-offerings offered for the people on a great scale at periods of unusual solemnity or rejoicing. In two cases only (Judg. xx. 26; 2 Sam. xxiv. 25) peace-offerings are mentioned as offered with burnt-offerings at a time of national sorrow and fasting.

Theatre. For the explanation of the Biblical allusions, two or three points only require notice. The Greek term, like the corresponding English term, denotes the place where dramatic performances are exhibited, and also the scene itself or spectacle which is witnessed there. It occurs in the first or local sense in Acts xix. 29. It was in the theatre at Caesarea that Herod Agrippa I. gave audience to the Tyrian deputies, and was himself struck with death, because he heard so gladly the impious acclamations of the people (Acts xii. 21-23). The other sense of the term "theatre" occurs

in 1 Cor. iv. 9, where the A. V. renders, "God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men." Instead of "spectacle," some might prefer the more energetic Saxon, "gazing-stock," as in Tyndale, Cranmer, and the Geneva version.

Thebes (A. V. No, the multitude of No, populous No), a chief city of ancient Egypt, long the capital of the upper country, and the seat of the Diospolitan dynasties, that ruled over all Egypt at the era of its highest splendor. The sacred name of Thebes was Plamen, "the abode of Amon," which the Greeks reproduced in their Diospolis, especially with the addition the Great. No-Amon



Ruins at Thebes (No).

is the name of Thebes in the Hebrew Scriptures (Jer. xlvi. 25; Nah. iii. 8). Ezekiel uses No simply to designate the Egyptian seat of Ammon (Ez. xxx. 14, 16). The origin of the city is lost in antiquity. Niebuhr is of opinion that Thebes was much older than Memphis, and that, "after the centre of Egyptian life was transferred to Lower Egypt, Memphis acquired its greatness through the ruin of Thebes." But both cities date from our earliest authentic knowledge of Egyptian history. The first allusion to Thebes in classical literature is the familiar passage of the Iliad (ix. 381-385):—"Egyptian Thebes, where are vast treasures laid up in the houses; where are a hundred gates, and from each two hundred men go forth with horses and chariots." The monuments of Thebes are the most reliable witnesses for the ancient grandeur of the city. These are found in almost equal proportions upon both sides of the river. The plan of the city, as indicated by the principal monuments, was nearly quadrangular, measuring two miles from north to south, and four from east to west. Its four great landmarks were, Karnak and Luxor upon the eastern or Arabian side, and Qoornah and Medeenet Haboo upon the western or Libyan side. There are indications that each of these temples may have been connected with those facing it upon two sides by grand dromoi, lined with sphinxes and other colossal figures. Upon the western bank there was almost a continuous line of temples and public edifices for a distance of two miles, from Qoornah to Medeenet Haboo; and Wilkinson conjectures that from a point near the latter, perhaps in the line of the colossi, the "Royal street" ran even to the river, which was crossed by a ferry terminating at Luxor on the eastern side. Beginning at the northern extremity on the western bank, the first conspicuous ruins are those of the Menephtheion, a palace-temple of the nineteenth dynasty, and therefore belonging to the middle style of Egyptian architecture. Nearly a mile southward from the Menephtheion are the remains of the combined palace and temple known since the days of Strabo as the Memnonium. Proceeding again towards the south for about the same distance, we find at Medeenet Haboo ruins upon a more stupendous scale than at any other point upon the western bank of Thebes. These consist of a temple founded by Thothmes I., which presents some of the grandest effects of the old Egyptian architecture, and its battle-scenes are a valuable contribution to the history of Rameses III. Behind this long range of temples and palaces



Temple of Karnak (Thebes). Columns in the Great Hall.

are the Libyan hills, which, for a distance of five miles, are excavated to the depth of several hundred feet for sepulchral chambers. Some of these, in the number and variety of their chambers, the finish of their sculptures, and the beauty and freshness of their frescoes, are among the most remarkable monuments of

Egyptian grandeur and skill. The eastern side of the river is distinguished by the remains of Luxor and Karnak, the latter being of itself a city of temples. The approach to Karnak from the south is marked by a series of majestic gateways and towers, which were the appendages of later times to the original structure. The temple properly faces the river, i. e. towards the north-west. The courts and propylaea connected with this structure occupy a space nearly 1800 feet square, and the buildings represent almost every dynasty of Egypt, from Sesortasen I. to Ptolemy Euergetes I. Courts, pylons, obelisks, statues, pillars, everything pertaining to Karnak, are on the grandest scale. The grandeur of Egypt



Avenue of Sphinxes and Propylæa at Karnak.

is here in its architecture, and almost every pillar, obelisk, and stone tells its historic legend of her greatest monarchs. Ezekiel proclaims the destruction of Thebes by the arm of Babylon (Ez. xxx. 14-16). The Persian invader completed the destruction that the Babylonian had begun.

Thessalo'nians, First Epistle to the, was written by the Apostle Paul at Corinth, a few months after he had founded the Church at Thessalonica, at the close of the year 52 or the beginning of 53. The Epistles to the Thessalonians then (for the second followed the first after no long interval) are the earliest of St. Paul's writings—perhaps the earliest written records of Christianity. It is interesting therefore to compare the Thessalonian Epistles with the later letters, and to note the points of difference. These differences are mainly threefold. (1.) In the general style of these earlier letters there is greater simplicity and less exuberance of language. The brevity of the opening salutation is an instance of this. The closing benediction is correspondingly brief. And throughout the Epistles there is much more evenness of style. (2.) The antagonism to St. Paul is not the same. Here the opposition comes from Jews. A period of five years changes the aspect of the controversy. The opponents of St. Paul are then no longer Jews, so much as Judaizing Christians. (3.) Many of the distinctive doctrines of Christianity were yet not evolved and distinctly enunciated till the needs of the Church drew them out into prominence at a later date. It has often been observed, for instance, that there is in the Epistles to the Thessalonians no mention of the characteristic contrast of "faith and works;" that the word "justification" does not once occur; that the idea of dying with Christ and living with Christ, so frequent in St. Paul's later writings, is absent in these. In the Epistles to the Thessalonians, the Gospel preached is that of the coming of Christ, rather than of the cross of Christ. The external evidence in favor of the genuineness of the First Epistle to the Thessalonians is chiefly negative, but this is important enough. There is no trace that it was ever disputed at any age or in any section of the Church, or even by any individual, till the last century. On the other hand, the allusions to it in writers before the close of the 2d century are confessedly faint and uncertain. It is more important to observe that the Epistle was included in the old Latin and Syriac Versions, that it is found in the Canon of the Muratorian fragment, and that it was also contained in that of Marcion. Towards the close of the 2d century from Irenaeus downwards, we find this Epistle directly quoted and ascribed to St. Paul. The evidence derived from the character of the Epistle itself is so strong that it may fairly be called irresistible.

Thessalo'nians, Second Epistle to the, appears to have been written from Corinth not very long after the First, for Silvanus and Timotheus were still with St. Paul (i. 1). In the former letter we saw chiefly the outpouring of strong personal affection, occasioned by the renewal of the Apostle's intercourse with the Thessalonians, and the doctrinal and hortatory portions are there subordinate. In the Second Epistle, on the other hand, his leading motive seems to have been the desire of correcting errors in the Church of Thessalonica. We notice two points especially which call for his rebuke. First, it seems that the anxious expectation of the Lord's advent, instead of subsiding, had gained ground since the writing of the First Epistle. Secondly, the Apostle had also a personal ground of complaint. His authority was not denied by any, but it was tampered with, and an unauthorized use was made of his name. It will be seen,

then, that the teaching of the Second Epistle is corrective of, or rather supplemental to, that of the First, and therefore presupposes it. This Epistle, in the range of subject as well as in style and general character, closely resembles the First; and the remarks made on that Epistle apply for the most part equally well to this. The internal character of the Epistle too, as in the former case, bears the strongest testimony to its Pauline origin. Its genuineness, in fact, was never questioned until the beginning of the last century.

Thessaloni'ca. The original name of this city was Therma; and that part of the Macedonian shore on which it was situated retained through the Roman period the designation of the Thermaic Gulf. Cassander the son of Antipater rebuilt and enlarged Therma, and named it after his wife Thessalonica, the sister of Alexander the Great. The name ever since, under various slight modifications, has been continuous, and the city itself has never ceased to be eminent. Saloniki is still the most important town of European Turkey, next after Constantinople. Strabo in the first century speaks of Thessalonica as the most populous city in Macedonia. Thus we are brought to St. Paul's visit (with Silas and Timothy) during his second missionary journey, and to the introduction of Christianity into Thessalonica.



Thessalonica.

The first scene of the Apostle's work at Thessalonica was the synagogue (Acts xvii. 2, 3). It is stated that the ministrations among the Jews continued for three weeks (ver. 2). Not that we are obliged to limit to this time the whole stay of the Apostle at Thessalonica. A flourishing Church was certainly formed there; and the Epistles show that its elements were much more Gentile than Jewish. The narrative in the Acts affords a singularly accurate illustration of the political constitution of Thessalonica. Not only is the demus mentioned (Acts xvii. 5) in harmony with what has been above said of its being a "free city," but the peculiar title politarchs (ib. 6), of the chief magistrates. This term occurs in no other writing; but it may be read to this day conspicuously on an arch of the early Imperial times, which spans the main street of the city. The arch just mentioned (called the Vardár gate) is at the western extremity of the town. At its eastern extremity is another Roman arch of later date, and probably commemorating some victory of Constantine. The main street, which both these arches cross, and which intersects the city from east to west, is undoubtedly the line of the Via Egnatia.—A word must be said, in conclusion, on the later ecclesiastical history of Thessalonica. For during several centuries this city was the bulwark, not simply of the later Greek Empire, but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "the Orthodox City;" and its struggles are very prominent in the writings of the Byzantine historians.

Thieves, The two. The men who under this name appear in the history of the crucifixion were robbers rather than thieves, belonging to the lawless bands by which Palestine was at that time and afterwards infested. Against these brigands every Roman procurator had to wage continual war. It was necessary to use an armed police to encounter them (Luke xxii. 52). Of the previous history of the two who suffered on Golgotha we know nothing. They had been tried and condemned, and were waiting their execution before our Lord was accused. It is probable enough, as the death of Barabbas was clearly expected at the same time, that they had taken part in his insurrection. They had expected to die with Jesus Barabbas. They find themselves with one who bore the same name, but who was described in the superscription on his cross as Jesus of Nazareth. They could hardly fail to have heard something of his fame as a prophet, of his triumphal entry as a king. They catch at first the prevailing tone of scorn. But over one of them there came a change. He looked back upon his past life, and saw an infinite evil. He looked to the man dying on the cross beside him, and saw an infinite compassion. There indeed was one unlike all other "kings of the Jews" whom the robber had ever known. Such a one must be all that He had claimed to be. To be forgotten by that king seems to him now the most terrible of all punishments; to take part in the triumph of His return, the most blessed of all hopes. The yearning prayer was answered, not in the letter, but in the spirit. We cannot wonder that a history of such mar-



TOMBS OF THE PATRIARCHS. FROM A PHOTOGRAPH.

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vellous interest should at all times have fixed itself on men's minds, and led them to speculate and ask questions which we have no data to answer. The simplest and truest way of looking at it has been that of those who have seen in the "dying thief" the first great typical instance that "a man is justified by faith without the deeds of the law." Other conjectures turn more on the circumstances of the history. Bengel finds in the Lord's words to him an indication that the penitent thief was a Gentile, the impenitent a Jew, and that thus the scene on Calvary was typical of the position of the two Churches. Stier reads in the words of reproof the language of one who had all along listened with grief and horror to the revilings of the multitude, the burst of an indignation previously suppressed. The Apocryphal Gospels, as usual, do their best to lower the divine history to the level of a legend.

Thistle. [Thorns and Thistles.]

Thom'as, one of the Apostles. According to Eusebius, his real name was Judas. This may have been a mere confusion with Thaddeus, who is mentioned in the extract. But it may also be that Thomas was a surname. The word means "a twin;" and so it is translated in John xi. 16, xxi. 2 (Didymus). Out of this name has grown the tradition that he had a twin-sister, Lydia, or that he was a twin-brother of our Lord; which last, again, would confirm his identification with Judas (comp. Matt. xiii. 55). He is said to have been born at Antioch. In the catalogue of the Apostles he is coupled with Matthew in Matt. x. 3; Mark iii. 18; Luke vi. 15; and with Philip in Acts i. 13. All that we know of him is derived from the Gospel of St. John; and this amounts to three traits, which, however, so exactly agree together, that, slight as they are, they place his character before us with a precision which belongs to no other of the twelve Apostles, except Peter, John, and Judas Iscariot. This character is that of a man slow to believe, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent love of his Master. The earlier traditions, as believed in the 4th century, represent him as preaching in Parthia or Persia, and as finally buried at Edessa. The later traditions carry him farther east. His martyrdom (whether in Persia or India) is said to have been occasioned by a lance, and is commemorated by the Latin Church on Dec. 21, by the Greek Church on Oct. 6, and by the Indians on July 1.

Thorns and **Thistles.** There appear to be eighteen or twenty Hebrew words which point to different kinds of prickly or thorny shrubs. These words are variously rendered in the A. V. by "thorns," "briers," "thistles," &c. It were a hopeless task to enter into a discussion of these numerous Hebrew terms; but it is necessary to make a few remarks upon the "crown or thorns" (Matt. xxvii. 29), which was put in derision upon our Lord's head before his crucifixion. The Rhamnus, or Spina Christi, although abundant in the neighborhood of Jerusalem, cannot be the plant intended, because its thorns are so strong and large that it could not have been woven into a wreath. The large-leaved acanthus (bear's-foot) is totally unsuited for the purpose. Obviously some small, flexile, thorny shrub is



Palestine Thorn.

meant; perhaps cappares spinosae. Hasselquist (Travels, p. 260) says that the thorn used was the Arabian Nabk. "It was very suitable for their purpose, as it has many sharp thorns, which inflict painful wounds; and its flexible, pliant, and round branches might easily be plaited in the form of a crown." It also resembles the rich dark green of the triumphal ivy-wreath, which would give additional pungency to its ironical purpose.

Threshing. [Agriculture.]

Threshold. Of the two words so rendered in A. V., one, miphthân, seems to mean sometimes a projecting beam or corbel (Ez. ix. 3, x. 4, 18).

Thresholds, The. This word, Asuppê, appears to be inaccurately rendered in Neh. xii. 25, though its real force has perhaps not yet been discovered. The "house of the Asuppim," or simply "the Asuppim," is mentioned in 1 Chr. xxvi. 15, 17, as a part, probably a gate, of the enclosure of the "house of Jehovah," apparently at its S. W. corner. The allusion in Neh. xii. 25 is undoubtedly to the same place. [Gate.]

Throne. The Hebrew word, so translated, applies to any elevated seat occupied by a person in authority, whether a high-priest (1 Sam. i. 9), a judge (Ps. cxxii. 5), or a military chief (Jer. i. 15). The use of a chair in

a country where the usual postures were squatting and reclining was at all times regarded as a symbol of dignity (2 K. iv. 10; Prov. ix. 14). In order to specify a throne in our sense of the term, it was necessary to add to the word the notion of royalty; hence the frequent occurrence of such expressions as "throne of the kingdom" (Deut. xvii. 18; 1 K. i. 46; 2 Chr. vii. 18). The characteristic feature in the royal throne was its elevation: Solomon's throne was approached by six steps (1 K. x. 19; 2 Chr. ix. 18); and Jehovah's throne is described as "high and lifted up" (Is. vi. 1). The materials and workmanship were costly. It was furnished with arms or "stays." The



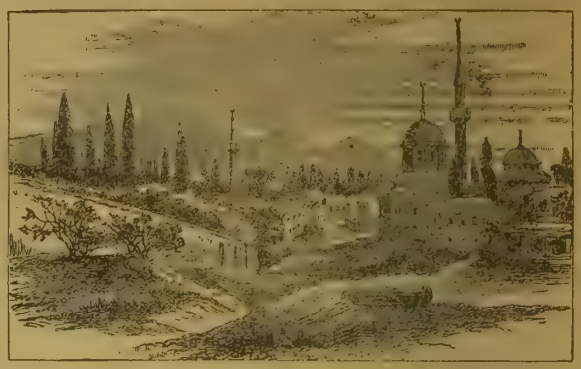
Assyrian Throne or Chair of State.

steps were also lined with pairs of lions. As to the form of chair, we are only informed in 1 K. x. 19 that "the top was round behind." The king sat on his throne on state occasions. At such times he appeared in his royal robes. The throne was the symbol of supreme power and dignity (Gen. xli. 40). Similarly, "to sit upon the throne," implied the exercise of regal power (Deut. xvii. 18; 1 K. xvi. 11).

Thum'mim. [Urim and Thummim.]

Thunder is hardly ever heard in Palestine from the middle of April to the middle of September. Hence it was selected by Samuel as a striking expression of the Divine displeasure towards the Israelites (1 Sam. xii. 17). Rain in harvest was deemed as extraordinary as snow in summer (Prov. xxvi. 1), and Jerome asserts that he had never witnessed it in the latter part of June, or in July (Comm. on Am. iv. 7). In the imaginative philosophy of the Hebrews, thunder was regarded as the voice of Jehovah (Job xxxvii. 2, 4, 5, xl. 9; Ps. xviii. 13, xxix. 3-9; Is. xxx. 30, 31), who dwelt behind the thunder-cloud (Ps. lxxxi. 7). Thunder was, to the mind of the Jew, the symbol of Divine power (Ps. xxix. 3, &c.), and vengeance (1 Sam. ii. 10; 2 Sam. xxii. 14).

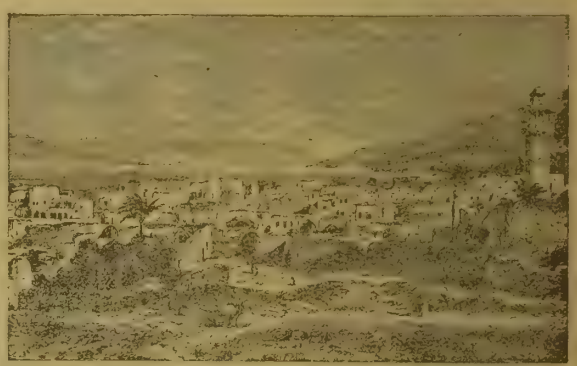
Thyati'ra, a city on the Lycus, founded by Seleucus Nicator, lay to the left of the road from Pergamus to Sardis, on the very confines of Mysia and Ionia, so as to be sometimes reckoned within the one, and sometimes within the other. Dyeing apparently formed



Thyatira.

an important part of the industrial activity of Thyatira, as it did of that of Colossae and Laodicea (Acts xvi. 14). The principal deity of the city was Apollo.

Tibe'rias, a city in the time of Christ, on the Sea of Galilee; first mentioned in the New Testament (John vi. 1, 23, xxi. 1), and then by Josephus, who states that it was built by Herod Antipas, and was named by him in honor of the emperor Tiberius. Tiberias was the capital of Galilee from the time of its



Tiberias and the Lake of Galilee.

origin until the reign of Herod Agrippa II., who changed the seat of power back again to Sepphoris, where it had been before the founding of the new city. Many of the inhabitants were Greeks and Romans, and foreign customs prevailed there to such an extent as to give offence to the stricter Jews. It is remarkable that the Gospels give us no informa-

tion, that the Saviour, who spent so much of his public life in Galilee, ever visited Tiberias. Tiberias has an interesting history, apart from its strictly Biblical associations. It bore a conspicuous part in the wars between the Jews and the Romans. The Sanhedrim, subsequently to the fall of Jerusalem, after a temporary sojourn at Jamnia and Sepphoris, became fixed there about the middle of the second century. Celebrated schools of Jewish learning flourished there through a succession of several centuries. The Mishna was compiled at this place by the great Rabbi Judah Hakkodesh (A. D. 190). It has been possessed successively by Romans, Persians, Arabs, and Turks; and contains now, under the Turkish rule, a mixed population of Mohammedans, Jews, and Christians, variously estimated at from two to four thousand.

Tibe'rias, The Sea of (John xxi. 1). [Gennesaret, Sea of.]

Tibe'rius (in full, Tiberius Claudius Nero), the 2d Roman emperor, successor of Augustus, who began to reign A. D. 14, and reigned until A. D. 37. He was the son of Tiberius Claudius Nero and Livia, and hence a step-son of Augustus. He was born at Rome on the 16th of November, B. C. 45. He became emperor in his 55th year, after having distinguished



Head of Emperor Tiberius.

himself as a commander in various wars, and having evinced talents of a high order as an orator, and an administrator of civil affairs. He even gained the reputation of possessing the sterner virtues of the Roman character, and was regarded as entirely worthy of the imperial honors to which his birth and supposed personal merits at length opened the way. Yet, on being raised to the supreme power, he suddenly became, or showed himself to be, a very different man. His subsequent life was one of inactivity, sloth, and self-indulgence. He was despotic in his government, cruel and vindictive in his disposition. Tiberius died, A. D. 37, at the age of 78, after a reign of 23 years. Our Saviour was put to death in the reign of Tiberius.

Ti'gris is used by the LXX. as the Greek equivalent of the Hebrew Hiddekel; and occurs also in several of the apocryphal books, as in Tobit (vi. 1) Judith (i. 6), and Ecclesiasticus (xxiv. 25). The Tigris, like the Euphrates, rises from two principal sources in the Armenian mountains, and flows into the Euphrates. Its length, exclusive of meanders, is reckoned at 1140 miles. It receives, along its middle and lower course, no fewer than five important tributaries. These are the river of Zakko or Eastern Krabour, the Great Zab (Zab Ala), the Lesser Zab (Zab Asfal), the Adhem, and the Diyaleh or ancient Gyndes. All these rivers flow from the high range of Zagros. We find but little mention of the Tigris in Scripture. It appears indeed under the name of Hiddekel, among the rivers of Eden (Gen. ii. 14), and is there correctly described as "running eastward to Assyria." But after this we hear no more of it, if we except one doubtful allusion in Nahum (ii. 6), until the Captivity, when it becomes well known to the prophet Daniel. With him it is "the Great River." The Tigris, in its upper course, anciently ran through Armenia and Assyria. Lower down, from about the point where it enters on the alluvial plain, it separated Babylonia from Susiana. In the wars between the Romans and the Parthians, we find it constituting, for a short time (from A. D. 114 to A. D. 117), the boundary line between these two empires.

Tile. For general information on the subject, see the articles Brick, Pottery, Seal. The expression in the A. V. rendering of Luke v. 19, "through the tiling" has given much trouble to expositors. 1. Terrace-roofs, if constructed improperly, or at the wrong season of the year, are apt to crack, and to become so saturated with rain as to be easily penetrable. May not the roof of the house in which our Lord performed his miracle, have been in this condition? 2. Or did not St. Luke, a native, probably, of Greek Antioch, use the expression "tiles," as the form of roof which was most familiar to himself and to his Greek readers, without reference to the particular material of the roof in question?

Timbrel, Tabret. In old English tabor was used for any drum. Tabouret and tabourine

are diminutives of tabor, and denote the instrument now known as the tambourine. Tabret is a contraction of tabouret. The Heb. tóph is undoubtedly the instrument described by travellers as the duff or diff of the Arabs. It was used in very early times by the Syrians of Padan-aram at their merry-makings (Gen. xxxi. 27). It was played principally by women (Ex. xv. 20; Judg. xi. 34; 1 Sam. xviii. 6; Ps. lxviii. 25) as an accompaniment to the song and dance (comp. Jud. iii. 7), and appears to have been worn by them as an ornament (Jer. xxxi. 4). The diff of the Arabs is described by Russell as "a hoop (sometimes with pieces of brass fixed in it to make a jingling) over which a piece of parchment is distended. It is



Timbrel.

beaten with the fingers, and is the true tympanum of the ancients." In Barbary it is called tar.

Tim'othy. The disciple thus named was the son of one of those mixed marriages which, though condemned by stricter Jewish opinion, were yet not uncommon in the later periods of Jewish history. The father's name is unknown: he was a Greek, i. e. a Gentile by descent (Acts xvi. 1, 3). The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his son's infancy. The care of the boy thus devolved upon his mother Eunice and her mother Lois (2 Tim. i. 5). The arrival of Paul and Barnabas in Lycaonia (Acts xiv. 6) brought the message of glad tidings to Timothy and his mother, and they received it with "unfeigned faith" (2 Tim. i. 5). During the interval of seven years between the Apostle's first and second journeys, the boy grew up to manhood. Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him (1 Tim. i. 18, iv. 14), as others had pointed before to Paul and Barnabas (Acts xiii. 2), as specially fit for the missionary work in which the Apostle was engaged. Personal feeling led St. Paul to the same conclusion (Acts xvi. 3), and he was solemnly set apart to do the work and possibly to bear the title of Evangelist (1 Tim. iv. 14; 2 Tim. i. 6, iv. 5). Henceforth Timothy was one of his most constant companions. They and Silvanus, and probably Luke also, journeyed to Philippi (Acts xvi. 12), and there already the young Evangelist was conspicuous at once for his filial devotion and his zeal (Phil. ii. 22). His name does not appear in the account of St. Paul's work at Thessalonica, and it is possible that he remained some time at Philippi. He appears, however, at Beroea, and remains there when Paul and Silas are obliged to leave (Acts xvii. 14), going on afterwards to join his master at Athens (1 Thess. iii. 2). From Athens he is sent back to Thessalonica (ib.)., as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens, but to Corinth, and his name appears united with St. Paul's in the opening words of both the letters written from that city to the Thessalonians (1 Thess. i. 1; 2 Thess. i. 1). Of the next five years of his life we have no record. When we next meet with him, it is as being sent on in advance when the Apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem and Rome (Acts xix. 22). It is probable that he returned by the same route and met St. Paul according to a previous arrangement (1 Cor. xvi. 11), and was thus with him when the Second Epistle was written to the Church of Corinth (2 Cor. i. 1). He returns with the Apostle to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome (Rom. xvi. 21). He forms one of the company of friends who go with St. Paul to Philippi, and then sail by themselves, waiting for his arrival by a different ship (Acts xx. 3-6). The absence of his name from Acts xxvii. leads to the conclusion that he did not share in the perilous voyage to Italy. He must have joined the Apostle, however, apparently soon after his arrival at Rome, and was with him when the Epistles to the Philippians, to the Colossians, and to Philemon were written (Phil i. 1, ii. 19; Col. i. 1; Philem. 1). All the indications of this period point to incessant missionary activity.

From the two Epistles addressed to him, we are able to put together a few notices as to his later life. It follows from 1 Tim. i. 3 that he and his master, after the release of the latter from his imprisonment, revisited the proconsular Asia, that the Apostle then continued his journey to Macedonia, whilst the disciple remained, half reluctantly, even weeping at the separation (2 Tim. i. 4), at Ephesus, to

check, if possible, the outgrowth of heresy and licentiousness which had sprung up there. The position in which he found himself might well make him anxious. He had to rule presbyters, most of whom were older than himself (1 Tim. iv. 12). Leaders of rival sects were there. The name of his beloved teacher was no longer honored as it had been. We cannot wonder that the Apostle, knowing these trials, should be full of anxiety and fear for his disciple's steadfastness. In the Second Epistle to him this deep personal feeling utters itself yet more fully. The last recorded words of the Apostle express the earnest hope, repeated yet more earnestly, that he might see him once again (ib. iv. 9, 21). We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly.

Timothy, Epistles of Paul to. The First Epistle was probably written in the interval between St. Paul's first and second imprisonments at Rome. The absence of any local reference but that in i. 3, suggests Macedonia or some neighboring district. In some MSS. and versions, Laodicea is named in the inscription as the place from which it was sent. The Second Epistle appears to have been written soon afterwards and in all probability at Rome. The following are the characteristic features of these Epistles:—(1) The ever-deepening sense in St. Paul's heart of the Divine Mercy, of which he was the object, as shown in the insertion of the word "mercy" in the salutations of both Epistles, and in the "obtained mercy" of 1 Tim. i. 13. (2) The greater abruptness of the Second Epistle. From first to last there is no plan, no treatment of subjects carefully thought out. All speaks of strong overflowing emotion, memories of the past, anxieties about the future. (3) The absence, as compared with St. Paul's other Epistles, of Old Testament references. This may connect itself with the fact just noticed, that these Epistles are not argumentative, possibly also with the request for the "books and parchments" which had been left behind (2 Tim. iv. 13). (4) The conspicuous position of the "faithful sayings" as taking the place occupied in other Epistles by the O. T. Scriptures. The way in which these are cited as authoritative, the variety of subjects which they cover, suggest the thought that in them we have specimens of the prophecies of the Apostolic Church which had most impressed themselves on the mind of the Apostle, and of the disciples generally. 1 Cor. xiv. shows how deep a reverence he was likely to feel for such spiritual utterances. In 1 Tim. iv. 1, we have a distinct reference to them. (5) The tendency of the Apostle's mind to dwell more on the universality of the redemptive work of Christ (1 Tim. ii. 3-6, iv. 10), and his strong desire that all the teaching of his disciples should be "sound." (6) The importance attached by him to the practical details of administration. The gathered experience of a long life had taught him that the life and well-being of the Church required these for its safeguards. (7) The recurrence of doxologies (1 Tim. i. 17, vi. 15, 16; 2 Tim. iv. 18) as from one living perpetually in the presence of God, to whom the language of adoration was as his natural speech.

Tin. Among the various metals found among the spoils of the Midianites, tin is enumerated (Num. xxxi. 22). It was known to the Hebrew metal-workers as an alloy of other metals (Is. i. 25; Ez. xxii. 18, 20). The markets of Tyre were supplied with it by the ships of Tarshish (Ez. xxvii. 12). It was used for plummets (Zech. iv. 10), and was so plentiful as to furnish the writer of Ecclesiasticus (xlvii. 18) with a figure by which to express the wealth of Solomon. Tin is not found in Palestine. Whence, then, did the ancient Hebrews obtain their supply? "Only three countries are known to contain any considerable quantity of it: Spain and Portugal, Cornwall and the adjacent parts of Devonshire, and the islands of Junk, Ceylon, and Banca, in the Straits of Malacca." There can be little doubt that the mines of Britain were the chief source of supply to the ancient world.

Tire, an ornamental headdress worn on festive occasions (Ez. xxiv. 17, 23).

Ti'tans. These children of Uranus (Heaven) and Gaia (Earth) were, according to the earliest Greek legends, the vanquished predecessors of the Olympian gods, condemned by Zeus to dwell in Tartarus, yet not without retaining many relics of their ancient dignity.

Tithe. Instances of the use of tithes are found prior to the appointment of the Levitical tithes under the Law. In Biblical history the two prominent instances are—1. Abram presenting the tenth of all his property, or rather of the spoils of his victory, to Melchizedek (Gen. xiv. 20; Heb. vii. 2, 6). 2. Jacob, after his vision at Luz, devoting a tenth of all his property to God in case he should return home in safety (Gen. xxviii. 22). The first enactment of the Law in respect of tithe is the declaration that the tenth of all produce, as well as of flocks and cattle, belongs to Jehovah, and must be offered to Him; that the tithe was

to be paid in kind, or, if redeemed, with an addition of one-fifth to its value (Lev. xxvii. 30-33). This tenth is ordered to be assigned to the Levites, as the reward of their service, and it is ordered further, that they are themselves to dedicate to the Lord a tenth of these receipts, which is to be devoted to the maintenance of the high-priest (Num. xviii. 21-28). From Deuteronomy we gather, 1. That one-tenth of the whole produce of the soil was to be assigned for the maintenance of the Levites. 2. That out of this the Levites were to dedicate a tenth to God, for the use of the high-priest. 3. That a tithe, in all probability a second tithe, was to be applied to festival purposes. 4. That in every third year, either this festival tithe or a third-tenth was to be eaten, in company with the poor and the Levites. The question arises, were there three tithes taken in this third year; or is the third tithe only the second under a different description? It must be allowed that the third tithe is not without support. Josephus distinctly says that one-tenth was to be given to the priests and Levites, one-tenth was to be applied to feasts in the metropolis, and that a tenth besides these was every third year to be given to the poor (comp. Tob. i. 7, 8). On the other hand, Maimonides says the third and sixth years' second tithe was shared between the poor and the Levites, i. e. that there was no third tithe. Of these opinions, that which maintains three separate and complete tithings seems improbable. It is plain that under the kings the tithe-system partook of the general neglect into which the observance of the Law declined, and that Hezekiah, among his other reforms, took effectual means to revive its use (2 Chr. xxxi. 5, 12, 19). Similar measures were taken after the Captivity by Nehemiah (Neh. xii. 44), and in both these cases special officers were appointed to take charge of the stores and storehouses for the purpose. Yet, notwithstanding partial evasion or omission, the system itself was continued to a late period in Jewish history (Heb. vii. 5-8; Matt. xxiii. 23; Luke xviii. 12).

Ti'tus. Materials for the biography of this companion of St. Paul must be drawn entirely from the notices of him in the Second Epistle to the Corinthians, the Galatians, and to Titus himself, combined with the Second Epistle to Timothy. He is not mentioned in the Acts at all. He is very emphatically spoken of as a Gentile, by which is most probably meant that both his parents were Gentiles. Titus would seem, on the occasion of the council, to have been specially a representative of the church of the uncircumcision. He was originally converted through St. Paul's instrumentality (i. 4). The responsible duties which he had to discharge in Crete were to complete what St. Paul had been obliged to leave unfinished (i. 5), and to organize the Church throughout the island by appointing presbyters in every city. Tradition has him permanent bishop in the island, and to have died there at an advanced age. The modern capital, Candia, appears to claim the honor of being his burial-place. In the fragment by the lawyer Zenas, Titus is called Bishop of Gortyna. Lastly, the name of Titus was the watchword of the Cretans when they were invaded by the Venetians.

Titus, Epistle to. There are no specialties in this Epistle which require any very elaborate treatment distinct from the other Pastoral Letters of St. Paul. If those two were not genuine, it would be difficult confidently to maintain the genuineness of this. On the other hand, if the Epistles to Timothy are received as St. Paul's, there is not the slightest reason for doubting the authorship of that to Titus. Nothing can well be more explicit than the quotations in Irenaeus, Clemens Alexandrinus, Tertullian, to say nothing of earlier allusions in Justin Martyr, Theophilus, and Clemens Romanus. As to internal features, we may notice, in the first place, that the Epistle to Titus has all the characteristics of the other Pastoral Epistles. This tends to show that this Letter was written about the same time and under similar circumstances with the other two. [Timothy, Epistles to.] But, on the other hand, this Epistle has marks in its phraseology and style which assimilate it to the general body of the Epistles of St. Paul. This Epistle has features of its own, especially a certain tone of abruptness and severity, which probably arises partly out of the circumstances of the Cretan population, partly out of the character of Titus himself.

To'bit, Book of, a book of the Apocrypha, which exists at present in Greek, Latin, Syriac, and Hebrew texts, but it was probably written originally in Greek. The scene of the book is placed in Assyria, whither Tobit, a Jew, had been carried as a captive by Shalmaneser. It is represented as completed shortly after the fall of Nineveh (B. C. 606; Tob. xiv. 15), and written, in the main, some time before (Tob. xii. 20). But the whole tone of the narrative bespeaks a later age; and above all, the doctrine of good and evil spirits is elaborated in a form which belongs to a period considerably posterior to the Babylonian Captivity (Asmodeus, iii. 8, vi. 14, viii. 3; Raphael, xii. 15). It cannot be regarded as a true history.



THE GARDEN OF GETHSEMANE, JERUSALEM. FROM A PHOTOGRAPH.

It is a didactic narrative; and its point lies in the moral lessons which it conveys, and not in the incidents. In modern times the moral excellence of the book has been rated highly, except in the heat of controversy. Nowhere else is there preserved so complete and beautiful a picture of the domestic life of the Jews after the Return. Almost every family relation is touched upon with natural grace and affection. A doctrinal feature of the book is the firm belief in a glorious restoration of the Jewish people (xiv. 5, xiii. 9-18). But the restoration contemplated is national, and not the work of a universal Saviour. In all there is not the slightest trace of the belief in a personal Messiah.

Tomb. It has been hitherto too much the fashion to look to Egypt for the prototype of every form of Jewish art; but if there is one thing in the Old Testament more clear than another, it is the absolute antagonism between the two peoples, and the abhorrence of everything Egyptian that prevailed from first to last among the Jewish people. From the burial of Sarah in the cave of Machpelah (Gen. xxiii. 19) to the funeral rites prepared for Dorcas (Acts ix. 37), there is no mention of any sarcophagus, or even coffin, in any Jewish



Diagram of Jewish Sepulchre.

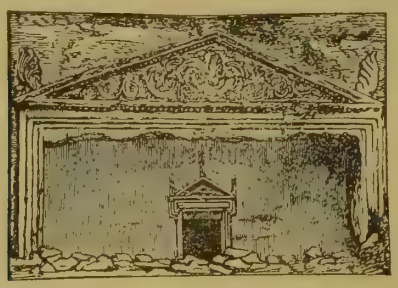
burial. Still less were the rites of the Jews like those of the Pelasgi or Etruscans. They were marked with the same simplicity that characterized all their religious observances. This simplicity of rite led to what may be called the distinguishing characteristic of Jewish sepulchres—the deep loculus—which, so far as is now known, is universal in all purely Jewish rock-cut tombs, but hardly known elsewhere. Its form will be understood by referring to the following diagram, representing the forms of Jewish sepulture. In the apartment marked A, there are twelve such loculi, about two feet in width by three feet high. On the ground floor these generally open on the level of the floor; when in the upper story, as at C, on a ledge or platform, on which the body might be laid to be anointed, and on which the stones might rest which closed the outer end of each loculus. The shallow loculus is shown in chamber B, but was apparently only used when sarcophagi were employed, and, therefore, so far as we know, only during the Graeco-Roman period, when foreign customs came to be adopted. The shallow loculus would have been singularly inappropriate and inconvenient, where an unembalmed body was laid out to decay—as there would evidently be no means of shutting it off from the rest of the catacomb. The deep loculus, on the other hand, was as strictly conformable with Jewish customs, and could easily be closed by a stone fitted to the end and luted into the groove which usually exists there. This fact is especially interesting as it affords a key to much that is otherwise hard to be understood in certain passages in the New Testament. Thus in John xi. 39, Jesus says, "Take away the stone," and (ver. 40), "they took away the stone," without difficulty, apparently. And chap. xx.



Entrance to Tomb of the Kings, with Stone at its Mouth.

1, the same expression is used, "the stone is taken away." There is one catacomb—that known as the "Tombs of the Kings"—which is closed by a stone rolling across its entrance; but it is the only one, and the immense amount of contrivance and fitting which it has required is sufficient proof that such an arrangement was not applied to any other of the numerous rock tombs around Jerusalem, nor could the traces of it have been obliterated had it anywhere existed. Although, therefore, the Jews were singularly free from the pomps and vanities of funereal magnificence, they were at all stages of their independent exist-

ence an eminently burying people. Tombs of the Patriarchs.—Turning from these considerations to the more strictly historical part of the subject, we find that one of the most striking events in the life of Abraham is the purchase of the field of Ephron the Hittite at Hebron, in which was the cave of Machpelah, in order that he might therein bury Sarah his wife, and that it might be a sepulchre for himself and his children. There he and his immediate descendants were laid 3700 years ago, and there they are believed to rest now; but no one in modern times has seen their remains, or been allowed to enter into the cave where



Facade of the Tomb of the Judges.

they rest. From the time when Abraham established the burying-place of his family at Hebron till the time when David fixed that of his family in the city which bore his name, the Jewish rulers had no fixed or favorite place of sepulture. Each was buried on his own property, or where he died, without much caring either for the sanctity or convenience of the place chosen. Tomb of the Kings.—Of the twenty-two kings of Judah who reigned at Jerusalem from 1048 to 590 B. C., eleven, or exactly one half, were buried in one hypogeum in the "city of David." Of all these it is merely said that they were buried in "the sepulchres of their fathers" or "of the kings" in the city of David, except of two—Asa and Hezekiah. Two more of these kings (Jehoram and Joash) were buried also in the city of David, "but not in the sepulchres of the kings." The passage in Nehemiah iii. 16, and in Ezekiel xliii. 7, 9, together with the reiterated assertion of the Books of Kings and Chronicles that these sepulchres were situated in the city of David, leave no doubt but that they were on Zion, or the Eastern Hill, and in the immediate proximity of the Temple. Up to the present time we have not been able to identify one single sepulchral excavation about Jerusalem which can be said with certainty to belong to a period anterior to that of the Maccabees, or, more correctly, to have been used for burial before the time of the Romans. The only important hypogeum which is wholly Jewish in its arrangements, and may consequently belong to an earlier or to any epoch, is that known as the Tombs of the Prophets in the western flank of the Mount of Olives. It has every appearance of having originally been a natural cavern improved by art, and with an external gallery some 140 feet in extent, into which twenty-seven deep or Jewish loculi open. Graeco-Roman Tombs.—Besides the tombs above enumerated, there are around Jerusalem, in the Valleys of Hinnom and Jehoshaphat, and on the plateau to the north, a number of remarkable rock-cut sepulchres, with more or less architectural decoration, sufficient to enable us to ascertain that they are all of nearly the same age, and to assert with very tolerable confidence that the epoch to which they belong must be between the introduction of Roman influence and the destruction of the city by Titus. In the village of Siloam there is a monolithic cell of singularly Egyptian aspect, which De Saulcy assumes to be a chapel of Solomon's Egyptian wife. It is probably of very much more modern date, and is more Assyrian than Egyptian in character. The principal remaining architectural sepulchres may be divided into three groups. First, those existing in the Valley of Jehoshaphat, and known popularly as the Tombs of Zechariah, of St. James, and of Absalom. Second, those known as the Tombs of the Judges, and the so-called Jewish tomb



Facade of Herod's Tomb.

about a mile north of the city. Third, that known as the Tombs of the Kings, about half a mile north of the Damascus Gate. Since the destruction of the city by Titus, none of the native inhabitants of Jerusalem have been in a position to indulge in much sepulchral magnificence, or perhaps had any taste for this class of display; and we in consequence find no rock-cut hypogea, and no structural monuments, that arrest attention in modern times. The people, however, still cling to their

ancient cemeteries in the Valley of Jehoshaphat with a tenacity singularly characteristic of the East. [Burial.]

Tongues, Confusion of. The unity of the human race is most clearly implied, if not positively asserted, in the Mosaic writings. The general declaration, "So God created man in His own image . . . male and female created He them" (Gen. i. 27), is limited, as to the mode in which the act was carried out, by the subsequent narrative of the creation of Adam (Gen. ii. 22). Unity of language is assumed by the sacred historian apparently as a corollary of the unity of race. No explanation is given of the origin of speech, but its exercise is evidently regarded as coeval with the creation of man. The original unity of speech was restored in Noah. Disturbing causes were, however, early at work to dissolve this twofold union of community and speech. The human family endeavored to check the tendency to separation by the establishment of a great central edifice, and a city which should serve as the metropolis of the whole world. The project was defeated by the interposition of Jehovah, who determined to "confound their language, so that they might not understand one another's speech." Contemporaneously with, and perhaps as the result of, this confusion of tongues, the people were scattered abroad from thence upon the face of all the earth, and the memory of the great event was preserved in the name Babel. [Babel, Tower of.] In the Borsippa inscription of Nebuchadnezzar there is an allusion to the Confusion of Tongues. "We say for the other, that is, this edifice, the house of the Seven Lights of the Earth, the most ancient monument of Borsippa: a former king built it (they reckon 42 ages), but he did not complete its head. Since a remote time people had abandoned it, without order expressing their words. Since that time, the earthquake and the thunder had dispersed its sun-dried clay; the bricks of the casing had been split, and the earth of the interior had been scattered in heaps." It is unnecessary to assume that the judgment inflicted on the builders of Babel amounted to a loss, or even a suspension, of articulate speech. The desired object would be equally attained by a miraculous forestalment of those dialectical differences of language which are constantly in process of production. The elements of the one original language may have remained, but so disguised by variations of pronunciation, and by the introduction of new combinations, as to be practically obliterated. The confusion of tongues and the dispersion of nations are spoken of in the Bible as contemporaneous events. The divergence of the various families into distinct tribes and nations ran parallel with the divergence of speech into dialects and languages, and thus the 10th chapter of Genesis is posterior in historical sequence to the events recorded in the 11th chapter.

Tongues, Gift of. I. The word employed throughout the N. T. for the gift now under consideration, is used—(1.) for the bodily organ of speech; (2.) for a foreign word, imported and half-naturalized in Greek; (3.) in Hellenistic Greek, for "speech" or "language." The received traditional view, which starts from the third meaning, and sees in the gift of tongues a distinctly linguistic power, is the more correct one. II. The chief passages from which we have to draw our conclusion as to the nature and purpose of the gift in question are—(1.) Mark xvi. 17; (2.) Acts ii. 1-13, x. 46, xix. 6; (3.) 1 Cor. xii., xiv. III. The promise of a new power coming from the Divine Spirit, giving not only comfort and insight into truth, but fresh powers of utterance of some kind, appears once and again in our Lord's teaching. The disciples are to take no thought what they shall speak, for the Spirit of their Father shall speak in them (Matt. x. 19, 20; Mark xiii. 11). The lips of Galilean peasants are to speak freely and boldly before kings. The promise of our Lord to his disciples, "They shall speak with new tongues" (Mark xvi. 17), was fulfilled on the day of Pentecost, when cloven tongues like fire sat upon the disciples, and "every man heard them speak in his own language" (Acts ii. 1-12). IV. The wonder of the day of Pentecost is, in its broad features, familiar enough to us. What views have men actually taken of a phenomenon so marvellous and exceptional? The prevalent belief of the Church has been, that in the Pentecostal gift the disciples received a supernatural knowledge of all such languages as they needed for their work as Evangelists. The knowledge was permanent. Widely diffused as this belief has been, it must be remembered that it goes beyond the data with which the N. T. supplies us. Each instance of the gift recorded in the Acts connects it, not with the work of teaching, but with that of praise and adoration; not with the normal order of men's lives, but with exceptional epochs in them. The speech of St. Peter which follows, like most other speeches addressed to a Jerusalem audience, was spoken apparently in Aramaic. When St. Paul, who "spake with tongues more than all," was at Lystra, there is no mention made of his using the language of Lycaonia. It is almost im-

TONGUES, GIFT OF

plied that he did not understand it (Acts xiv. 11). Not one word in the discussion of spiritual gifts in 1 Cor. xii.-xiv. implies that the gift was of this nature, or given for this purpose. Nor, it may be added, within the limits assigned by the providence of God to the working of the Apostolic Church, was such a gift necessary. Aramaic, Greek, Latin, the three languages of the inscription on the cross, were media of intercourse throughout the empire. Some interpreters have seen their way to another solution of the difficulty by changing the character of the miracle. It lay not in any new power bestowed on the speakers, but in the impression produced on the hearers. Words which the Galilean disciples uttered in their own tongue were heard by those who listened as in their native speech. There are, it is believed, weighty reasons against both the earlier and later forms of this hypothesis. (1.) It is at variance with the distinct statement of Acts ii. 4, "They began to speak with other tongues." (2.) It at once multiplies the miracle, and degrades its character. Not the 120 disciples, but the whole multitude of many thousands are in this case the subjects of it. (3.) It involves an element of falsehood. The miracle, on this view, was wrought to make men believe what was not actually the fact. (4.) It is altogether inapplicable to the phenomena of 1 Cor. xiv. Critics of a negative school have, as might be expected, adopted the easier course of rejecting the narrative either altogether or in part. What, then, are the facts actually brought before us? What inferences may be legitimately drawn from them? (1.) The utterance of words by the disciples, in other languages than their own Galilean Aramaic, is distinctly asserted. (2.) The words spoken appear to have been determined, not by the will of the speakers, but by the Spirit which "gave them utterance." (3.) The word used has in the LXX. a special association with the oracular speech of true or false prophets, and appears to imply some peculiar, perhaps musical, solemn intonation (comp. 1 Chr. xxv. 1; Ez. xiii. 9). (4.) The "tongues" were used as an instrument, not of teaching, but of praise. (5.) Those who spoke them seemed to others to be under the influence of some strong excitement, "full of new wine." (6.) Questions as to the mode of operation of a power above the common laws of bodily or mental life lead us to a region where our words should be "wary and few." It must be remembered, then, that in all likelihood such words as they then uttered had been heard by the disciples before. The difference was, that before, the Galilean peasants had stood in that crowd, neither heeding, nor understanding, nor remembering what they heard, still less able to reproduce it; now they had the power of speaking it clearly and freely. The Divine work would in this case take the form of a supernatural exaltation of the memory, not of imparting a miraculous knowledge of words never heard before. (7.) The gift of tongues, the ecstatic burst of praise, is definitely asserted to be a fulfilment of the prediction of Joel ii. 28. We are led, therefore, to look for that which answers to the Gift of Tongues in the other element of prophecy which is included in the O. T. use of the word; and this is found in the ecstatic praise, the burst of song (1 Sam. x. 5-13, xix. 20-24; 1 Chr. xxv. 3). (8.) The other instances in the Acts offer essentially the same phenomena. By implication in xiv. 15-19, by express statement in x. 47, xi. 15, 17, xix. 6, it belongs to special critical epochs. VI. The First Epistle to the Corinthians supplies fuller data. The spiritual gifts are classified and compared, arranged, apparently, according to their worth. The facts which may be gathered are briefly these: (1.) The phenomena of the Gift of Tongues were not confined to one Church or section of a Church. (2.) The comparison of gifts, in both the lists given by St. Paul (1 Cor. xii. 8-10, 28-30), places that of tongues, and the interpretation of tongues, lowest in the scale. (3.) The main characteristic of the "tongue" is that it is unintelligible. The man "speaks mysteries," prays, blesses, gives thanks, in the tongue (I Cor. xiv. 15, 16), but no one understands him. (4.) The peculiar nature of the gift leads the Apostle into what appears, at first, a contradiction. "Tongues are for a sign," not to believers, but to those who do not believe; yet the effect on unbelievers is not that of attracting, but repelling. They involve of necessity a disturbance of the equilibrium between the understanding and the feelings. Therefore it is that, for those who believe already, prophecy is the greater gift. (5.) The "tongues," however, must be regarded as real languages. The "divers kinds of tongues" (1 Cor. xii. 28), the "tongues of men" (I Cor. xii. 1), point to differences of some kind, and it is easier to conceive of these as differences of language than as belonging to utterances all equally wild and inarticulate. (6.) Connected with the "tongues," there was the corresponding power of interpretation. VII. (1.) Traces of the gift are found, as has been said, in the Epistles to the Romans, the Galatians, the Ephesians. From the Pastoral Epistles, from those of St. Peter and St. John, they are altogether absent, and this is in itself



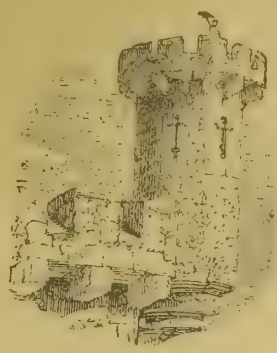
BEDOUINS DRAWING WATER. FROM A PHOTOGRAPH.

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significant. (2.) It is probable, however, that the disappearance of the "tongues" was gradual. There must have been a time when "tongues" were still heard, though less frequently, and with less striking results. For the most part, however, the place which they had filled in the worship of the Church was supplied by the "hymns and spiritual songs" of the succeeding age. After this, within the Church we lose nearly all traces of them. VIII. (i.) A wider question of deep interest presents itself. Can we find in the religious history of mankind any facts analogous to the manifestation of the "tongues"? The three characteristic phenomena are, as has been seen, (1) an ecstatic state of partial or entire unconsciousness; (2) the utterance of words in tones startling and impressive, but often conveying no distinct meaning; (3) the use of languages which the speaker at other times was unable to converse in. (ii.) The history of the O. T. presents us with some instances in which the gift of prophecy has accompaniments of this nature (1 Sam. xix. 24). (iii.) We cannot exclude the false prophets and diviners of Israel from the range of our inquiry. We have distinct records of strange, mysterious intonations. The ventriloquist wizards "peep and mutter" (Is. viii. 19). The "voice of one who has a familiar spirit," comes low out of the ground (Is. xxix. 4). (iv.) The quotation by St. Paul (1 Cor. xiv. 21) from Is. xxviii. 11. With the phenomena of the "tongues" present to his mind, he saw in them the fulfilment of the Prophet's words. A remarkable parallel to the text thus interpreted is found in Hos. ix. 7. (v.) The history of heathen oracles presents, it need hardly be said, examples of the orgiastic state, in which the wisest of Greek thinkers recognized the lower type of inspiration. (vi.) More distinct parallels are found in the accounts of the wilder, more excited sects which have, from time to time, appeared in the history of Christendom.

Topaz (Heb. pitdâh: Ex. xxviii. 17, xxxix. 10; Ez. xxiii. 13; Job xxviii. 19; Rev. xxi. 20). The topaz of the ancient Greeks and Romans is generally allowed to be our chrysolite, while their chrysolite is our topaz. Chrysolite is a silicate of magnesia and iron; it is so soft as to lose its polish unless worn with care.

To'pheth, and once **To'phet,** was in the S. E. extremity of the "Valley of the Son of Hinnom" (Jer. vii. 31), which is "by the entry of the east gate" (xix. 2). The name Tophet occurs only in the Old Testament (2 K. xxiii. 10; Is. xxx. 33; Jer. vii. 31, 32, xix. 6, 11, 12, 13, 14). The New does not refer to it, nor the Apocrypha. Tophet has been variously translated. The most natural meaning seems that suggested by the occurrence of the word in two consecutive verses, in the one of which it is a tabret, and in the other Tophet (Is. xxx. 32, 33). The Hebrew words are nearly identical; and Tophet was probably the king's



Watch-tower.

"music-grove" or garden, denoting originally nothing evil or hateful. Certainly there is no proof that it took its name from the drums beaten to drown the cries of the burning victims that passed through the fire to Molech. Afterwards it was defiled by idols, and pol-



Towers in the Desert.

luted by the sacrifices of Baal and the fires of Molech. Then it became the place of abomination, the very gate or pit of hell. The pious kings defiled it, and threw down its altars and high places, pouring into it all the filth of the city, till it became the "abhorrence" of Jerusalem.

Tortoise (Heb. tsâb). The tsâb occurs only in Lev. xi. 29, as the name of some unclean animal. The Hebrew word may be identified

with the kindred Arabic dhab, "a large kind of lizard," which appears to be the Psammosaurus Scincus of Cuvier.

Tower. Watch-towers or fortified posts in frontier or exposed situations are mentioned in Scripture, as the tower of Edar, &c. (Gen. xxxv. 21; Mic. iv. 8; Is. xxi. 5, 8, 11, &c.), the tower of Lebanon (2 Sam. viii. 6). Besides these military structures, we read in Scripture of towers built in vineyards as an almost necessary appendage to them (Is. v. 2; Matt. xxi. 33; Mark xii. 1). Such towers are still in use in Palestine in vineyards, especially near Hebron, and are used as lodges for the keepers of the vineyards.

Trance. (1.) In the only passage (Num. xxiv. 4, 16) in which this word occurs in the English of the O. T. there is no corresponding word in Hebrew. In the N. T. we meet with the word three times (Acts x. 10, xi. 5, xxii. 17), the Vulgate giving "excessus" in the two former, "stupor mentis" in the latter. Whatever explanation may be given of it, it is true of many, if not of most, of those who have left the stamp of their own character on the religious history of mankind, that they have been liable to pass at times into this abnormal state. The union of intense feeling, strong volition, long-continued thought (the conditions of all wide and lasting influence), aided in many cases by the withdrawal from the lower life of the support which is needed to maintain a healthy equilibrium, appears to have been more than the "earthen vessel" will bear. The words which speak of "an ecstacy of adoration" are often literally true. As in other things, so also here, the phenomena are common to higher and lower, to true and false systems. We may not point to trances and ecstacies as proofs of a true Revelation, but still less may we think of them as at all inconsistent with it. Thus, though we have not the word, we have the thing in the "deep sleep," the "horror of great darkness," that fell on Abraham (Gen. xv. 12). Balaam, as if overcome by the constraining power of a Spirit mightier than his own, "sees the vision of God, falling, but with opened eyes" (Num. xxiv. 4). Saul, in like manner, when the wild chant of the prophet stirred the old depths of feeling, himself also "prophesied" and "fell down" (most, if not all, of his kingly clothing being thrown off in the ecstacy of the moment) "all that day and all that night (1 Sam. xix. 24). Something there was in Jeremiah that made men say of him that he was as one that "is mad and maketh himself a prophet" (Jer. xxix. 26). In Ezekiel the phenomena appear in more wonderful and awful forms (Ez. iii. 15). As other elements and forms of the prophetic work were revived in "the Apostles and Prophets" of the N. T., so also was this. Though different in form, it belongs to the same class of phenomena as the Gift of Tongues, and is connected with "visions and revelations of the Lord." In some cases, indeed, it is the chosen channel for such revelation (Acts x., xi., xxii. 17-21). Wisely for the most part did the Apostle draw a veil over these more mysterious experiences (2 Cor. xii. 1-4).

Trespass-offering. [Sin-offering.]

Trial. A few remarks may here be added on judicial proceedings mentioned in Scripture. (1.) The trial of our Lord before Pilate was, in a legal sense, a trial for the offence laesae majestatis; one which would be punishable with death (Luke xxiii. 2, 38; John xix. 12, 15). (2.) The trials of the Apostles, of St. Stephen and of St. Paul, before the high-priest, were conducted according to Jewish rules (Acts iv., v. 27, vi. 12, xxii. 30, xxiii. 1). (3.) The trial, if it may be so called, of St. Paul and Silas at Philippi, was held before the duumviri, on the charge of innovation in religion—a crime punishable with banishment or death (Acts xvi. 19, 22). (4.) The interrupted trial of St. Paul before the proconsul Gallio was an attempt made by the Jews to establish a charge of the same kind (Acts xviii. 12-17). (5.) The trials of St. Paul at Caesarea (Acts xxiv., xxv., xxvi.) were conducted according to Roman rules of judicature. (a.) In the first of these, before Felix, we observe the employment, by the plaintiffs, of a Roman advocate to plead in Latin. (b.) The postponement of the trial after St. Paul's reply. (c.) The free custody in which the accused was kept, pending the decision of the judge (Acts xxiv. 23-26). The second formal trial (Acts xxv. 7-8) presents two new features: (a.) The appeal, appellatio or provocatio, to Caesar, by St. Paul as a Roman citizen. The effect of the appeal was to remove the case at once to the jurisdiction of the emperor. (b.) The conference of the procurator with "the council" (Acts xxv. 12), the assessors, who sat on the bench with the praetor as consiliarii. But the expression may denote the deputies from the Sanhedrim. (6.) We have, lastly, the mention (Acts xix. 38) of a judicial assembly which held its session at Ephesus.

Tribute. The tribute (money) mentioned in Matt. xvii. 24, 25, was the half shekel (=half stater=two drachmae), applied to defray the general expenses of the Temple. After the destruction of the Temple it was sequestrated by Vespasian and his successors,

and transferred to the Temple of the Capitoline Jupiter. This "tribute" of Matt. xvii. 24 must not be confounded with the tribute paid to the Roman emperor (Matt. xxii. 17). The Temple-rate, though resting on an ancient precedent (Ex. xxx. 13) was, as above, a fixed annual tribute of comparatively late origin. The question whether the cost of the morning and evening sacrifice ought to be defrayed by such a fixed compulsory payment, or left to the freewill-offerings of the people, had been a contested point between the Pharisees and Sadducees, and the former had carried the day after a long struggle and debate. We have to remember this when we come to the narrative of St. Matthew. In a hundred different ways, the teaching of our Lord had been in direct antagonism to that of the Pharisees. The Sanhedrim, by making the Temple-offering a fixed annual tax, collecting it as men collected tribute to Caesar, were lowering, not raising, the religious condition and character of the people. They were placing every Israelite on the footing of a "stranger," not on that of a "son." In proportion to the degree in which any man could claim the title of a Son of God, in that proportion was he "free" from this forced exaction. Hence we see, in these words, a precept as wide and far-reaching as the yet more memorable one,



Site of Troas.

"Render unto Caesar the things that be Caesar's, and unto God the things that be God's."

Tribute-money. [Tribute.]

Tro'as, the city from which St. Paul first sailed, in consequence of a divine intimation, to carry the Gospel from Asia to Europe (Acts xvi. 8, 11). It is mentioned on other occasions (Acts xx. 5, 6; 2 Cor. ii. 12, 13; 2 Tim. iv. 13). Its full name was Alexandria Troas (Liv. xxxv. 42), and sometimes it was called simply Alexandria, sometimes simply Troas. It was

first built by Antigonus, under the name of Antigonea Troas, and peopled with the inhabitants of some neighboring cities. Afterwards it was embellished by Lysimachus, and named Alexandria Troas. Its situation was on the coast of Mysia, opposite the S. E. extremity of the island of Tenedos. Under the Romans it was one of the most important towns of the province of Asia. In the time of St. Paul it was a colonia with the Jus Italicum. The modern name is Eski-Stamboul, with considerable ruins. We can still trace the harbor in a basin about 400 feet long and 200 broad.

Troop, Band. These words are employed to represent the Hebrew word gedûd, which has



Ancient Trumpets.

invariably the sense of an irregular force, gathered with the object of marauding and plunder.

Trumpet. [Cornet.]

Trumpets, Feast of (Num. xxix. 1; Lev. xxiii. 24), the feast of the new moon, which fell on the first of Tizri. It differed from the ordinary festivals of the new moon in several important particulars. It was one of the seven days of Holy Convocation. Instead of the mere blowing of the trumpets of the Temple at the time of the offering of the sacrifices, it was "a day of blowing of trumpets." In addition to the daily sacrifices and the eleven victims offered on the first of every month, there were offered a young bullock, a ram, and seven lambs of the first year, with the accustomed meat-offerings, and a kid for a sin-offering (Num. xxix. 1-6). The regular monthly offering was thus repeated, with the exception of the young bullock. It has been conjectured that Ps. lxxxi., one of the songs of Asaph, was composed expressly for the Feast of Trumpets. The Psalm is used in the service for the day

by the modern Jews. Various meanings have been assigned to the Feast of Trumpets. But there seems to be no sufficient reason to call in question the common opinion of Jews and Christians, that it was the festival of the New Year's Day of the civil year, the first of Tizri, the month which commenced the Sabbatical year and the year of Jubilee.

Tu'bal-ca'in, the son of Lamech the Cainite by his wife Zillah (Gen. iv. 22). He is called "a furbisher of every cutting instrument of copper and iron."

Turpentine-tree occurs only once, viz. in the Apocrypha (Ecclus. xxiv. 16). It is the Pistacia terebinthus, terebinth-tree, common in Palestine and the East. The terebinth occasionally grows to a large size. It belongs to the Nat. Order Anacardiaceae, the plants of which order generally contain resinous secretions.

Turtle, Turtle-dove (Heb. tôr). The turtle-dove occurs first in Scripture in Gen. xv. 9. During the early period of Jewish history, there is no evidence of any other bird, except the pigeon having been domesticated, and up to the time of Solomon, who may, with the peacock, have introduced other gallinaceous birds from India, it was probably the only poultry known to the Israelites. It is not improbable that the palm-dove (Turtur aegyptiacus, Temm.) may in some measure have supplied the sacrifices in the wilderness, for it is found in amazing numbers wherever the palm-tree occurs, whether wild or cultivated. From its habit of pairing for life, and its fidelity for its mate, it was a symbol of purity and an appropriate offering. The regular migration of the turtle-dove and its return in spring are alluded to in Jer. viii. 7, and in Cant. ii. 11, 12. It is from its plaintive note doubtless that David, in Ps. lxxiv. 19, pouring forth his lament to God, compares himself to a turtle-dove. The turtle-dove (Turtur auritus, L.) is most abundant, and in the valley of the Jordan, an allied species, the palm-dove, or Egyptian turtle (Turtur aegyptiacus, Temm.), is by no means uncommon.

Tyre, a celebrated commercial city of Phoenicia, on the coast of the Mediterranean Sea. Its Hebrew name "Tzôr" signifies a rock; which well agrees with the site of Sûr, the modern town, on a rocky peninsula, formerly an island. There is no doubt that, previous to the siege of the city by Alexander the Great, Tyre was situated on an island; but, according to the tradition of the inhabitants, there was a city on the mainland before there was a city on the island; and the tradition receives some color from the name of Palae-tyrus, or Old Tyre, which was borne in Greek times by a city on the continent, 30 stadia to the south. In the Bible, Tyre is named for the first time in the Book of Joshua (xix. 29), where it is adverted to as a fortified city (in the A. V. "the strong city"), in reference to the boundaries of the tribe of Asher. But the first passages in the Hebrew historical writings, or in ancient history generally, which afford glimpses of the actual condition of Tyre, are in the Book of Samuel (2 Sam. v. 11), in connection with Hiram, king of Tyre, sending cedar-wood and workmen to David,



Ruins at Tyre.

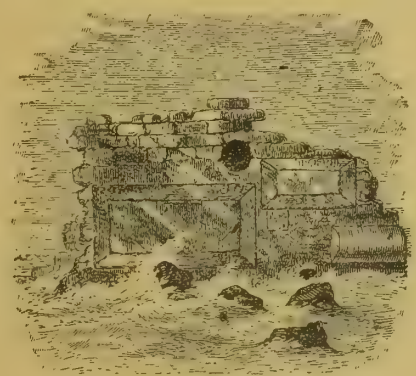
for building him a palace; and subsequently in the Book of Kings, in connection with the building of Solomon's temple. It is evident that under Solomon there was a close alliance between the Hebrews and the Tyrians. Hiram supplied Solomon with cedar-wood, precious metals, and workmen, and gave him sailors for the voyage to Ophir and India, while on the other hand Solomon gave Hiram supplies of corn and oil, ceded to him some cities, and permitted him to make use of some havens on the Red Sea (1 K. ix. 11-14, 26-28, x. 22). These friendly relations survived for a time the disastrous secession of the Ten Tribes, and a century later Ahab married a daughter of Ethbaal, king of the Sidonians (1 K. xvi. 31), who, according to Menander, was daughter of Ithobal, king of Tyre. When mercantile cupidity induced the Tyrians and the neighboring Phoenicians to buy Hebrew captives from their enemies, and to sell them as slaves to the Greeks and Edomites, there commenced denunciations, and, at first, threats of retaliation (Joel iii. 4-8; Amos i. 9, 10). When Shalmaneser, king of Assyria, had taken the city of Samaria, had conquered the kingdom of Israel, and carried its inhabitants into captivity, he laid siege to Tyre, which, however, successfully resisted his arms. It is in reference to this siege that the prophecy against Tyre in Isaiah, chap. xxiii., was ut-

tered. After the siege of Tyre by Shalmaneser (which must have taken place not long after 721 B. C.), Tyre remained a powerful state with its own kings (Jer. xxv. 22, xxvii. 3; Ez. xxviii. 2-12), remarkable for its wealth, with territory on the mainland, and protected by strong fortifications (Ez. xxviii. 5, xxvi. 4, 6, 8, 10, 12, xxvii. 11; Zech. ix. 3). Our knowledge of its condition thenceforward until the siege by Nebuchadnezzar depends entirely on various notices of it by the Hebrew prophets; but some of these notices are singularly full, and especially the twenty-seventh chapter of Eze-



Modern Tyre.

kiel furnishes us, on some points, with details such as have scarcely come down to us respecting any one city of antiquity, excepting Rome and Athens. In the midst of great prosperity and wealth, which was the natural result of such an extensive trade (Ez. xxviii. 4), Nebuchadnezzar, at the head of an army of the Chaldees, invaded Judaea, and captured Jerusalem. As Tyre was so near Jerusalem, and as the conquerors were a fierce and formidable race (Hab. i. 6), it would naturally be supposed that this event would have excited alarm and terror amongst the Tyrians. Instead of this, we may infer from Ezekiel's statement (xxvi. 2) that their predominant feeling was one of exultation. At first sight this appears strange and almost inconceivable; but it is rendered intelligible by some previous events in Jewish history. Only 34 years before the destruction of Jerusalem commenced the celebrated Reformation of Josiah, B. C. 622. This momentous religious revolution (2 K. xxii., xxiii.) fully explains the exultation and malevolence of the Tyrians. In that Reformation, Josiah had heaped insults on the gods who were the objects of Tyrian veneration and love. Indeed, he seemed to have endeavored to exterminate their religion (2 K. xxiii. 20). These acts must have been regarded by the Tyrians as a series of sacrilegious and abominable outrages; and we can scarcely doubt that the death in battle of Josiah at Megiddo, and the subsequent destruction of the city and Temple of Jerusalem, were hailed by them with triumphant joy as instances of divine retribution in human affairs. This joy, however, must soon have given way to other feelings, when Nebuchadnezzar invaded Phoenicia, and laid siege to Tyre. That siege lasted thirteen years, and it is still a disputed point whether Tyre was actually taken by Nebuchadnezzar on this occasion. However this may be, it is probable that, on some terms or other, Tyre submitted to the Chaldees. The rule of Nebuchadnezzar over Tyre, though real, may have been light, and in the nature of an alliance. During the Persian domination the Tyrians were subject in name to the Persian king, and may have given him tribute. With the rest of Phoenicia, they had submitted to the Persians without striking a blow. Towards the close of the following century, B. C. 332, Tyre was assailed for the third time by a great conqueror. At that time Tyre was situated on an island nearly half a mile from the mainland; it was completely surrounded by prodigious walls, the loftiest portion of which on the side fronting the mainland reached a height of not less than 150 feet; and notwithstanding the persevering efforts of Alexander, he could not



Ruins of the Wall of Tyre.

have succeeded in his attempt, if the harbor of Tyre to the north had not been blockaded by the Cyprians, and that to the south by the Phoenicians, thus affording an opportunity to Alexander for uniting the island to the mainland by an enormous artificial mole. The immediate results of the capture by Alexander were most disastrous to it, as its brave defenders were put to death; and in accordance with the barbarous policy of ancient times, 30,000 of its inhabitants, including slaves, free females

and free children, were sold as slaves. It gradually, however, recovered its prosperity through the immigration of fresh settlers, though its trade is said to have suffered by the vicinity and rivalry of Alexandria. Under the Macedonian successors of Alexander it shared the fortunes of the Seleucidae. Under the Romans, at first it continued to enjoy a kind of freedom. Subsequently, however, on the arrival of Augustus in the East, he is said to have deprived both Tyre and Sidon of their liberties for seditious conduct. Still the prosperity of Tyre in the time of Augustus was undeniably great. Strabo gives an account of it at that period, and speaks of the great wealth which it derived from the dyes of the celebrated Tyrian purple, which, as is well known, were extracted from shell-fish found on the coast, belonging to a species of the genus Murex. The accounts of Strabo and Pliny have a peculiar interest in this respect, that they tend to convey an idea of what the city must have been, when visited by Christ (Matt. xv. 21; Mark vii. 24). It was perhaps more populous than Jerusalem, and if so, it was undoubtedly the largest city which he is known to have visited. At the time of the crusades Tyre was still a flourishing city, when it surrendered to the Christians on the 27th of June, 1144. It continued more than a century and a half in the hands of Christians, but was deserted by its inhabitants in A. D. 1291, upon the conquest of Acre (Ptolemais) by the Sultan of Egypt and Damascus. This was the turning-point in the history of Tyre, which has not yet recovered from the blow. Since the beginning of the last century there has been a partial revival of prosperity.

U.

Unclean Meats. These were things strangled, or dead of themselves, or through beasts or birds of prey; whatever beast did not both part of the hoof and chew the cud; and certain other smaller animals rated as "creeping things;" certain classes of birds mentioned in Lev. xi. and Deut. xiv., twenty or twenty-one in all; whatever in the waters had not both fins and scales; whatever winged insect had not besides four legs the two hind-legs for leaping; besides things offered in sacrifice to idols; and all blood or whatever contained it (save perhaps the blood of fish, as would appear from that only of beast and bird being forbidden, Lev. vii. 26), and therefore flesh cut from the live animal; as also all fat, at any rate that disposed in masses among the intestines, and probably wherever discernible and separable among the flesh (Lev. iii. 14-17, vii. 23). The eating of blood was prohibited even to "the stranger that sojourneth among you" (Lev. xvii. 10, 12, 13, 14). As regards blood, the prohibition indeed dates from the declaration to Noah against "flesh with the life thereof, which is the blood thereof," in Gen. ix. 4, which was perhaps regarded by Moses as still binding upon all Noah's descendants. It is noteworthy that the practical effect of the rule laid down is to exclude all the carnivora among quadrupeds, and, so far as we can interpret the nomenclature, the raptores among birds. They were probably excluded as being not averse to human carcasses, and in most Eastern countries acting as the servitors of the battle-field and the gibbet. Even swine have been known so to feed; and further, by their constant runcation among whatever lies on the ground, suggest impurity, even if they were not generally foul feeders. Amongst fish those which were allowed contain unquestionably the most wholesome varieties, save that they exclude the oyster. Practically the law left among the allowed meats an ample variety, and no inconvenience was likely to arise from a prohibition to eat camels, horses, and asses. It remains to mention the sanitary aspect of the case. Swine are said to be peculiarly liable to disease in their own bodies. This probably means that they are more easily led than other creatures to the foul feeding which produces it. As regards the animals allowed for food, comparing them with those forbidden, there can be no doubt on which side the balance of wholesomeness lies.

Uncleanness. The distinctive idea attached to ceremonial uncleaness among the Hebrews was, that it cut a person off for the time from social privileges, and left his citizenship among God's people for the while in abeyance. There is an intense reality in the fact of the Divine Law taking hold of a man by the ordinary infirmities of flesh, and setting its stamp, as it were, in the lowest clay of which he is moulded. The sacredness attached to the human body is parallel to that which invested the Ark of the Covenant itself. It is as though Jehovah thereby would teach them that the "very hairs of their head were all numbered" before him, and that "in his book were all their members written." Thus was inculcated, so to speak, a bodily holiness. Nor were the Israelites to be only "separated from other people," but they were to be "holy unto God" (Lev. xx. 24, 26), "a kingdom of priests, and a holy nation." The importance to physical well-being of the injunctions which re-

quired frequent ablution, under whatever special pretexts, can be but feebly appreciated in our cooler and damper climate. Uncleanness, as referred to man, may be arranged in three degrees; (1) that which defiled merely "until even," and was removed by bathing and washing the clothes at the end of it—such were all contacts with dead animals; (2) that graver sort which defiled for seven days, and was removed by the use of the "water of separation" —such were all defilement connected with the human corpse; (3) uncleanness from the morbid, puerperal, or menstrual state, lasting as long as that morbid state lasted; and in the case of leprosy lasting often for life. As the human person was itself the seat of a covenant token, so male and female had each their ceremonial obligations in proportion to their sexual differences. There is an emphatic reminder of human weakness in the fact of birth and death—man's passage alike into and out of his mortal state—being marked with a stated pollution. The corpse bequeathed a defilement of seven days to all who handled it, to the "tent" or chamber of death, and to sundry things within it. Nay, contact with one slain in the field of battle, or with even a human bone or grave, was no less effectual to pollute, than that with a corpse dead by the course of nature (Num. xix. 11-18). This shows that the source of pollution lay in the mere fact of death. The duration of defilement caused by the birth of a female infant, being double that due to a male, extending respectively to eighty and forty days in all (Lev. xii. 2-5), may perhaps represent the woman's heavier share in the first sin and first curse (Gen. iii. 16; 1 Tim. ii. 14). The religion of the Persians shows a singularly close correspondence with the Levitical code.

Unicorn, the rendering of the A. V. of the Hebrew Reêm, a word which occurs seven times in the O. T. as the name of some large wild animal. The Reêm of the Hebrew Bible, however, has nothing at all to do with the one-horned animal of the Greek and Roman writers, as is evident from Deut. xxxiii. 17, where, in the blessing of Joseph, it is said, "His glory is like the firstling of his bullock, and his horns are like the horns of a unicorn" not, as the text of the A. V. renders it, "the horns of unicorns." The two horns of the Reêm are "the ten thousands of Ephraim and the thousands of Manasseh." This text puts a one-horned animal entirely out of the question. Considering that the Reêm is spoken of as a two-horned animal of great strength and ferocity, that it was evidently well known and often seen by the Jews, that it is mentioned as an animal fit for sacrificial purposes, and that it is frequently associated with bulls and oxen, we think there can be no doubt that some species of wild-ox is intended. The allusion in Ps. xcii. 10, "But thou shalt lift up, as a Reêym, my horn," seems to point to the mode in which the Bovidae use their horns, lowering the head and then tossing it up.



The Wild Ox (Unicorn).

But it is impossible to determine what particular species of wild-ox is signified. Probably some gigantic Urus is intended.

Ur was the land of Haran's nativity (Gen. xi. 28), the place from which Terah and Abraham started "to go into the land of Canaan" (Gen. xi. 31). It is called in Genesis "Ur of the Chaldaeans," while in the Acts St. Stephen places it, by implication, in Mesopotamia (vii. 2, 4). These are all the indications which Scripture furnishes as to its locality. It has been identified by the most ancient traditions with the city of Or-fah in the highlands of Mesopotamia, which unite the table-land of Armenia to the valley of the Euphrates. In later ages it was called Edessa, and was celebrated as the capital of Abgarus or Acbarus, who was said to have received the letter and portrait of our Savior. "Two physical features must have secured Orfah, from the earliest times, as a nucleus for the civilization of those regions. One is a high-crested crag, the natural fortifications of the crested citadel The other is an abundant spring, issuing in a pool of transparent clearness, and embosomed in a mass of luxuriant verdure, which, amidst the dull brown desert all around, makes, and must always have made, this spot an oasis, a paradise, in the Chaldaean wilderness. Round this sacred pool, 'The Beautiful Spring Callirrhoe,' as it was called by the Greek writers, gather the modern traditions of the Patriarch." (Stanley, Jewish Church, part i., p. 7.) But in opposition to the most ancient

traditions, many modern writers have fixed the site of Ur at a very different position, in the extreme south of Chaldaea, at Mugheir, not very far above—and probably in the time of Abraham actually upon—the head of the Persian Gulf. Among the ruins which are now seen at the spot, are the remains of one of the great temples, of a model similar to that of Babel, dedicated to the Moon, to whom the city was sacred.

Uri'ah. One of the thirty commanders of the thirty bands into which the Israelite army of David was divided (1 Chr. xi. 41; 2 Sam. xxiii. 39). Like others of David's officers, he was a foreigner—a Hittite. His name, however, and his manner of speech (2 Sam. xi. 11) indicate that he had adopted the Jewish religion. He married Bathsheba, a woman of extraordinary beauty, the daughter of Eliam —possibly the same as the son of Ahithophel, and one of his brother officers (2 Sam. xxiii. 34), and hence, perhaps, Uriah's first acquaintance with Bathsheba. It may be inferred from Nathan's parable (2 Sam. xii. 3) that he was passionately devoted to his wife, and that their union was celebrated in Jerusalem as one of peculiar tenderness. In the first war with Ammon he followed Joab to the siege, and with him remained encamped in the open field (ib. 11). He returned to Jerusalem, at an order from the king, on the pretext of asking news of the war,—really in the hope that his return to his wife might cover the shame of his own crime. The king met with an unexpected obstacle in the austere, soldier-like spirit which guided all Uriah's conduct, and which gives us a high notion of the character and discipline of David's officers. On the morning of the third day, David sent him back to the camp with a letter containing the command to Joab to cause his destruction in the battle. The device of Joab was, to observe the part of the wall of Rabbath-Ammon, where the greatest force of the besieged was congregated, and thither, as a kind of forlorn hope, to send Uriah. A sally took place. Uriah and the officers with him advanced as far as the gate of the city, and were there shot down by the archers on the wall. Just as Joab had forewarned the messenger, the king broke into a furious passion on hearing of the loss. The messenger, as instructed by Joab, calmly continued, and ended the story with the words, "Thy servant also, Uriah the Hittite, is dead." In a moment David's anger is appeased. It is one of the touching parts of the story that Uriah falls unconscious of his wife's dishonor.

U'rim and Thum'mim (light and perfection). When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise up "a Priest with Urim and Thummim" (Ezr. ii. 63; Neh. vii. 65). The inquiry, what those Urim and Thummim themselves were, seems likely to wait as long for a final and satisfying answer. On every side we meet with confessions of ignorance. Urim means "light," and Thummim "perfection." Scriptural Statements.—The mysterious words meet us for the first time, as if they needed no explanation, in the description of the high priests' apparel. Over the Ephod there is to be a "breastplate of judgment" of gold, scarlet, purple and fine linen, folded square and doubled, a "span" in length and width. In it are to be set four rows of precious stones, each stone with the name of a tribe of Israel engraved on it, that Aaron may "bear them on his heart." Then comes a further order. Inside the breastplate, as the Tables of the Covenant were placed inside the Ark (Ex. xxv. 16, xxviii. 30), are to be placed "the Urim and the Thummim," the Light and the Perfection; and they, too, are to be on Aaron's heart when he goes in before the Lord (Ex. xxviii. 15-30). Not a word describes them. They are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and His people. The command is fulfilled (Lev. viii. 8). They pass from Aaron to Eleazar with the sacred ephod and other pontificalia (Num. xx. 28). When Joshua is solemnly appointed to succeed the great hero-lawgiver, he is bidden to stand before Eleazar, the priest, "who shall ask counsel for him after the judgment of Urim," and this counsel is to determine the movements of the host of Israel (Num. xxvii. 21). In the blessings of Moses they appear as the crowning glory of the tribe of Levi: "Thy Thummim and thy Urim are with thy Holy One" (Deut. xxxiii. 8, 9). In what way the Urim and Thummim were consulted is quite uncertain. Josephus and the Rabbins supposed that the stones gave out the oracular answer by preternatural illumination. But it seems to be far simplest and most in agreement with the different accounts of inquiries made by Urim and Thummim (1 Sam. xiv. 3, 18, 19, xxiii. 2, 4, 9, 11, 12, xxviii. 6; Judg. xx. 28; 2 Sam. v. 23, &c.) to suppose that the answer was given simply by the Word of the Lord to the high-priest (comp. John xi. 51), when he had inquired of the Lord clothed with the ephod and breastplate. Such a view agrees with the true notion of the breastplate,



VASHTI DEPOSED. (ESTHER I. 19.) ERNEST NORMAND. AFTER THE ORIGINAL PAINTING.

of which it was not the leading characteristic to be oracular, but only an incidental privilege connected with its fundamental meaning.

Usury. It need only be remarked here that the practice of mortgaging land, sometimes at exorbitant interest, grew up among the Jews during the Captivity, in direct violation of the law (Lev. xxv. 36, 37; Ez. xviii. 8, 13, 17). We find the rate reaching 1 in 100 per month, corresponding to the Roman centesimae usurae, or 12 per cent. per annum. The law of the Kurán, like the Jewish, forbids all usury. The laws of Menu allow 18 and even 24 per cent. as an interest rate; but, as was the law in Egypt, accumulated interest was not to exceed twice the original sum lent. This Jewish practice was annulled by Nehemiah. [Loan.]

Uz. The country in which Job lived (Job. i. 1). As far as we can gather, "the land of Uz" lay either E. or S. E. of Palestine (Job i. 3); adjacent to the Sabaeans and the Chaldaeans (Job. i. 15, 17), consequently N. of the southern Arabians, and W. of the Euphrates; and, lastly, adjacent to the Edomites of Mount Seir, who at one period occupied Uz, probably as conquerors (Lam. iv. 21), and whose troglodyte habits are probably described in Job xxx. 6, 7. From the above data we infer that the land of Uz corresponds to the Arabia Deserta of classical geography, at all events to so much of it as lies north of the 30th parallel of latitude.

Uzzi'ah, King of Judah (B. C. 808-9—756-7). In some passages his name appears in the lengthened form Azariah. After the murder of Amaziah, his son Uzziah was chosen by the people to occupy the vacant throne at the age of 16; and for the greater part of his long reign of 52 years he lived in the fear of God, and showed himself a wise, active, and pious ruler. He never deserted the worship of the true God, and was much influenced by Zechariah, a prophet who is only mentioned in connection with him (2 Chr. xxvi. 5). So the southern kingdom was raised to a condition of prosperity which it had not known since the death of Solomon. The end of Uzziah was less prosperous than his beginning. Elated with his splendid career, he determined to burn incense on the altar of God, but was opposed by the high-priest Azariah and eighty others. (See Ex. xxx. 7, 8; Num. xvi. 40, xviii. 7). The king was enraged at their resistance, and, as he pressed forward with his censer, was suddenly smitten with leprosy. Uzziah was buried "with his fathers," yet apparently not actually in the royal sepulchres (2 Chr. xxvi. 23). During his reign an earthquake occurred.

V.

Vale, Valley. It is hardly necessary to state that these words signify a hollow sweep of ground between two more or less parallel ridges of high land. The structure of the greater part of the Holy Land does not lend itself to the formation of valleys in our sense of the word. The abrupt transitions of its crowded rocky hills preclude the existence of any extended sweep of valley. Valley is employed in the A. V. to render five distinct Hebrew words. 1. 'Emek. This appears to approach more nearly to the general sense of the English word than any other. It is connected with several places. 2. Gai or Gê. Of this there is fortunately one example which can be identified with certainty—the deep hollow which compasses the S. W. and S. of Jerusalem. This identification establishes the Ge as a deep and abrupt ravine, with steep sides and narrow bottom. 3. Nachal. This word answers to the Arabic wady, and expresses, as no single English word can, the bed of a stream (often wide and shelving, and like a "valley" in character, which in the rainy season may be nearly filled by a foaming torrent, though for the greater part of the year dry). 4. Bik'âh. This term appears to mean rather a plain than a valley, though so far resembling it as to be enclosed by mountains. It is rendered by "valley" in Deut. xxxiv. 3; Josh. xi. 8, 17, xii. 7; 2 Chr. xxxv. 22; Zech. xii. 11. 5. has-Shefêlâh. The district to which the name has-Shefêlâh is applied in the Bible has no resemblance whatever to a valley, but is a broad, swelling tract of many hundred miles in area, which sweeps gently down from the mountains of Judah to the Mediterranean. It is rendered "the vale" in Deut. i. 7; Josh. x. 40; 1 K. x. 27; 2 Chr. i. 15; Jer. xxxiii. 13; and "the valley" or "valleys" in Josh. ix. 1, xi. 2, 16, xii. 8, xv. 33; Judg. i. 9; Jer. xxxii. 44.

Vash'ti, the "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet, when sent for by the king, was repudiated and deposed (Esth. i). Many attempts have been made to identify her with historical personages; but it is far more probable that she was only one of the inferior wives, dignified with the title of queen, whose name has utterly disappeared from history.

Veil. With regard to the use of the veil, it is important to observe that it was by no means so general in ancient as in modern times. Much of the scrupulousness in respect of the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of

their nearest relatives. In ancient times, the veil was adopted only in exceptional cases, either as an article of ornamental dress (Cant. iv. 1, 3, vi. 7), or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding (Gen. xxiv. 65, xxix. 25), or, lastly, by women of loose character for purposes of concealment (Gen. xxxviii. 14). Among the Jews of the New Testament age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship.



Veil.

Veil of the Tabernacle and Temple. [Tabernacle; Temple.]

Versions, Ancient, of the Old and New Testaments. In treating of the ancient versions that have come down to us, in whole or in part, they will be described in the alphabetical order of the languages.

Aethiopic Version.—Christianity was introduced into Aethiopia in the 4th century through the labors of Frumentius and Aedesius of Tyre, who had been made slaves and sent to the king. The Aethiopic version which we possess is in the ancient dialect of Axum; hence some have ascribed it to the age of the earliest missionaries; but from the general character of the version itself, this is improbable; and the Abyssinians themselves attribute it to a later period. In 1548-9 the Aethiopic New Test. was also printed at Rome, edited by three Abyssinians. A complete edition of the Aethiopic Old Test. has been commenced by Dillmann, the first portion of which appeared in 1853.

Arabic Versions. (I.) Arabic Versions of the Old Test. (A.) Made from the Hebrew text. Rabbi Saadiah Haggaon, the Hebrew commentator of the 10th century, translated portions (some think the whole) of the O. T. into Arabic. His version of the Pentateuch was printed at Constantinople in 1546. (B.) Made from the Peshito Syriac. This is the base of the Arabic text contained in the Polyglots of the books of Judges, Ruth, Samuel, Kings and Nehemiah. (C.) Made from the LXX. The version in the Polyglots of the books not specified above. (II.) Arabic Versions of the New Test. 1. The Roman editio princeps of the four Gospels, 1590-91. 2. The Erpenian Arabic. The whole New Test. edited by Erpenius, 1616, at Leyden, from a MS. of the 13th or 14th century. 3. The Arabic of the Paris Polyglot, 1645. 4. The Carshuni Arabic text (i. e. in Syriac letters), the Syriac and Arabic New Test., published at Rome, in 1703.

Armenian Version.—In the year 431, Joseph and Eznak returned from the council of Ephesus, bringing with them a Greek copy of the Scriptures, Isaac, the Armenian Patriarch, and Miesrob, threw aside what they had already done, in order that they might execute a version from the Greek. The first printed edition of the Old and New Testaments in Armenian appeared at Amsterdam in 1666, under the care of a person commonly termed Oscan, or Uscan, and described as being an Armenian bishop.

Chaldee Versions.—Targum, a Chaldee word of uncertain origin, is the general term for the Chaldee, or, more accurately, Aramaic Versions of the Old Testament. I. The Targums were originally oral, and the earliest Targum, which is that of Onkelos on the Pentateuch, began to be committed to writing about the 2d century of the Christian era; though it did not assume its present shape till the end of the 3d or the beginning of the 4th century. So far, however, from its superseding the oral Targum at once, it was, on the contrary, strictly forbidden to read it in public. Its language is Chaldee, closely approaching in purity of idiom to that of Ezra and Daniel. It follows a sober and clear, though not a slavish exegesis, and keeps as closely and minutely to the text as is at all consistent with its purposes, viz. to be chiefly, and above all, a version for the people. Its explanations of difficult and obscure passages bear ample witness to the competence of those who gave it its final shape. It avoids the legendary character with which all the later Targums entwine the Biblical word, as far as ever circumstances would allow. As to the Bible Text from which the Targum was prepared, we have no certainty whatever on this head, owing to the extraordinarily corrupt state of our Targum texts. II. Targum on the Prophets,—viz. Joshua, Judges, Samuel,

Kings, Isaiah, Jeremiah, Ezekiel and the twelve Minor Prophets,—called Targum of Jonathan Ben Uzziel. We shall probably not be far wrong in placing this Targum some time, although not long, after Onkelos, or about the middle of the 4th century. III. and IV. Targum of Jonathan-Ben-Uzziel and Jerushalmi-Targum on the Pentateuch.—Onkelos and Jonathan on the Pentateuch and Prophets, whatever be their exact date, place, authorship and editorship, are the oldest of existing Targums, and belong, in their present shape, to Babylon and the Babylonian academies flourishing between the 3d and 4th centuries A. D.

Egyptian Versions. I. The Memphitic Version.—The version thus designated was for a considerable time the only Egyptian translation known to scholars: Coptic was then regarded as a sufficiently accurate and definite appellation. But when the fact was established that there were at least two Egyptian versions, the name Coptic was found to be indefinite, and even unsuitable for the translation then so termed; for in the dialect of Upper Egypt there was another; and it is from the ancient Coptor in Upper Egypt that the term Coptic is taken. Thus Copto-Memphitic, or more simply Memphitic, is the better name for the version in the dialect of Lower Egypt. When Egyptian translations were made we do not know; probably before the middle of the 4th century.

Gothic Version. In the year 318 the Gothic bishop and translator of Scripture, Ulphilas, was born. He succeeded Theophilus as bishop of the Goths in 348; through him it is said that the Goths in general adopted Arianism. The great work of Ulphilas was his version of the Scriptures. In 388 he visited Constantinople to defend his heterodox creed, and while there he died. As an ancient monument of the Gothic language the version of Ulphilas possesses great interest; as a version the use of which was once extended widely through Europe, it is a monument of the Christianization of the Goths; and as a version known to have been made in the 4th century, and transmitted to us in ancient MSS., it has its value in textual criticism. In certain passages it has been thought that there is some proof of the influence of the Latin; but its Greek origin is not to be mistaken. The Greek from which the version was made must in many respects have been what has been termed the transition text of the 4th century.

Greek Versions of the Old Testament. 1. Septuagint. [See Septuagint.] 2. Aquila.—It is a remarkable fact that in the second century there were three versions executed of the Old Testament Scriptures into Greek. The first of these was made by Aquila, a native of Sinope in Pontus, who had become a proselyte to Judaism. The Jerusalem Talmud describes him as a disciple of Rabbi Akiba; and this would place him in some part of the reign of the Emperor Hadrian (A. D. 117-138). It is supposed that his object was to aid the Jews in their controversies with the Christians. This is a probable account of the origin of his version. Extreme literality and an occasional polemical bias appear to be its chief characteristics. 3. Theodotion.—The second version, of which we have information as executed in the second century, is that of Theodotion. He is stated to have been an Ephesian and he seems to be most generally described as an Ebionite. 4. Symmachus is stated by Eusebius and Jerome to have been an Ebionite: Epihanius, however, and others style him a Samaritan. It may be that as a Samaritan he made this version for some of that people who employed Greek, and who had learned to receive more than the Pentateuch.

Latin Versions. [Vulgate.]

Slavonic Version. In the year 862 there was a desire expressed, or an inquiry made, for Christian teachers in Moravia, and in the following year the labors of missionaries began amongst them. These missionaries were Cyrillus and Methodius, two brothers from Thessalonica: to Cyrillus is ascribed the invention of the Slavonian alphabet, and the commencement of the translation of the Scriptures. He appears to have died at Rome in 868, while Methodius continued for many years to be the bishop of the Slavonians. He is stated to have continued his brother's translation, although how much they themselves actually executed is quite uncertain.

Syriac Versions. I. Of the Old Testament. A. From the Hebrew.—In the early times of Syrian Christianity there was executed a version of the Old Testament from the original Hebrew, the use of which must have been widely extended as was the Christian profession amongst that people. It is highly improbable that any part of the Syriac version is older than the advent of our Lord. The Old Syriac has the peculiar value of being the first version from the Hebrew original made for Christian use. The first printed edition of this version was that which appeared in the Paris Polyglot of Le Jay in 1645. B. The Syriac Version from the Hexaplar Greek Text—The only Syriac version of the O. T. up to the 6th century was apparently the Peshito. The version by Paul of Tela, a Monophysite, was

made in the beginning of the 7th century; for its basis he used the Hexaplar Greek text—that is, the LXX., with the corrections of Origen, the asterisks, obeli, &c., and with the references to the other Greek versions. In fact, it is from this Syriac version that we obtain our most accurate acquaintance with the results of the critical labors of Origen. It is from a MS. in the Ambrosian Library at Milan that we possess accurate means of knowing this Syriac version. II. The Syriac New Testament Versions. A. The Peshito Syriac N. T.—It may stand as an admitted fact that a version of the N. T. in Syriac existed in the 2d century. The Curetonian Syriac Gospels.—Among the MSS. brought from the Nitrian monasteries in 1842, Dr. Curetor noticed a copy of the Gospels, differing greatly from the common text; and this is the form of text to which the name of Curetonian Syriac has been rightly applied. Every criterion which proves the common Peshito not to exhibit a text of extreme antiquity, equally proves the early origin of this.

Version, Authorized. I. Wycliffe (b. 1324; d. 1384).—The N. T. was translated by Wycliffe himself. The O. T. was undertaken by Nicholas de Hereford, but was interrupted, and ends abruptly (following so far the order of the Vulgate) in the middle of Baruch. Many of the MSS. of this version now extant present a different recension of the text, and it is probable that the work of Wycliffe and Hereford was revised by Richard Purvey, circ. A. D. 1388. The version was based entirely upon the Vulgate. The following characteristics may be noticed as distinguishing this version: (1) The general homeliness of its style. (2) The substitution, in many cases, of English equivalents for quasi-technical words. (3) The extreme literalness with which, in some instances, even at the cost of being unintelligible, the Vulgate text is followed, as in 2 Cor. i. 17-19. II. Tyndal.—Tyndal is the patriarch, in no remote ancestry, of the Authorized Version. "Ere many years," he said at the age of thirty-six (A. D. 1520), he would cause "a boy that driveth the plough" to know more of Scripture than the great body of the clergy then knew. He prepared himself for the work by long years of labor in Greek and Hebrew. To Tyndal belongs the honor of having given the first example of a translation based on true principles, and the excellence of later versions has been almost in exact proportion as they followed his. Believing that every part of Scripture had one sense, and one only, the sense in the mind of the writer (Obedience, p. 304), he made it his work, using all philological helps that were accessible, to attain that sense. Believing that the duty of translator was to place his readers as nearly as possible on a level with those for whom the books were originally written, he looked on all the later theological associations that had gathered round the words of the N. T. as hinderances rather than helps, and sought, as far as possible, to get rid of them. All the exquisite grace and simplicity which have endeared the A. V. to men of the most opposite tempers and contrasted opinions, is due mainly to his clear-sighted truthfulness. III. Coverdale.—A complete translation of the Bible, different from Tyndal's, bearing the name of Miles Coverdale, printed probably at Zurich, appeared in 1535. The undertaking itself, and the choice of Coverdale as the translator, were probably due to Cromwell. Tyndal's controversial treatises, and the polemical character of his prefaces and notes, had irritated the leading ecclesiastics and embittered the mind of the king himself against him. But the idea of an English translation began to find favor. Cromwell asked Coverdale to undertake it. He was content to make the translation at second hand "out of the Douche (Luther's German Version) and the Latine." IV. Matthew.—In the year 1537, a large folio Bible appeared as edited and dedicated to the king, by Thomas Matthew. Matthew's Bible reproduces Tyndal's work, in the N. T. entirely, in the O. T. as far as 2 Chr., the rest being taken with occasional modifications from Coverdale. A copy was ordered, by royal proclamation, to be set up in every church, the cost being divided between the clergy and the parishioners. This was, therefore, the first Authorized Version. V. Taverner (1539).—In most respects this may be described as an expurgated edition of Matthew's. VI. Cranmer.—In the same year as Taverner's, and coming from the same press, appeared an English Bible, in a more stately folio, with a preface containing the initials T. C., which imply the archbishop's sanction. Cranmer's Version presents, as might be expected, many points of interest. The prologue gives a more complete ideal of what a translation ought to be than we have as yet seen. Words not in the original are to be printed in a different type. It was reprinted again and again, and was the Authorized Version of the English Church till 1568—the interval of Mary's reign excepted. VII. Geneva.—The exiles who fled to Geneva in the reign of Mary entered on the work of translation with more vigor than ever. The Genevan refugees—among them Whittingham, Goodman, Pullain, Sampson, and



MUSSULMAN'S PRAYING. FROM A PHOTOGRAPH.

Coverdale himself—labored "for two years or more, day and night." Their translation of the N. T. was "diligently revised by the most approved Greek examples." The N. T., translated by Whittingham, was printed in 1557, and the whole Bible in 1560. It kept its ground for some time even against the A. V., and gave way, as it were, slowly and under protest. It was the version specially adopted by the great Puritan party through the whole reign of Elizabeth, and far into that of James. As might be expected, it was based on Tyndal's Version. It was the first English Bible which entirely omitted the Apocrypha. VIII. The Bishops' Bible.—Eight bishops, together with some deans and professors, brought out the fruit of their labors in a magnificent folio (1568 and 1572). It was avowedly based on Cranmer's; but of all the English versions it had probably the least success. It did not command the respect of scholars, and its size and cost were far from meeting the wants of the people. IX. Rheims and Douay.—The successive changes in the Protestant versions of the Scriptures were, as might be expected, matter of triumph to the controversialists of the Latin Church. Some saw in it an argument against any translation of Scripture into the spoken language of the people. The English Catholic refugees who were settled at Rheims undertook a new English version. The N. T. was published at Rheims in 1582, and professed to be based on "the authentic text of the Vulgate." X. Authorized Version.—The position of the English Church in relation to the versions in use at the commencement of the reign of James was hardly satisfactory. The Bishops' Bible was sanctioned by authority. That of Geneva had the strongest hold on the affections of the people. Scholars, Hebrew scholars in particular, found grave fault with both. Among the demands of the Puritan representatives at the Hampton Court Conference in 1604, was one for a new, or at least a revised translation. The work of organizing and superintending the arrangements for a new translation was one specially congenial to James, and in 1606 the task was accordingly commenced. It was intrusted to 54 scholars. Nothing is more striking than the silence with which the version that was to be the inheritance of the English people for at least two centuries and a half was ushered into the world. For three years the work went on, the separate companies comparing notes, as directed. When the work drew towards its completion, it was necessary to place it under the care of a select few. Two from each of the three groups were accordingly selected, and the six met in London, to superintend the publication. The final correction, and the task of writing the arguments of the several books, were given to Bilson, Bishop of Winchester, and Dr. Miles Smith, the latter of whom also wrote the Dedication and Preface. The version thus published did not all at once supersede those already in possession. The fact that five editions were published in three years, shows that there was a good demand. But the Bishops' Bible probably remained in many Churches, and the popularity of the Geneva Version is shown by not less than thirteen reprints, in whole or in part, between 1611 and 1617. It is not easy to ascertain the impression which the A. V. made at the time of its appearance. Selden says it is "the best of all translations, as giving the true sense of



Vine.

the original." It would be easy to put together a long catena of praises stretching from that time to the present.

Village. This word, in addition to its ordinary sense, is often used, especially in the enumeration of towns in Josh. xiii., xv., xix., to imply unwalled suburbs outside the walled towns. Arab villages, as found in Arabia, are often mere collections of stone huts, "long, low, rude hovels, roofed only with the stalks of palm-leaves," or covered for a time with tent-cloths, which are removed when the tribe change their quarters. Others are more solidly built, as are most of the modern villages of Palestine, though in some the dwellings are mere mud-huts. There is little in the O. T. to enable us more precisely to define a village of Palestine, beyond the fact that it was destitute of walls or external defences. Persian villages are spoken of in similar terms (Ez. xxxviii. 11; Esth. ix. 19). By the Talmudists a village was defined as a place destitute of a synagogue.

Vine, the well-known valuable plant very frequently referred to in the Old and New Testaments, and cultivated from the earliest times. The first mention of this plant occurs

in Gen. ix. 20, 21. That it was abundantly cultivated in Egypt is evident from the frequent representations on the monuments, as well as from the Scriptural allusions (Gen. xl. 9-11; Ps. lxxviii. 47). The vines of Palestine were celebrated both for luxuriant growth and for the immense clusters of grapes which they produced. When the spies were sent forth to view the promised land, we are told that on their arrival at the valley of Eshcol they cut down a branch with one cluster of grapes, and bare it between two on a staff (Num. xiii. 23). Travellers have frequently testified to the



Gathering Grapes.

large size of the grape-clusters of Palestine. Especial mention is made in the Bible of the vines of Eshcol (Num. xiii. 24, xxxii. 9), of Sibmah, Heshbon, and Elealeh (Is. xvi. 8, 9, 10; Jer. xlviii. 32), and Engedi (Cant. i. 14). From the abundance and excellence of the vines, it may readily be understood how frequently this plant is the subject of metaphor in the Holy Scriptures.

Vine of Sodom occurs only in Deut. xxxii. 32. It is generally supposed that this passage alludes to the celebrated apples of Sodom, of which Josephus speaks, "which indeed resemble edible fruit in color, but, on being plucked by the hand, are dissolved into smoke and ashes."

Vinegar. The Hebrew word translated "vinegar" was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid even to a proverb (Prov. x. 26), and by itself formed a nauseous draught (Ps. lxix. 21), but was used by laborers (Ruth ii. 14). Similar was the acetum of the Romans—a thin, sour wine, consumed by soldiers. This was the beverage of which the Saviour partook in His dying moments (Matt. xxvii. 48; Mark xv. 36; John xix. 29, 30).

Viol. [Psaltery.]

Viper. [Serpent.]

Vows. The earliest mention of a vow is that of Jacob (Gen. xxviii. 18-22, xxxi. 13). Vows in general are also mentioned in the Book of Job (xxii. 27). The Law therefore did not introduce, but regulated the practice of vows. Three sorts are mentioned: I. Vows of devotion; II. Vows of abstinence; III. Vows of destruction. I. As to vows of devotion, the following rules are laid down: A man might devote to sacred uses possessions or persons, but not the firstborn either of man or beast, which was devoted already (Lev. xxvii. 26). a. If he vowed land, he might either redeem it or not (Lev. xxv., xxvii.). b. Animals fit for sacrifice, if devoted, were not to be redeemed or changed (Lev. xxvii. 9, 10, 33). c. The case of persons devoted stood thus: A man might devote either himself, his child (not the firstborn), or his slave. If no redemption took place, the devoted person became a slave of the sanctuary: see the case of Absalom (2 Sam. xv. 8). Otherwise he might be redeemed at a valuation according to age and sex, on the scale given in Lev. xxvii. 1-7. Among general regulations affecting vows, the following may be mentioned: 1. Vows were entirely voluntary, but once made were regarded as compulsory (Num. xxx. 2; Deut. xxiii. 21; Eccl. v. 4). 2. If persons in a dependent condition made vows, as (a) an unmarried daughter living in her father's house, or (b) a wife, even if she afterwards became a widow, the vow, if (a) in the first case her father, or (b) in the second, her husband, heard and disallowed it, was void; but if they heard without disallowance, it was to remain good (Num. xxx. 3-16). 3. Votive offerings arising from the produce of any impure traffic were wholly forbidden (Deut. xxiii. 18). II., III. For vows of abstinence, see Corban; and for vows of extermination, Anathema, and Ezr. x. 8; Mic. iv. 13. It seems that the practice of shaving the head at the expiration of a votive period was not limited to the Nazaritic vow (Acts xviii. 18, xxi. 24).

Vulgate, The, the Latin version of the Bible. The influence which it exercised upon Western Christianity is scarcely less than that of the LXX. upon the Greek Churches. But both the Greek and the Latin Vulgates have been long neglected. Yet the Vulgate should have a very deep interest for all the Western Churches. For many centuries it was the only Bible generally used; and, directly or indirectly, it is the real parent of all the vernacular versions of Western Europe. The Gothic Version of Ulphilas alone is independent of it. In the age of the Reformation the Vulgate was rather the guide than the source of the popular versions. That of Luther (N. T. in 1523) was the most important, and in this the Vulgate had great weight. From Luther the in-

fluence of the Latin passed to our own Authorized Version. But the claims of the Vulgate to the attention of scholars rest on wider grounds. It is not only the source of our current theological terminology, but it is, in one shape or other, the most important early witness to the text and interpretation of the whole Bible. The name is equivalent to Vulgata editio (the current text of Holy Scripture). I. The Old Latin Versions.—The history of the earliest Latin Version of the Bible is lost in obscurity. All that can be affirmed with certainty is, that it was made in Africa in the 2d century. During the first two centuries the Churches of Rome and Gaul were essentially Greek, but the Church of N. Africa seems to have been Latin-speaking from the first. This version was known by the name of the Old Latin (Vetus Latina), and the language was rude and provincial. In the 4th century an ecclesiastical recension appears to have been made in Northern Italy, which was distinguished by the name of Itala. At the close of the 4th century the Latin texts of the Bible current in the Western Church had fallen into the greatest corruption. The evil was yet greater in prospect than at the time; for the separation of the East and West was growing imminent. In the crisis of danger the great scholar was raised up who probably alone for 1500 years possessed the qualifications necessary for producing an original version of the Scriptures for the use of the Latin Churches, viz. Jerome—Eusebius Hieronymus—who was born in 329 A. D. at Stridon in Dalmatia, and died at Bethlehem in 420 A. D. After long and self-denying studies in the East and West, Jerome went to Rome A. D. 382, probably at the request of Damascus the Pope, to assist in a revision of the current Latin version of the N. T. by the help of the Greek original. Jerome was fully sensible of the prejudices which such a work would excite among those "who thought that ignorance was holiness;" but the need of it was urgent. "There were," he says, "almost as many forms of text as copies." The Gospels had naturally suffered most. Jerome therefore applied himself to these first. But his aim was to revise the Old Latin, and not to make a new version. Yet although he proposed to himself this limited object, the various forms of corruption which had been introduced were, as he describes, so numerous that the difference of the Old and Revised (Hieronymian) text is throughout clear and striking. Subsequently Jerome undertook a still more important work, namely, the translation of the O. T. from the Hebrew. He commenced the study of Hebrew when he was already advanced in middle life (about A. D. 374). This version was not undertaken with any ecclesiastical sanction, as the revision of the Gospels was, but at the urgent request of private friends, or from his own sense of the imperious necessity of the work. Its history is told in the main in the Prefaces to the several instalments which were successively published. The Books of Samuel and Kings were issued first, and to these he prefixed the famous Prologus galeatus, addressed to Paula and Eustochium, in which he gives an account of the Hebrew Canon (about A. D. 391, 392). The other books followed in succession, and the whole work was completed in A. D. 404. III. The History of Jerome's Translation to the Invention of Printing.—The critical labors of Jerome were received with a loud outcry of reproach. He was accused of disturbing the repose of the Church, and shaking the foundations of faith. But clamor based upon ignorance soon dies away; and the New translation gradually came into use equally with the Old, and at length supplanted it. In the 6th century the use of Jerome's Version was universal among scholars except in Africa, where the other still lingered. In the 7th century the traces of the Old Version grow rare. In the 8th century Bede speaks of Jerome's Version as "our edition;" and from this time it is needless to trace its history, though the Old Latin was not wholly forgotten. Yet throughout, the New Version made its way without any direct ecclesiastical authority. It was adopted in the different Churches gradually, or at least without any formal command. But the Latin Bible which thus passed gradually into use under the name of Jerome was a strangely composite work. The books of the O. T., with one exception, were certainly taken from his Version from the Hebrew; but this had not only been variously corrupted, but was itself in many particulars (especially in the Pentateuch) at variance with his later judgment. Long use, however, made it impossible to substitute his Psalter from the Hebrew for the Gallican Psalter; and thus this book was retained from the Old Version, as Jerome had corrected it from the LXX. Of the Apocryphal books Jerome hastily revised or translated two only, Judith and Tobit. The remainder were retained from the Old Version against his judgment; and the Apocryphal additions to Daniel and Esther, which he had carefully marked as apocryphal in his own Version, were treated as integral parts of the books. In the N. T. the text of the Gospels was in the main Jerome's revised edition; that of the re-

maining books his very incomplete revision of the Old Latin. Meanwhile the text of the different parts of the Latin Bible was rapidly deteriorating. The simultaneous use of the Old and New Versions necessarily led to great corruptions of both texts. Mixed texts were formed according to the taste or judgment of scribes, and the confusion was further increased by the changes which were sometimes introduced by those who had some knowledge of Greek. In the 8th century the corruption had arrived at such a height, that Charlemagne intrusted to Alcuin (circ. A. D. 802) the task of revising the Latin text for public use. Alcuin's revision probably contributed much towards preserving a good Vulgate text. It was subsequently revised by many eminent scholars, both before and after the invention of printing. IV. The History of the Printed Text.—It was a noble omen for the future progress of printing that the first book which issued from the press was the Bible; and the splendid pages of the Mazarin Vulgate (Mainz, Gutenburg, and Fust) stand yet unsurpassed by the latest efforts of typography. This work is referred to about the year 1455, and presents the common text of the 15th century. Other editions followed in rapid succession. The first collection of various readings appears in a Paris edition of 1504, and others followed at Venice and Lyons in 1511, 1513; but Cardinal Ximenes (1502-1517) was the first who seriously revised the Latin text, to which he assigned the middle place of honor in his Polyglot between the Hebrew and Greek texts. This was followed by others. When the Council of Trent declared the Vulgate to be the authoritative text of Scripture, the want of a standard text became more urgent than ever. At length an edition was published in 1590, under the superintendence of the Pope Sixtus V., with the famous constitution prefixed, in which Sixtus affirmed the plenary authority of the edition for all future time. It was, however, soon found that this edition also was defective; and accordingly another edition was prepared under papal authority. It appeared in 1592 in the Pontificate of Clement VIII., with a Preface, written by Bellarmin. More than a century elapsed before anything more of importance was done for the text of the Latin version of the O. T., when at length the fortunate discovery of the original revision of the Sixtine correctors again directed the attention of Roman scholars to their authorized text. The first fruits of their labors are given in the volume of Vercellone, which has thrown more light upon the history and criticism of the Vulgate than any previous work. The neglect of the Latin text of the O. T. is but a consequence of the general neglect of the criticism of the Hebrew text. In the N. T. far more has been done for the correction of the Vulgate, though even here no critical edition has yet been published. V. The Influence and Value of the Latin Version.—The vast power which the Vulgate has had in determining the theological terms of Western Christendom can hardly be overrated. By far the greater part of the current doctrinal terminology is based on the Vulgate. Predestination, justification, supererogation (supererogo), sanctification, salvation, mediation, regeneration, revelation, visitation (met.), propitiation, first appear in the Old Vulgate. Grace, redemption, election, reconciliation, satisfaction, inspiration, scripture, were devoted there to a new and holy use. Sacrament and communion are from the same source; and though baptism is Greek, it comes to us from the Latin. It would be easy to extend the list by the addition of orders, penance, congregation, priest. But it can be seen from the forms already brought forward that the Vulgate has left its mark both upon our language and upon our throughts. It was the Version which alone they knew who handed down to the Reformers the rich stores of mediaeval wisdom; the Version with which the greatest of the Reformers were most familiar, and from which they had drawn their earliest knowledge of Divine truth.



The Vulture.

Vulture. The rendering in the A. V. of the Heb. dââh, dayyâh, and also in Job xxviii. 7, of ayyâh. There seems no doubt but that the A. V. translation is incorrect, and that the original words refer to some of the smaller species of raptorial birds, as kites or buzzards. [Kite.] But the Hebrew word nesher, invariably rendered "eagle" in the A. V., is probably the vulture. [Eagle.]



JERUSALEM— VIEW . FROM MOUNT OF OLIVES. FROM A PHOTOGRAPH.

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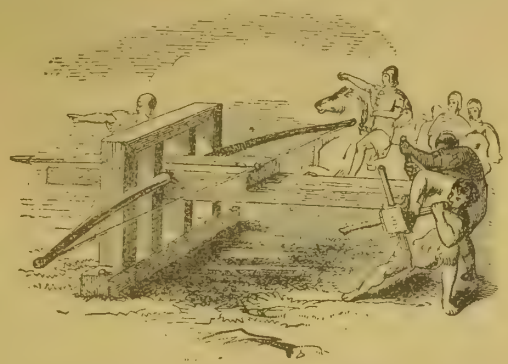
W.

Wages. The earliest mention of wages is of a recompense, not in money, but in kind, to Jacob from Laban (Gen. xxix. 15, 20, xxx. 28, xxxi. 7, 8, 41). In Egypt, money payments by way of wages were in use, but the terms cannot now be ascertained (Ex. ii. 9). The only mention of the rate of wages in Scripture is found in the parable of the householder and the vineyard (Matt. xx. 2), where the laborer's wages are set at one denarius per day, probably=15c, a sum which may be fairly taken as equivalent to the denarius, and to the usual pay of a soldier (ten asses per diem) in the later days of the Roman republic (Tac. Ann. i. 17; Polyb. vi. 39). In earlier times it is probable that the rate was lower. But it is likely that laborers, and also soldiers, were supplied with provisions. The law was very strict in requiring daily payment of wages (Lev. xix. 13; Deut. xxiv. 14, 15). The employer who refused to give his laborers sufficient victuals is censured (Job. xxiv. 11), and the iniquity of withholding wages is denounced (Jer. xxii. 13; Mal. iii. 5; James v. 4).

Wagon. The Oriental wagon, or arabah, is a vehicle composed of two or three planks fixed on two solid circular blocks of wood, from two to five feet in diameter, which serve as wheels. For the conveyance of passengers, mattresses or clothes are laid in the bottom, and the vehicle is drawn by buffaloes or oxen. [Cart and Chariot.]

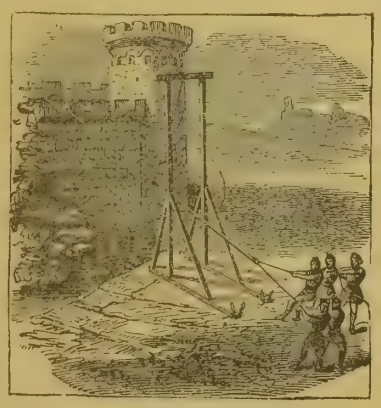
Walls. Only a few points need be noticed. 1. The practice common in Palestine of carrying foundations down to the solid rock, as in the case of the Temple, with structures intended to be permanent (Luke vi. 48). 2. A feature of some parts of Solomon's buildings, as described by Josephus, corresponds remarkably to the method adopted at Nineveh of incrusting or veneering a wall of brick or stone with slabs of a more costly material, as marble or alabaster. 3. Another use of walls in Palestine is to support mountain-roads or terraces formed on the sides of hills for purposes of cultivation. 4. The "path of the vineyards" (Num. xxii. 24) is a pathway through vineyards, with walls on each side.

War. The most important topic in connection with war is the formation of the army which is destined to carry it on. [Army.] In 1 K. ix. 22, at a period (Solomon's reign) when the organization of the army was complete, we have apparently a list of the various gradations of rank in the service, as follow: (1.) "Men of war"=privates; (2.) "servants," the lowest rank of officers=lieutenants; (3.) "princes"=captains; (4.) "captains," perhaps=staff officers; (5.) "rulers of his chariots and his horsemen"=cavalry officers. Formal proclamations of war were not interchanged between the belligerents. Before entering the enemy's district spies were sent to ascertain the character of the country and the preparations of its inhabitants for resistance (Num. xiii. 17; Josh. ii. 1; Judg. vii. 10; 1 Sam. xxvi. 4). The combat assumed the form of a number of hand-to-hand contests. Hence the high value attached



The Catapult, a machine for throwing heavy darts.

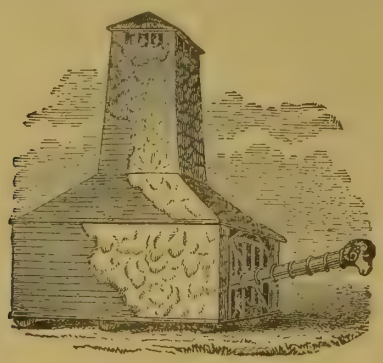
to fleetness of foot and strength of arm (2 Sam. i. 23, ii. 18; 1 Chr. xii. 8). At the same time various strategic devices were practised, such as the ambuscade (Josh. viii. 2, 12; Judg. xx. 36), surprise (Judg. vii. 16), or circumvention (2 Sam. v. 23). Another mode of settling the dispute was by the selection of champions (1 Sam. xvii.; 2 Sam. ii. 14), who were spurred



The Crow.

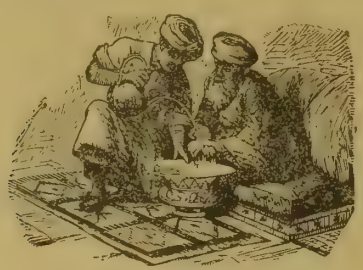
on to exertion by the offer of high reward (1 Sam. xvii. 25, xviii. 25; 2 Sam. xviii. 11; 1 Chr. xi. 6). The contest having been decided, the conquerors were recalled from the pursuit by the sound of a trumpet (2 Sam. ii. 28, xviii. 16, xx. 22). The siege of a town or fortress was conducted in the following manner: A line

of circumvallation was drawn round the place (Ez. iv. 2; Mic. v. 1), constructed out of the trees found in the neighborhood (Deut. xx. 20), together with earth and any other materials at hand. This line not only cut off the besieged from the surrounding country, but also served as a base of operations for the besiegers. The next step was to throw out from this line one or more mounds or "banks" in the direction of the city (2 Sam. xx. 15; 2 K.



Battering-ram and Tower.

xix. 32; Is. xxxvii. 33), which were gradually increased in height until they were about half as high as the city wall. On this mound or bank towers were erected (2 K. xxv. 1; Jer. lii. 4; Ez. iv. 2, xvii. 17, xxi. 22, xxvi. 8), whence the slingers and archers might attack with effect. The crow, a long spar, with iron claws at one end and ropes at the other, was used to pull down stones or men from the top of the wall. Battering-rams (Ez. iv. 2, xxi. 22) were brought up to the walls by means of



Washing the Hands.

the bank, and scaling-ladders might also be placed on it. The treatment of the conquered was extremely severe in ancient times. The bodies of the soldiers killed in action were plundered (1 Sam. xxxi. 8; 2 Macc. viii. 27): the survivors were either killed in some savage manner (Judg. ix. 45; 2 Sam. xii. 31; 2 Chr. xxv. 12), mutilated (Judg. i. 6; 1 Sam. xi. 2), or carried into captivity (Num. xxxi. 26; Deut. xx. 14).

Washing the Hands and Feet. As knives and forks were dispensed with in eating, it was absolutely necessary that the hand, which was thrust into the common dish, should be scrupulously clean; and again, as sandals were ineffectual against the dust and heat of an Eastern climate, washing the feet on entering a house was an act both of respect to the company and of refreshment to the traveller. The former of these usages was transformed by the Pharisees of the New Testament age into a matter of ritual observance (Mark vii. 3), and special rules were laid down as to the times and manner of its performance. Washing the feet did not rise to the dignity of a ritual observance except in connection with the services of the sanctuary (Ex. xxx. 19, 21). It held a high place, however, among the rites of hospitality. Immediately that a guest presented himself at the tent-door, it was usual to offer the necessary materials for washing the feet (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judg. xix. 21). It was a yet more complimentary



Eastern Washing-vessels.

act, betokening equally humility and affection, if the host actually performed the office for his guest (1 Sam. xxv. 41; Luke vii. 38, 44; John xiii. 5-14; 1 Tim. v. 10). Such a token of hospitality is still occasionally exhibited in the East.

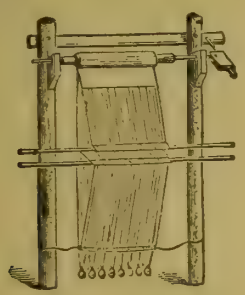
Watches of Night. The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognized only three such watches, entitled the first or "beginning of the watches" (Lam. ii. 19), the middle watch (Judg. vii. 19), and the morning watch (Ex. xiv. 24; 1 Sam. xi. 11). These would last respectively from sunset to 10 P. M.; from 10 P. M. to 2 A. M.; and from 2 A. M. to sunrise. Subsequently to the establishment of the Roman supremacy, the number of watches was increased to four,

which were described either according to their numerical order, as in the case of the "fourth watch" (Matt. xiv. 25), or by the terms "even, midnight, cock-crowing, and morning" (Mark xiii. 35). These terminated respectively at 9 P. M., midnight, 3 A. M., and 6 A. M.

Weapons. [Arms.]

Weasel (chôled) occurs only in Lev. xi. 29, in the list of unclean animals; but the Hebrew word ought more probably to be translated "mole." Moles are common in Palestine.

Weaving. The art of weaving appears to be coeval with the first dawning of civilization. We find it practised with great skill by the Egyptians at a very early period. The "vestures of fine linen" such as Joseph wore (Gen. xli. 42) were the product of Egyptian looms. The Israelites were probably acquainted with the process before their sojourn in Egypt; but it was undoubtedly there that they attained the proficiency which enabled them to execute the



Ancient Roman Loom.

hangings of the Tabernacle (Ex. xxxv. 35; 1 Chr. iv. 21), and other artistic textures. The Egyptian loom was usually upright, and the weaver stood at his work. The cloth was fixed sometimes at the top, sometimes at the bottom. The modern Arabs use a procumbent loom, raised above the ground by short legs. The textures produced by the Jewish weavers were very various. The coarser kinds, such as tent-cloth, sack-cloth, and the "hairy garments" of the poor were made of goat's or camel's hair (Ex. xxvi. 7; Matt. iii. 4). Wool was extensively used for ordinary clothing (Lev. xiii. 47; Prov. xxvii. 26, xxxi. 13; Ez. xxvii. 18), while for finer work flax was used, varying in quality, and producing the different textures described in the Bible as "linen" and "fine linen." The mixture of wool and flax in cloth intended for a garment was interdicted (Lev. xix. 19; Deut. xxii. 11).

Wedding. [Marriage.]

Week. There can be no doubt about the great antiquity of measuring time by a period of seven days (Gen. viii. 10, xxix. 27). The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so wide-spread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. The week and the Sabbath are thus as old as man himself. A purely theological ground is thus established for the week. They who embrace this view support it by a reference to the six days' creation and the Divine rest on the seventh. 1st. That the week rests on a theological ground may be cheerfully acknowledged by both sides; but nothing is determined by such acknowledgment as to the original cause of adopting this division of time. Whether the week gave its sacredness to the number seven, or whether the ascendency of that number helped to determine the dimensions of the week, it is impossible to say. 2dly. The weekly division was adopted by all the Shemitic races, and, in the later period of their history at least, by the Egyptians. On the other hand, there is no reason for thinking the week known till a late period either to Greeks or Romans. 3dly. So far from the week being a division of time without ground in nature, there was much to recommend its adoption. And, further, the week is a most natural and nearly an exact quadri-partition of the month, so that the quarters of the moon may easily have suggested it. It is clear that in Paul's time the whole Roman world had adopted the hebdomadal division.

Weeks, Feast of. [Pentecost.]

Weights and Measures. A. Weights. The general principle of the present inquiry is to give the evidence of the monuments the preference on all doubtful points. All ancient Greek systems of weight were derived, either directly or indirectly, from an Eastern source. The older systems of ancient Greece and Persia were the Aeginetan, the Attic, the Babylonian, and the Emboïc. 1. The Aeginetan talent is stated to have contained 60 minae, and 6000 drachms. 2. The Attic talent is the standard weight introduced by Solon. 3. The Babylonian talent may be determined from existing weights found by Mr. Layard at Nineveh. Pollux makes it equal to 7000 Attic drachms. 4. The Euboïc talent, though bearing a Greek name, is rightly held to have been originally an Eastern system. The proportion of the Euboïc talent to the Babylonian was probably as 60 to 72, or 5 to 6. Taking the Babylonian maneh at 7992 grs. we obtain 899,-600 for the Euboïc talent. The principal, if not the only, Persian gold coin is the Daric, weighing about 129 grs. 5. The Hebrew talent or talents and divisions. A talent of silver is

mentioned in Exodus, which contained 3000 shekels, distinguished as "the holy shekel," or "shekel of the sanctuary." The gold talent contained 100 manehs, and 10,000 shekels. The silver talent contained 3000 shekels, 6000 bekas, and 60,000 gerahs. The significations of the names of the Hebrew weights must be here stated. The chief Unit was the Shekel (i. e. weight), called also the Holy Shekel or Shekel of the Sanctuary; subdivided into the Beka (i. e. half) or half-shekel, and the Gerah (i. e. a grain or bean). The chief multiple, or higher unit, was the Kikkar (i. e. circle or globe, probably for an aggregate sum) translated in our Version, after the LXX., Talent; subdivided into the Maneh (i. e. part, portion, or number).

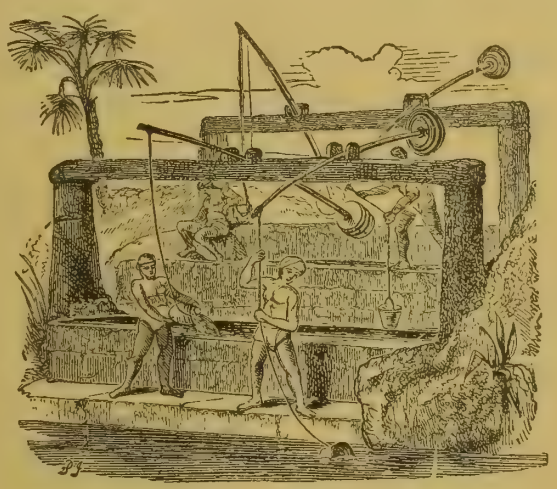
B. Measures. I. Measures of Length.—In the Hebrew, as in every other system, these measures are of two classes; length, in the ordinary sense, for objects whose size we wish to determine, and distance, or itinerary measures; and the two are connected by some definite relation, more or less simple, between their units. 1. The measures of the former class have been universally derived, in the first instance, from the parts of the human body; but it is remarkable that, in the Hebrew system, the only part used for this purpose is the hand and fore-arm, to the exclusion of the foot, which was the chief unit of the Western nations. Hence arises the difficulty of determining the ratio of the foot to the Cubit, which appears as the chief Oriental unit from the very building of Noah's ark (Gen. vi. 15, 16, vii. 20). The Hebrew lesser measures were the finger's breadth (Jer. lii. 21, only); the palm or handbreadth (Ex. xxv. 25; 1 K. vii. 26; 2 Chr. iv. 5, used metaphorically in Ps. xxxix. 5); the span, i. e. the full stretch between the tips of the thumb and the little finger (Ex. xxviii. 16; 1 Sam. xvii. 4; Ez. xliii. 13, and figuratively Is. xl. 12). The data for determining the actual length of the Mosaic cubit involve peculiar difficulties, and absolute certainty seems unattainable. The following, however, seem the most probable conclusions: first, that three cubits were used in the times of the Hebrew monarchy; namely: (1.) The cubit of a man (Deut. iii. 11), or the common cubit of Canaan (in contradistinction to the Mosaic cubit) of the Chaldaean standard; (2.) The old Mosaic or legal cubit, a handbreadth larger than the first, and agreeing with the smaller Egyptian cubit; (3.) The new cubit, which was still larger, and agreed with the larger Egyptian cubit, of about 20-6 inches, used in the Nilometer; and, secondly, that the ordinary cubit of the Bible did not come up to the full length of the cubit of other countries. The reed (kâneh) for measuring buildings (like the Roman decempeda) was equal to 6 cubits. It only occurs in Ezekiel (xl. 5-8, xli. 8, xlii. 16-19).

2. Of Measures of Distance the smallest is the pace, and the largest the day's journey. (a) The Pace (2 Sam. vi. 13), whether it be single, like our pace, or double, like the Latin passus, is defined by nature within certain limits, its usual length being about 30 inches for the former, and 5 feet for the latter. There is some reason to suppose that even before the Roman measurement of the roads of Palestine, the Jews had a Mile of 1000 paces, alluded to in Matt. v. 41. It is said to have been single or double, according to the length of the pace; and hence the peculiar force of our Lord's saying: "Whosoever shall compel thee [as a courier] to go a mile, go with him twain"—put the most liberal construction on the demand. (b) The Day's Journey was the most usual method of calculating distances in travelling (Gen. xxx. 36, xxxi. 23; Ex. iii. 18, v. 3; Num. x. 33, xi. 31, xxxiii. 8; Deut. i. 2; 1 K. xix. 4; 2 K. iii. 9; Jon. iii. 9; 1 Macc. v. 24, 28, vii. 45; Tob. vi. 1), though but one instance of it occurs in the New Testament (Luke ii. 44). The ordinary day's journey among the Jews was 30 miles; but when they travelled in companies, only 10 miles; Neapolis formed the first stage out of Jerusalem, according to the former, and Beeroth according to the latter computation. (c) The Sabbath-day's Journey of 2000 cubits (Acts i. 12) is peculiar to the N. T., and arose from a Rabbinical restriction. It was founded on a universal application of the prohibition given by Moses for a special occasion: "Let no man go out of his place on the seventh day" (Ex. xvi. 29). An exception was allowed for the purpose of worshipping at the Tabernacle; and, as 2000 cubits was the prescribed space to be kept between the Ark and the people, as well as the extent of the suburbs of the Levitical cities on every side (Num. xxxv. 5), this was taken for the length of a Sabbath-day's journey, measured from the wall of the city in which the traveller lived. Computed from the value given above for the cubit, the Sabbath-day's journey would be just six-tenths of a mile. (d) After the Captivity, the relations of the Jews to the Persians, Greeks and Romans, caused the use, probably, of the Parasang, and certainly of the Stadium and the Mile. Though the first is not mentioned in the Bible, it is well to exhibit the ratios of the three. The universal Greek standard, the stadium of 600 Greek feet, which was the length of the race-

course at Olympia, occurs first in the Maccabees, and is common in the N. T. Our version renders it furlong; it being, in fact, the 8th part of the Roman mile, as the furlong is of ours (2 Macc. xi. 5, xii. 9, 17, 29; Luke xxiv. 13; John vi. 19, xi. 18; Rev. xiv. 20, xxi. 16). One measure remains to be mentioned. The fathom, used in sounding by the Alexandrian mariners in St. Paul's voyage, is the full stretch of the two arms from tip to tip of the middle finger, which is about equal to the height, and in a man of full stature is six feet. For estimating Area, and especially Land, there is no evidence that the Jews used any special system of Square Measures, but they were content to express the length and breadth of the surface to be measured, by the cubit (Num. xxxv. 4, 5; Ez. xl. 27) or by the reed (Ez. xlii. 20, xliii. 17, xlv. 2, xlviii. 20; Rev. xxi. 16).

II. Measures of Capacity.—1. The measures of capacity for Liquids were: (a) The log (Lev. xiv. 10, &c.), the name originally signifying a "basin." (b) The hin, a name of Egyptian origin, frequently noticed in the Bible (Ex. xxix. 40, xxx. 24; Num. xv. 4, 7, 9; Ez. iv. 11, &c.). (c) The bath, the name meaning "measured," the largest of the liquid measures (1 K. vii. 26, 38; 2 Chr. ii. 10; Ezr. vii. 32; Is. v. 10). 2. The Dry measure contained the following denominations: (a) The cab, mentioned only in 2 K. vi. 25, the name meaning literally hollow or concave. (b) The omer, mentioned only in Ex. xvi. 16-36. The word implies a heap, and secondarily, a sheaf. (c) The seâh, or "measure," this being the etymological meaning of the term, and appropriately applied to it, inasmuch as it was the ordinary measure for household purposes (Gen. xviii. 6; 1 Sam. xxv. 18; 2 K. vii. 1, 16). The Greek equivalent occurs in Matt. xiii. 33, Luke xiii. 21. (d) The ephah, a word of Egyptian origin, and of frequent recurrence in the Bible (Ex. xvi. 36; Lev. v. 11, vi. 20; Num. v. 15, xxviii. 5; Judg. vi. 19; Ruth ii. 17; 1 Sam. i. 24, xvii. 17; Ez. xlv. 11, 13, 14, xlvi. 5, 7, 11, 14). (e) The lethec, or "half homer," literally meaning what is poured out; it occurs only in Hos. iii. 2. (f) The homer, meaning heap (Lev. xxvii. 16; Num. xi. 32; Is. v. 10; Ez. xlv. 13). It is elsewhere termed cor, from the circular vessel in which it was measured (1 K. iv. 22, v. 11; 2 Chr. ii. 10, xxvii. 5; Ezr. vii. 22; Ez. xlv. 14). The Greek equivalent occurs in Luke xvi. 7. In the N. T. we have notices of the following foreign measures: (a) The metrêtês (John ii. 6; A. V. "firkin"), for liquids. (b) The choenix (Rev. vi. 6; A. V. "measure"), for dry goods. (c) The xestêc, applied, however, not to the peculiar measure so named by the Greeks, but to any small vessel, such as a cup (Mark vii. 4, 8; A. V. "pot"). (d) The modius, similarly applied to describe any vessel of moderate dimensions (Matt. v. 15; Mark iv. 21; Luke xi. 33; A. V. "bushel"), though properly meaning a Roman measure, amounting to about a peck. The value of the Attic metrêtês was 8.6696 gallons, and consequently the amount of liquid in six stone jars, containing on the average 2½ metrêtae each, would exceed 110 gallons (John ii. 6). Very possibly, however, the Greek term represents the Hebrew bath; and, if the bath be taken at the lowest estimate assigned to it, the amount would be reduced to about 60 gallons. The choenix was 1-48th of an Attic medimnus, and contained nearly a quart. It represented the amount of corn for a day's food; and hence a choenix for a penny (or denarius), which usually purchased a bushel (Cic. Verr. iii. 81), indicated a great scarcity (Rev. vi. 6).

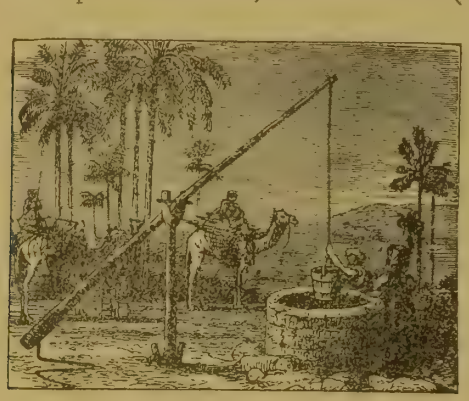
Well. The special necessity of a supply of water (Judg. i. 15) in a hot climate has always involved among Eastern nations ques-



Modern Shadoof.

tions of property of the highest importance, and sometimes given rise to serious contention. Thus the well Beersheba was opened, and its possession attested with special formality by Abraham (Gen. xxi. 30, 31). To acquire wells which they had not themselves dug, was one of the marks of favor foretold to the Hebrews on their entrance into Canaan (Deut. vi. 11). To possess one is noticed as a mark of independence (Prov. v. 15), and to abstain from the use of wells belonging to others, a disclaimer of interference with their property (Num. xx. 17, 19, xxi. 22). Similar rights of possession, actual and hereditary,

exist among the Arabs of the present day. It is thus easy to understand how wells have become in many cases links in the history and landmarks in the topography both of Palestine and of the Arabian Peninsula. Wells in Palestine are usually excavated from the solid limestone rock, sometimes with steps to descend into them (Gen. xxiv. 16). The brims are furnished with a curb or low wall of stone, bearing marks of high antiquity in the furrows worn by the ropes used in drawing water. It was on a curb of this sort that our Lord sat when He conversed with the woman of Samaria (John iv. 6), and it was this, the usual stone cover, which the woman placed on the mouth of the well at Bahurim (2 Sam. xvii. 19), where the A. V. weakens the sense by omitting the article. The usual methods for raising water are the following: 1. The rope and bucket, or water-skin (Gen.



Ancient Well in Palestine.

xxiv. 14-20; John iv. 11). 2. The sakiyeh, or Persian wheel. This consists of a vertical wheel furnished with a set of buckets or earthen jars, attached to a cord passing over the wheel, which descend empty and return full as the wheel revolves. 3. A modification of the last method, by which a man, sitting opposite to a wheel furnished with buckets, turns it by drawing with his hands one set of spokes prolonged beyond its circumference, and pushing another set from him with his feet. 4. A method very common, both in ancient and modern Egypt, is the shadoof, a simple contrivance consisting of a lever moving on a pivot, which is loaded at one end with a lump of clay or some other weight, and has at the other a bowl or bucket.—Wells are usually furnished with troughs of wood or stone, into which the water is emptied for the use of persons or animals coming to the wells. Unless machinery is used, which is commonly worked by men, women are usually the water-carriers.

Whale. As to the signification of the Hebrew terms tan and tannin, variously rendered in the A. V. by "dragon," "whale," "serpent," "sea-monster," see Dragon. It remains for us in this article to consider the transaction recorded in the Book of Jonah, of that prophet having been swallowed up by some "great fish" which in Matt. xii. 40 is called cetos, rendered in our version by "whale." In the first place, it is necessary to observe that the Greek word cetos, used by St. Matthew, is not restricted in its meaning to "a whale," or any Cetacean; like the Latin cete or cetus, it may denote any sea-monster, either "a whale," or "a shark," or "a seal," or "a tunny of enormous size." Although two or three species of whale are found in the Mediterranean Sea, yet the "great fish" that swallowed the prophet cannot properly be identified with any Cetacean, for, although the Sperm whale has a gullet sufficiently large to admit the body of a man, yet it can hardly be the fish intended; as the natural food of Cetaceans consists of small animals, such as medusae and crustacea. The only fish, then, capable of swallowing a man would be a large specimen of the White Shark (Carcharias vulgaris), that dreaded enemy of sailors, and the most voracious of the family of Squalidae. This shark, which sometimes attains the length of thirty feet, is quite able to swallow a man whole. The whole body of a man in armor has been found in the stomach of a white shark; and Captain King, in his Survey of Australia, says he had caught one which could have swallowed a man with the greatest ease. Blumenbach mentions that a whole horse has been found in a shark, and Captain Basil Hall reports the taking of one in which, besides other things, he found the whole skin of a buffalo which a short time before had been thrown overboard from his ship (i. p. 27). The white shark is not uncommon in the Mediterranean.

Wheat, the well-known valuable cereal, cultivated from the earliest times, is first mentioned in Gen. xxx. 14, in the account of Jacob's sojourn with Laban in Mesopotamia. Egypt in ancient times was celebrated for the growth of its wheat; the best quality was all bearded; and the same varieties existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream (Gen. xli. 22). Babylonia was also noted for the excellence of its wheat and other cereals. Syria and Palestine produced wheat of fine quality and in large quantities (Ps. cxlvii. 14, lxxxi. 16, &c.). There appear to be two or three kinds of wheat at present grown in Palestine, the Triticum vul-

gare, the T. spelta, and another variety of bearded wheat which appears to be the same as the Egyptian kind, the T. compositum. In the parable of the sower our Lord alludes to grains of wheat which in good ground produce a hundredfold (Matt. xiii. 8). The common Triticum vulgare will sometimes produce one hundred grains in the ear. Wheat is reaped towards the end of April, in May, and in June, according to the differences of soil and position; it was sown either broadcast, and then ploughed in or trampled in by cattle (Is. xxxii. 20), or in rows, if we rightly understand Is. xxviii. 25, which seems to imply that the seeds were planted apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley; in the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury.



Egyptian Wheat.

Whirlwind. The Hebrew terms sûphâh and se'ârâh convey the notion of a violent wind or hurricane, the former because such a wind sweeps away every object it encounters, the latter because the objects so swept away are tossed and agitated. It does not appear that the above terms express the specific notion of a whirlwind. The whirlwind is frequently used as a metaphor of violent and sweeping destruction.

Widow. Under the Mosaic dispensation no legal provision was made for the maintenance of widows. They were left dependent partly on the affection of relations, more especially of the eldest son, whose birthright, or extra share of the property, imposed such a duty upon him, and partly on the privileges accorded to other distressed classes, such as a participation in the triennial third tithe (Deut. xiv. 29, xxvi. 12), in leasing (Deut. xxiv. 19-21), and in religious feasts (Deut. xvi. 11, 14). With regard to the remarriage of widows, the only restriction imposed by the Mosaic law had reference to the contingency of one being left childless, in which case the brother of the deceased husband had a right to marry the widow (Deut. xxv. 5, 6; Matt. xxii. 23-30). In the Apostolic Church the widows were sustained at the public expense, the relief being daily administered in kind, under the superintendent of officers appointed for this special purpose (Acts. vi. 1-6). Particular directions are given by St. Paul as to the class of persons entitled to such public maintenance (1 Tim. v. 3-16). Out of the body of such widows a certain number were to be enrolled, the qualifications for such enrolment being that they were not under sixty years of age; that they had been "the wife of one man," probably meaning but once married; and that they had led useful and charitable lives (vers. 9, 10). We are not disposed to identify the widows of the Bible with the deaconesses of the early Church. The order of widows existed as a separate institution, contemporaneously with this office, apparently for the same eleemosynary purpose for which it was originally instituted.

Wife. [Marriage.]

Wild Beasts. 1. Behêmâh, which is the general name for "domestic cattle" of any kind, is used also to denote "any large quadruped," as opposed to fowls and creeping things; or for "beasts of burden," horses, mules, &c., as in 1 K. xviii. 5; Neh. ii. 12, 14, &c.; or the word may denote "wild beasts," as in Deut. xxxii. 24; Hab. ii. 17; 1 Sam. xvii. 44. 2 Chayyâh is used to denote any animal. It is, however, very frequently used specially of "wild beast," when the meaning is often more fully expressed by the addition of the word hassâdeh, (wild beast) "of the field" (Ex. xxiii. 11; Lev. xxvi. 22; Deut. vii. 22; Hos. ii. 12 [14], xiii. 8; Jer. xii. 9, &c.).

Wilderness of the Wandering. With all the material for fixing the localities of the Exodus, the evidence for many of them is so slight that the whole question is involved in much obscurity. The uncertainties commence from the very starting-point of the route of the Wandering. It is impossible to fix the point at which in "the wilderness of Etham" (Num. xxxiii. 6, 7) Israel, now a nation of freemen, emerged from that sea into which they had passed as a nation of slaves. The fact that from "Etham in the edge of the wilderness," their path struck across the sea (Ex. xiii 20), and from the sea into the same wilderness of Etham, seems to indicate the upper end of

the farthest tongue of the Gulf of Suez as the point of crossing. There seems reason also to think that this gulf had then, as also at Ezion-Geber, a farther extension northward than at present, owing to the land having upheaved its level. [Red Sea, Passage of.] Their route lay southwards down the east side of the Gulf of Suez, and at first along the shore. Kadesh may very well be taken for a general name of the wilderness (see Ps. xxix. 8). The direction in which the people started on their wanderings is defined, "by the way of the Red Sea" (Num. xiv. 25; Deut. i. 40), which seems clearly to mean down the Arabah to the head of the Elanitic Gulf. Now it seems that the passage in Deut. ii. 1 must be referred to this same "turning into the wilderness by way of the Red Sea," and not to the final march, the signal for which is recorded at v. 3; and this is confirmed by the computation of the thirty-eight years of wandering from the time they left Kadesh-barnea (Num. xiv. 14). If this be so, we have a clew to the direction of the wandering in the words, "and we compassed Mount Seir many days;" words which point to the Arabah. With this agrees the notice of their last march back to Kadesh, being from Ezion-gaber at the head of the Gulf of Akabah (Num. xxxiii. 36).

Willows are mentioned in Lev. xxiii. 40; Job xl. 22; Is. xliv. 4; Ps. cxxxvii. 2. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping willow is intended. This tree grows abundantly on the banks of the Euphrates, in other parts of Asia as in Palestine. The Hebrew word translated willows is generic, and includes several species of the large family of Salices, which is well represented in Palestine and the Bible lands.

Wills. Under a system of close inheritance like that of the Jews, the scope for bequest in respect of land was limited by the right of redemption and general re-entry in the Jubilee year. But the law does not forbid bequests by will of such limited interest in land as was consistent with those rights. The case of houses in walled towns was different, and there can be no doubt that they must, in fact, have frequently been bequeathed by will (Lev. xxv. 30). Two instances are recorded in the O. T. under the Law, of testamentary disposition, (1) effected in the case of Ahithophel (2 Sam. xvii. 23), (2) recommended in the case of Hezekiah (2 K. xx. 1; Is. xxxviii. 1). [Heir.]

Window. The window of an Oriental house consists generally of an aperture closed in with lattice-work (Eccl. xii. 3, A. V. "window;" Hos. xiii. 3, A. V. "chimney;" Cant. ii. 9; Judg. v. 28; Prov. vii. 6, A. V. "casement"). Glass has been introduced into Egypt in modern times as a protection against the cold of winter, but lattice-work is still the usual, and with the poor the only, contrivance for closing the window. The windows generally look into the inner court of the house, but in every house one or more look into the street. In Egypt these outer windows generally project over the doorway. [House.]

Winds. That the Hebrews recognized the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points, north south, east and west, may be inferred from their custom of using the expression "four winds" as equivalent to the "four quarters" of the hemisphere (Ez. xxxvii. 9; Dan. viii. 8; Zech. ii. 6; Matt. xxiv. 31). The North wind, or, as it was usually called, "the north," was naturally the coldest of the four (Ecclus. xliii. 20), and its presence is hence invoked as favorable to vegetation in Cant. iv. 16. It is described in Prov. xxv. 23, as bringing rain; in this case we must understand the north-west wind. The north-west wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox. The East wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness" (Job i. 19; Jer. xiii. 24). It blows with violence, and is hence supposed to be used generally for any violent wind (Job xxvii. 21, xxxviii. 24; Ps. xlviii. 7; Is. xxvii. 8; Ez. xxvii. 26). In Palestine the east wind prevails from February to June. The South wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot (Job xxxvii. 17; Luke xii. 55). The West and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs "the fathers of the rain." Westerly winds prevail in Palestine from November to February. In addition to the four regular winds, we have notice in the Bible of the local squalls (Mark iv. 37; Luke viii. 23), to which the Sea of Gennesareth was liable. In the narrative of St. Paul's voyage we meet with the Greek term Lips to describe the south-west wind; the Latin Carus or Caurus the north-west wind (Acts xxvii. 12), and Euroclydon, a wind of a very violent character coming from E. N. E. (Acts xxvii. 14).

Wine. The manufacture of wine is carried back in the Bible to the age of Noah (Gen. ix. 20, 21), to whom the discovery of the process is apparently, though not explicitly, at-



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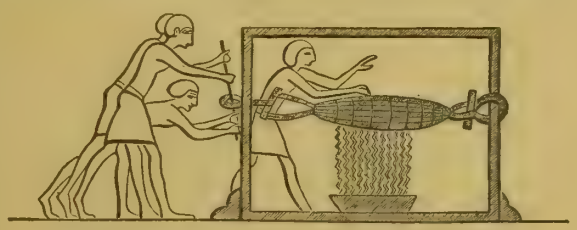
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tributed. The natural history and culture of the vine are described under a separate head. [Vine.] The only other plant whose fruit is noticed as having been converted into wine, was the pomegranate (Cant. viii. 2). In Palestine the vintage takes place in September, and is celebrated with great rejoicings. The ripe fruit was gathered in baskets (Jer. vi. 9), as represented in Egyptian paintings, and was carried to the wine-press. It was then placed in the upper one of the two vats or receptacles



Egyptian Wine Press.

of which the wine-press was formed, and was subjected to the process of "treading," which has prevailed in all ages in Oriental and South-European countries (Neh. xiii. 15; Job xxiv. 11; Is. xvi. 10; Jer. xxv. 30, xlviii. 33; Am. ix. 13; Rev. xix. 15). A certain amount of juice exuded from the ripe fruit from its own pressure before the treading commenced. This appears to have been kept separate from the rest of the juice, and to have formed the "sweet wine" noticed in Acts ii. 13. The "treading" was effected by one or more men, according to the size of the vat. They encouraged one another by shouts (Is. xvi. 9, 10; Jer. xxv. 30, xlviii. 33). Their legs and garments were dyed red with the juice (Gen. xlix. 11; Is. lxiii. 2, 3). The expressed juice escaped by an aperture into the lower vat, or was at once collected in vessels. A hand-press was occasionally used in Egypt, but we have no notice of such an instrument in the Bible. As to the subsequent treatment of the wine, we have but little information. Sometimes it was preserved in its unfermented state, and drunk as must, but more generally it was bottled off after fermentation, and, if it were designed to be kept for some time, a certain amount of lees was added to give it body (Is. xxv. 6). The wine consequently required to be "refined" or strained previously to being brought to table (Is. xxv. 6). To wine is attributed the "darkly flashing eye" (Gen. xlix. 12; A. V. "red"), the unbridled tongue (Prov. xx. 1; Is. xxviii. 7), the excitement of the spirit (Prov. xxxi. 6; Is. v. 11; Zech. ix. 15, x. 7), the enchained affections of its votaries (Hos. iv. 11), the perverted judgment (Prov. xxxi. 5; Is. xxviii. 7), the indecent exposure (Hab. ii. 15, 16), and the sickness resulting from the heat (chemâh, A. V. "bottles") of wine (Hos. vii. 5). The allusions to the effects of tîrôsh are confined to a single passage, but this a most decisive one, viz. Hos. iv. 11. Mingled liquor was prepared for high festivals (Prov. ix. 2, 5), and occasions of excess (Prov. xxiii. 30; Is. v. 22). At the same time strength was not the sole object sought; the wine "mingled with myrrh," given to Jesus, was designed to deaden pain (Mark xv. 23), and the spiced pomegranate wine prepared by the bride (Cant. viii. 2) may well have been of a mild character. In the New Testament the character of the "sweet wine," noticed in Acts ii. 13, calls for some little remark. It could not be new wine in the proper sense of the term, inasmuch as about eight months must have elapsed between the vintage and the feast of Pentecost. Its luscious qualities were due to its being made from the very purest juice of the grape. There can be little doubt that the wines of Palestine varied in quality, and were



Egyptians expressing the Juice of the Grape.

named after the localities in which they were made. The only wines of which we have special notice, belonged to Syria; these were the wine of Helbon (Ez. xxvii. 18), and the wine of Lebanon, famed for its aroma (Hos. xiv. 7). With regard to the uses of wine in private life there is little to remark. It was produced on occasions of ordinary hospitality (Gen. xiv. 18), and at festivals, such as marriages (John ii. 3). Under the Mosaic law wine formed the usual drink-offering that accompanied the daily sacrifice (Ex. xxix. 40), the presentation of the first fruits (Lev. xxiii. 13), and other offerings (Num. xv. 5).

Wine-press. From the scanty notices contained in the Bible we gather that the wine-presses of the Jews consisted of two recept-

acles or vats placed at different elevations, in the upper one of which the grapes were trodden, while the lower one received the expressed juice. The two vats are mentioned together only in Joel iii. 13: "The press is full; the vats overflow"—the upper vat being full of fruit, the lower one overflowing with the must. [Wine.] The two vats were usually hewn out of the solid rock (Is. v. 2, margin; Matt. xxi. 33). Ancient wine-presses, so constructed, are still to be seen in Palestine.

Winnowing. [Agriculture.]

Wisdom, The, of Solomon, a book of the Apocrypha, may be divided into two parts, the first (ch. i.-ix.) containing the doctrine of Wisdom in its moral and intellectual aspects; the second, the doctrine of Wisdom as shown in history (ch. xi-xix.). The first part contains the praise of Wisdom as the source of immortality, in contrast with the teaching of sensualists; and next the praise of Wisdom as the guide of practical and intellectual life, the stay of princes, and the interpreter of the universe. The second part, again, follows the action of Wisdom summarily, as preserving God's servants, from Adam to Moses, and more particularly in the punishment of the Egyptians and Canaanites. The literary character of the book is most remarkable and interesting. In the richness and freedom of its vocabulary it most closely resembles the Fourth Book of Maccabees, but it is superior to that fine declamation, both in power and variety of diction. The magnificent description of Wisdom (vii. 22, viii. 1) must rank among the noblest passages of human eloquence, and it would be perhaps impossible to point out any piece of equal length in the remains of classical antiquity more pregnant with noble thought, or more rich in expressive phraseology. In connection with the O. T. Scriptures, the book, as a whole, may be regarded as carrying on one step farther the great problem of life contained in Ecclesiastes and Job. From internal evidence it seems most reasonable to believe that the book was composed in Greek at Alexandria some time before the time of Philo (about 120-80 B. C.). St. Paul, if not other of the Apostolic writers, was familiar with its language, though he makes no definite quotation from it. Thus we have striking parallels in Rom. ix. 21 to Wisd. xv. 7; in Rom. ix. 22 to Wisd. xii. 20; in Eph. vi. 13-17 to Wisd. v. 17-19 (the heavenly armor), &c. It seems, indeed, impossible to study the book dispassionately, and not feel that it forms one of the last links in the chain of providential connection between the Old and New Covenants. It would not be easy to find elsewhere any pre-Christian view of religion equally wide sustained, and definite.

Wise Men. [Magi.]

Witch, Witchcrafts. [Divination; Magic.]

Witness. Among people with whom writing is not common, the evidence of a transaction is given by some tangible memorial or significant ceremony. Abraham gave seven ewe-lambs to Abimelech as an evidence of his property in the well of Beersheba. Jacob raised a heap of stones, "the heap of witness," as a boundary-mark between himself and Laban (Gen. xxi. 30, xxxi. 47, 52). The tribes of Reuben and Gad raised an "altar" as a witness to the covenant between themselves and the rest of the nation; Joshua set up a stone as an evidence of the allegiance promised by Israel to God (Josh. xxii. 10, 26, 34, xxiv. 26, 27). Thus also symbolical usages, in ratification of contracts or completed arrangements, as the ceremony of shoe-loosing (Deut. xxv. 9, 10; Ruth iv. 7, 8), the ordeal prescribed in the case of a suspected wife, with which may be compared the ordeal of the Styx (Num. v. 17-31). But written evidence was by no means unknown to the Jews. Divorce was to be proved by a written document (Deut. xxiv. 1, 3). In civil contracts, at least in later times, documentary evidence was required and carefully preserved (Is. viii. 16; Jer. xxxii. 10-16). On the whole the Law was very careful to provide and enforce evidence for all its infractions and all transactions bearing on them. According to Josephus, women and slaves were not admitted to bear testimony. In the N. T. the original notion of a witness is exhibited in the special form of one who attests his belief in the Gospel by personal suffering. Hence it is that the use of the ecclesiastical term "martyr," the Greek word for "witness," has arisen.

Wizard. [Divination; Magic.]

Wolf. There can be little doubt that the wolf of Palestine is the common Canis lupus, and that this is the animal so frequently mentioned in the Bible. Wolves were doubtless far more common in Biblical times than they are now, though they are occasionally seen by modern travellers. The following are the Scriptural allusions to the wolf: Its ferocity is mentioned in Gen. xlix. 27; Ez. xxii. 27; Hab. i. 8; Matt. vii. 15; its nocturnal habits, in Jer. v. 6; Zeph. iii. 3; Hab. i. 8; its attacking sheep and lambs, John x. 12; Matt. x. 16; Luke x. 3. Isaiah (xi. 6, lxv. 25) foretells the peaceful reign of the Messiah under the metaphor of a wolf dwelling with a lamb; cruel persecutors are compared with wolves (Matt. x. 16; Acts xx. 29).

Women. The position of women in the Hebrew commonwealth contrasts favorably with that which in the present day is assigned to them generally in Eastern countries. The most salient point of contrast in the usages in ancient as compared with modern Oriental society was the large amount of liberty enjoyed by women. Instead of being immured in a harem, or appearing in public with the face covered, the wives and maidens of ancient times mingled freely and openly with the



"Outer Garments of Women" as used by Egyptians of the present day.

other sex in the duties and amenities of ordinary life. Rebekah travelled on a camel with her face unveiled, until she came into the presence of her affianced (Gen. xxiv. 64, 65). Jacob saluted Rachel with a kiss in the presence of the shepherds (Gen. xxix. 11). Women played no inconsiderable part in public celebrations (Ex. xv. 20, 21; Judg. xi. 34). The odes of Deborah (Judg. v.) and of Hannah (1 Sam. ii. 1, &c.) exhibit a degree of intellectual cultivation which is in itself a proof of the position of the sex in that period. Women also occasionally held public offices, particularly that of prophetess or inspired teacher (Ex. xv. 20; 2 K. xxii. 14; Neh. vi. 14; Luke ii. 36; Judg. iv. 4). The management of household affairs devolved mainly on the women. The value of a virtuous and active housewife forms a frequent topic in the Book of Proverbs (xi. 16, xii. 4, xiv. 1, xxxi. 10, &c.). Her influence was of course proportionably great.

Wood. [Forest.]

Wool was an article of the highest value among the Jews, as the staple material for the manufacture of clothing (Lev. xiii. 47; Deut. xxii. 11; Job xxxi. 20; Prov. xxxi. 13; Ez. xxxiv. 3; Hos. ii. 5). The importance of wool is incidentally shown by the notice that Mesha's tribute was paid in a certain number of rams "with the wool" (2 K. iii. 4). The wool of Damascus was highly prized in the mart of Tyre (Ez. xxvii. 18).

Woollen, Linen and. The Israelites were forbidden to wear a garment mingled of woollen and linen. "A garment of mixtures shall not come upon thee" (Lev. xix. 19); or, as it is expressed in Deut. xxii. 11, "Thou shalt not wear wool and flax together." The reason given by Josephus for the law which prohibited the wearing of a garment woven of linen and woollen is, that such were worn by the priests alone.

Worm, the representative in the A. V. of several Hebrew words. Sâs, which occurs in Is. li. 8, probably denotes some particular species of moth, whose larva is injurious to wool. Rimmâh (Ex. xvi. 20) points evidently to various kinds of maggots, and the larvae of insects which feed on putrefying animal matter, rather than to earthworms. Tôlê'âh is applied in Deut. xxviii. 39 to some kinds of larvae destructive to the vines. Various kinds of insects attack the vine, amongst which one of the most destructive is the Tortrix vitisana, the little caterpillar of which eats off the inner parts of the blossoms, the clusters of which it binds together by spinning a web around them. In Job xix. 26, xxi. 26, xxiv. 20, there is an allusion to worms (insect larvae) feed-



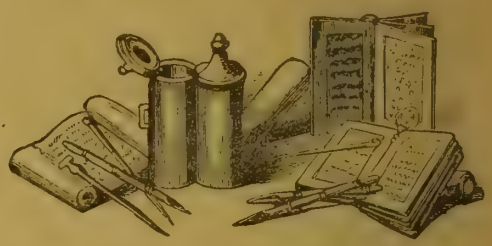
Wormwood.

ing on the dead bodies of the buried. There is the same allusion in Is. lxvi. 24, which words are applied by our Lord (Mark ix. 44, 46, 48) metaphorically to the torments of the guilty in the world of departed spirits. The death of Herod Agrippa I. was caused by worms (Acts xii. 23); according to Josephus (Ant. xix. 8), his death took place five days after his departure from the theatre. Whether the worms were the cause or the result of the disease is an immaterial question.

Wormwood occurs frequently in the Bible, and generally in a metaphorical sense, as in Deut. xxix. 18, where of the idolatrous Israelites it is said, "Lest there be among you a root that beareth wormwood" (see also Prov. v. 4). In Jer. ix. 15, xxiii. 13; Lam. iii. 15, 19, wormwood is symbolical of bitter calamity and sorrow; unrighteous judges are said to "turn judgment to wormwood" (Am. v. 7). The Orientals typified sorrows, cruelties, and calamities of any kind by plants of a poisonous or bitter nature. The name of the star which, at the sound of the third angel's trumpet, fell upon the rivers, was called Wormwood (Rev. viii. 11). Four kinds of wormwood are found in Palestine—Artemisia nilotica, A. Judaica, A. fruiticosa, and A. Cinerea.

Wrestling. [Games.]

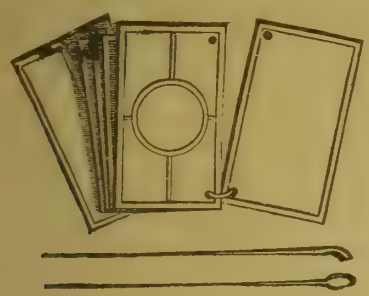
Writing. There is no account in the Bible of the origin of writing. That the Egyptians in the time of Joseph were acquainted with writing of a certain kind there is evidence to prove, but there is nothing to show that up to this period the knowledge extended to the Hebrew family. At the same time there is no evidence against it. Writing is first distinctly mentioned in Ex. xvii. 14, and the connection clearly implies that it was not then employed for the first time, but was so familiar as to be used for historic records. The engraving of the gems of the high-priest's breastplate with the names of the children of Israel (Ex. xxviii. 11), and the inscription upon the mitre (Ex. xxxix. 30) have to do more with the art of the engraver than of the writer, but both imply the existence of alphabetic characters. It is not absolutely necessary to infer from this that the art of writing was an accomplishment possessed by every Hebrew citizen. If we examine the instances in which writing is mentioned in connection with individuals, we shall find that in all cases the writers were men of superior position. In Is. xxix. 11, 12, there is clearly a distinction drawn between the man who was able to read and the man who was not, and it seems a natural inference that the accomplishments of reading and writing were not widely spread among the people, when we find that they are universally attributed to those of high rank or education—kings, priests, prophets, and professional scribes. In the name Kirjath-Sepher (Book-town, Josh. xv. 15) there is an indication of a knowledge of writing among the Phoenicians. The Hebrews, then, a branch of the great Semitic family, being in possession of the art of writing, according to their own historical records, at a very early period, the further questions arise, what character they made use of, and whence they obtained it? Recent investigations have shown that the square Hebrew character is of comparatively modern date, and has been formed from a more ancient type by a gradual process of development. What then was this ancient type? Most probably the Phoenician. Pliny was of opinion that letters were of Assyrian origin. Diodorus Siculus (v. 74) says that the Syrians invented letters, and from them the Phoenicians, having learnt them, transferred them to the Greeks. According to Tacitus (Ann. xi. 14), Egypt was believed to be the source whence the Phoenicians got their knowledge. Be this as it may, to the Phoenicians, the daring seamen and adventurous colonizers of the ancient world, the voice of tradition has assigned the honor of the invention of letters. Whether it came to them from an Aramaean or Egyptian source can at



Pens and Writing Materials.

best be but the subject of conjecture. It may, however, be reasonably inferred that the ancient Hebrews derived from, or shared with, the Phoenicians the knowledge of writing and the use of letters. The names of the Hebrew letters indicate that they must have been the invention of a Shemitic people, and that they were moreover a pastoral people may be inferred from the same evidence. But whether or not the Phoenicians were the inventors of the Shemitic alphabet, there can be no doubt of their just claim to being its chief disseminators. The old Semitic alphabets may be divided into two principal classes: 1. The Phoenician, as it exists in the inscriptions in Cyprus, Malta, Carpentras, and the coins of Phoenicia and her colonies. From it are derived the Samaritan character, and the Greek. 2. The Hebrew-Chaldee character; to which belong the Hebrew square character; the Palmyrene, which has some traces of a cursive hand; the Estrangelo, or ancient Syriac; and the ancient Arabic or Cufic. It was probably about the first or second century after Christ that the square character assumed its present form; though in a question involved in so much uncertainty it is impossible to pronounce with great positiveness. The oldest evidence on the subject of the Hebrew alphabet is de-

rived from the alphabetical Psalms and poems: Pss. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Prov. xxxi. 10-31; Lam. i.-iv. From these we ascertain that the number of the letters was twenty-two, as at present. The Arabic alphabet originally consisted of the same number. It has been argued by many that the alphabet of the Phoenicians at first consisted only of sixteen letters. The legend, as told by Pliny (vii. 56), is as follows: Cadmus brought with him into Greece sixteen letters; at the time of the Trojan war Palamedes added four others, and Simonides of Melos four more. Hebrew was originally written, like most ancient languages, without any divisions between the words. The same is the case with the Phoenician inscriptions. The various readings in the LXX. show that, at the time this version was made, in the Hebrew MSS. which the translators used, the words were written in a continuous series. The



Writing Tablets.

modern synagogue rolls and the MSS. of the Samaritan Pentateuch have no vowel-points, but the words are divided, and the Samaritan in this respect differs but little from the Hebrew. The oldest documents which contain the writing of a Semitic race are probably the bricks of Nineveh and Babylon, on which are impressed the cuneiform Assyrian inscriptions. There is, however, no evidence that they were ever employed by the Hebrews. Wood was used upon some occasions (Num. xvii. 3), and writing tablets of boxwood are mentioned in 2 Esdr. xiv. 24. The "lead," to which allusion is made in Job xix. 24, is supposed to have been poured, when melted, into the cavities of the stone made by the letters of an inscription, in order to render it durable. It is most probable that the ancient as well as the most common material which the Hebrews used for writing was dressed skin in some form or other. We know that the dressing of skins was practiced by the Hebrews (Ex. xxv. 5; Lev. xiii. 48), and they may have acquired the knowledge of the art from the Egyptians, among whom it had attained great perfection, the leather-cutters constituting one of the principal subdivisions of the third caste. Perhaps the Hebrews may have borrowed, among their other acquirements, the use of papyrus from the Egyptians, but of this we have no positive evidence. In the Bible the only allusions to the use of papyrus are in 2 John 12, where chartes (A. V. "paper") occurs, which refers especially to papyrus paper, and 3 Macc. iv. 20, where charteria is found in the same sense. Herodotus, after telling us that the Ionians learnt the art of writing from the Phoenicians, adds that they called their books skins, because they made use of sheep-skins and goat-skins when short of paper. Parchment was used for the MSS. of the Pentateuch in the time of Josephus, and the membranae of 2 Tim. iv. 13, were skins of parchment. It was one of the provisions in the Talmud that the Law should be written on the skins of clean animals, tame or wild, or even of clean birds. The skins when written upon were formed into rolls (megillôth; Ps. xl. 8; comp. Is. xxxiv. 4; Jer. xxxvi. 14; Ez. ii. 9; Zech. v. 1). They were rolled upon one or two sticks and fastened with a thread, the ends of which were sealed (Is. xxix. 11; Dan. xii. 4; Rev. v. 1, &c.). The rolls were generally written on one side only, except in Ez. ii. 9; Rev. v. 1. They were divided into columns (A. V. "leaves," Jer. xxxvi. 23); the upper margin was to be not less than three fingers broad, the lower not less than four; and a space of two fingers' breadth was to be left between every two columns. But besides skins, which were used for the more permanent kinds of writing, tablets of wood covered with wax (Luke i. 63) served for the ordinary purposes of life. Several of these were fastened together and formed volumes. They were written upon with a pointed style (Job xix. 24), sometimes of iron (Ps. xlv. 2; Jer. viii. 8, xvii. 1). For harder materials a graver (Ex. xxxii. 4; Is. viii. 1) was employed. For parchment or skins a reed was used (3 John 13; 3 Macc. v. 20). The ink (Jer. xxxvi. 18), literally "black," was of lampblack dissolved in gall-juice. It was carried in an inkstand, which was suspended at the girdle (Ez. ix. 2, 3), as is done at the present day in the East. To professional scribes there are allusions in Ps. xlv. 1; Ezr. vii. 6; 2 Esdr. xiv. 24.

X.

Xan'thicus. [Month.]
Xerx'es. [Ahasuerus.]

Y.

Yarn. The notice of yarn is contained in an extremely obscure passage in 1 K. x. 28 (2

Chr. i. 16). The Hebrew Received Text is questionable. Gesenius gives the sense of "number" as applying equally to the merchants and the horses: "A band of the king's merchants bought a drove (of horses) at a price."

Year, the highest ordinary division of time. Two years were known to, and apparently used by, the Hebrews. 1. A year of 360 days appears to have been in use in Noah's time. 2. The year used by the Hebrews from the time of the Exodus may be said to have been then instituted, since a current month, Abib, on the 14th day of which the first Passover was kept, was then made the first month of the year. The essential characteristics of this year can be clearly determined, though we cannot fix those of any single year. It was essentially solar, for the offering of productions of the earth, first-fruits, harvest-produce, and ingathered fruits, was fixed to certain days of the year, two of which were in the periods of great feasts, the third itself a feast reckoned from one of the former days. But it is certain that the months were lunar, each commencing with a new moon. There must therefore have been some method of adjustment. The first point to be decided is how the commencement of each year was fixed. Probably the Hebrews determined their new year's day by the observation of heliacal or other star-risings or settings known to mark the right time of the solar year. It follows from the determination of the proper new moon of the first month, whether by observation of a stellar phenomenon, or of the forwardness of the crops, that the method of intercalation can only have been that in use after the Captivity, the addition of a thirteenth month whenever the twelfth ended too long before the equinox for the offering of the first-fruits to be made at the time fixed. The later Jews had two commencements of the year, whence it is commonly but inaccurately said that they had two years, the sacred year and the civil. We prefer to speak of the sacred and civil reckonings. The sacred reckoning was that instituted at the Exodus, according to which the first month was Abib; by the civil reckoning the first month was the seventh. The interval between the two commencements was thus exactly half a year. It has been supposed that the institution at the time of the Exodus was a change of commencement, not the introduction of a new year, and that thenceforward the year had two beginnings, respectively at about the vernal and the autumnal equinoxes. The year was divided into—1. Seasons. Two seasons are mentioned in the Bible, "summer" and "winter." The former properly means the time of cutting fruits, the latter, that of gathering fruits; they are therefore originally rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year, the warm and cold seasons, is evident from their use for the whole year in the expression "summer and winter" (Ps. lxxiv. 17; Zech. xiv. 8). 2. Months. [Months.] 3. Weeks. [Weeks.]

Year, Sabbatical. [Sabbatical Year.]

Year of Jubilee. [Jubilee, Year of.]

Yoke. 1. A well-known implement of husbandry, is frequently used metaphorically for subjection (e. g. 1 K. xii. 4, 9-11; Is. ix. 4; Jer. v. 5); hence an "iron yoke" represents an unusually galling bondage (Deut. xxviii. 48; Jer. xxviii. 13). 2. A pair of oxen, so termed as being yoked together (1 Sam. xi. 7; 1 K. xix. 19, 21). The Hebrew term is also applied to asses (Judg. xix. 10) and mules (2 K. v. 17), and even to a couple of riders (Is. xxi. 7). 3. The term is also applied to a certain amount of land (1 Sam. xiv. 14), equivalent to that which a couple of oxen could plough in a day (Is. v. 10; A. V. "acre"), corresponding to the Latin jugum.

Z.

Zabade'ans, an Arab tribe who were attacked and spoiled by Jonathan, on his way back to Damascus from his fruitless pursuit of the army of Demetrius (1 Macc. xii. 31). Their name probably survives in the village Zebdâny, about 26 miles from Damascus, standing at the upper end of a plain of the same name, which is the very centre of Antilibanus.

Zacchae'us, a tax-collector near Jericho, who, being short in stature, climbed up into a sycamore-tree, in order to obtain a sight of Jesus as He passed through that place (Luke xix. 1-10). Zacchaeus was a Jew, as may be inferred from his name and from the fact that the Saviour speaks of him expressly as "a son of Abraham." The term which designates his office—"the chief among the publicans"—is unusual, but describes him, no doubt, as the superintendent of customs or tribute in the district of Jericho, where he lived. The office must have been a lucrative one in such a region, and it is not strange that Zacchaeus is mentioned by the Evangelists as a rich man. The Saviour spent the night probably in the house of Zacchaeus, and the next day pursued his journey to Jerusalem. He was in the caravan from Galilee, which was going up thither to keep the Passover.

Zachari'ah. 1. Or properly Zechariah, was son of Jeroboam II., 14th king of Israel, and the last of the house of Jehu. There is a diffi-



THE WIFE OF JEROBOAM AND AHIJAH. I KINGS XIV. 1-6. G. GRENVILLE MANTON.

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culty about the date of his reign. Most chronologers assume an interregnum of 11 years between Jeroboam's death and Zachariah's accession; during which the kingdom was suffering from the anarchy of a disputed succession, but this seems unlikely after the reign of a resolute ruler like Jeroboam, and does not explain the difference between 2 K. xiv. 17, and xv. 1. We are reduced to suppose that our present MSS. have here incorrect numbers, to substitute 15 for 27 in 2 K. xv. 1, and to believe that Jeroboam II. reigned 52 or 53 years. But whether we assume an interregnum, or an error in the MSS., we must place Zachariah's accession B. C. 771-2. His reign lasted only six months. He was killed in a conspiracy, of which Shallum was the head, and by which the prophecy in 2 K. x. 30 was accomplished. 2. The father of Abi, or Abijah, Hezekiah's mother (2 K. xviii. 2).

Zachari'as. 1. Father of John the Baptist (Luke i. 5, &c.). [John the Baptist.] 2. Son of Barachias, who, our Lord says, was slain by the Jews between the altar and the temple (Matt. xxiii. 35; Luke xi. 51). There has been much dispute who this Zacharias was. Many of the Greek Fathers have maintained that the father of John the Baptist is the person to whom our Lord alludes; but there can be little or no doubt that the allusion is to Zechariah, the son of Jehoiada (2 Chr. xxiv. 20, 21). The name of the father of Zacharias is not mentioned by St. Luke; and we may suppose that the name of Barachias crept into the text of St. Matthew from a marginal gloss, a confusion having been made between Zechariah, the son of Jehoiada, and Zacharias, the son of Barachias (Berechiah) the prophet.



Zarephath.

Za'phon, a place mentioned in the enumeration of the allotment of the tribe of Gad (Josh. xiii. 27).

Za'ra, Zarah the son of Judah (Matt. i. 3).

Za'rah, Zerah, the son of Judah (Gen. xxxviii. 30, xlvi. 12).

Za'reah, the same as Zorah and Zoreah (Neh. xi. 29).

Za'reathites, The, the inhabitants of Zareah or Zorah (1 Chr. ii. 53).

Za'red, The Valley of. [Zered.]

Zar'ephath, the residence of the prophet Elijah during the latter part of the drought (1 K. xvii. 9, 10). Beyond stating that it was near to, or dependent on, Zidon, the Bible gives no clew to its position. It is mentioned by Obadiah (ver. 20), but merely as a Canaanite (that is, Phoenician) city. It is represented by the modern village of Sura-fend. Of the old town considerable indications remain. One group of foundations is on a headland called Ain el-Kantarah; but the chief remains are south of this, and extend for a mile or more, with many fragments of columns, slabs, and other architectural features. In the N. T. Zarephath appears under the Greek form of Sarepta. (Luke iv. 26).

Zar'etan, Zarthan (Josh. iii. 16).

Zeb'edee, a fisherman of Galilee, the father of the Apostles James the Great and John (Matt. iv. 21), and the husband of Salome (Matt. xxvii. 56; Mark xv. 40). He probably lived either at Bethsaida or in its immediate neighborhood. It has been inferred from the mention of his "hired servants" (Mark i. 20), and from the acquaintance between the Apostle John and Annas the high-priest (John xviii. 15), that the family of Zebedee were in easy circumstances (comp. xix. 27), although not above manual labor (Matt. iv. 21). He appears only once in the Gospel narrative, namely, in Matt. iv. 21, 22; Mark i. 19, 20, where he is seen in his boat with his two sons mending their nets.

Zechari'ah. 1. The eleventh in order of the twelve minor prophets. He is called in his prophecy the son of Berechiah, and the grandson of Iddo, whereas in the Book of Ezra (v. 1, vi. 14) he is said to have been the son of Iddo. It is natural to suppose, as the prophet himself mentions his father's name, whereas the Book of Ezra mentions only Iddo, that Berechiah had died early, and that there was now no intervening link between the grandfather and the grandson. Zechariah, like Jeremiah and Ezekiel before him, was priest as well as prophet. He seems to have entered upon his office while yet young (Zech. ii. 4), and must have been born in Babylon, whence he returned with the first caravan of exiles under Zerubbabel and Jeshua. It was in the eighth month, in the second year of Darius, that he first publicly discharged his office. In

this he acted in concert with Haggai. Both prophets had the same great object before them; both directed all their energies to the building of the Second Temple. To their influence we find the rebuilding of the Temple in a great measure ascribed. If the later Jewish accounts may be trusted, Zechariah, as well as Haggai, was a member of the Great Synagogue. The genuine writings of Zechariah



So-called "Tomb of Zechariah," in the Valley of Jehoshaphat.

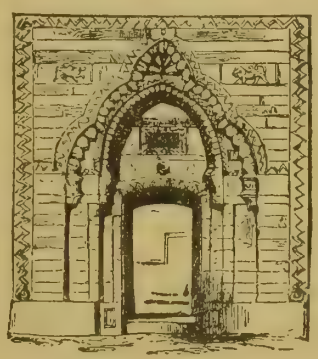
help us but little in our estimation of his character. He is the only one of the prophets who speaks of Satan. Generally speaking, Zechariah's style is pure, and remarkably free from Chaldaisms.

Zedeki'ah (Justice of Jehovah). 1. The last king of Judah and Jerusalem. He was the son of Josiah by his wife Hamutal, and therefore own brother to Jehoahaz (2 K. xxiv. 18; comp. xxiii. 31). His original name had been Mattaniah, which was changed to Zedekiah by Nebuchadnezzar, when he carried off his nephew Jehoiachim to Babylon, and left him on the throne of Jerusalem. Zedekiah was but 21 years old when he was thus placed in charge of an impoverished kingdom (B. C. 597). His history is contained in a short sketch of the events of his reign given in 2 K. xxiv. 17-xxv. 7, and, with some trifling variations, in Jer. xxxix. 1-7, lii. 1-11, together with the still shorter summary in 2 Chr. xxxvi. 10, &c.; and also in Jer., xxi., xxiv., xxvii., xxviii., xxix., xxxii., xxxiii., xxxiv., xxxvii., xxxviii., and Ez. xvi. 11-21. From these it is evident that Zedekiah was a man not so much bad at heart as weak in will. It is evident from Jer. xxvii. and xxviii. that the earlier portion of Zedekiah's reign was marked by an agitation throughout the whole of Syria against the Babylonian yoke. Jerusalem seems to have taken the lead, since in the fourth year of Zedekiah's reign we find ambassadors from all the neighboring kingdoms—Tyre, Sidon, Edom, and Moab—at his court, to consult as to the steps to be taken. The first act of overt rebellion of which any record survives was the formation of an alliance with Egypt, of itself equivalent to a declaration of enmity with Babylon. As a natural consequence it brought on Jerusalem an immediate invasion of the Chaldeans. The mention of this event in the Bible, though sure, is extremely slight, and occurs only in Jer. xxxvii. 5-11, xxxiv. 21, and Ez. xvii. 15-20; but Josephus (x. 7, § 3) relates it more fully, and gives the date of its occurrence, namely, the eighth year of Zedekiah. It appears that Nebuchadnezzar, being made aware of Zedekiah's defection, either by the non-payment of the tribute or by other means, at once sent an army to ravage Judaea. This was done, and the whole country reduced, except Jerusalem and two strong places in the western plain, Lachish and Azekah, which still held out (Jer. xxxiv. 7). Called away for a time by an attack of the Egyptians on the tenth day of the tenth month of Zedekiah's ninth year the Chaldeans were again before the walls (Jer. lii. 4). From this time forward the siege progressed slowly, but surely, to its consummation. The city was indeed reduced to the last extremity. The bread had for long been consumed (Jer. xxxviii. 9), and all the terrible expedients had been tried to which the wretched inhabitants of a besieged town are forced to resort in such cases. At last, after sixteen dreadful months, the catastrophe arrived. It was on the ninth day of the fourth month, about the middle of July, at midnight, as Josephus with careful minuteness informs us, that the breach in those stout and venerable walls was effected. The wretched remnants of the army quitted the city in the dead of night; and as the Chaldean army entered the city at one end, the king and his wives fled from it by the opposite gate. They took the road towards the Jordan. On the way they were met and recognized by some of the Jews who had formerly deserted to the Chaldeans. By them the intelligence was communicated, and, as soon as the dawn of day permitted it, swift pursuit was made. The king's party were overtaken near Jericho, and carried to Nebuchadnezzar, who was then at Riblah, at the upper end of the valley of Lebanon. Nebuchadnezzar, with a refinement of cruelty characteristic of those cruel times, ordered the sons of Zedekiah to be killed before him, and lastly his own eyes to be thrust out (B. C. 586). He was then loaded with brazen fetters,

and at a later period taken to Babylon, where he died.

Zerub'babel (born at Babel, i. e. Babylon), the head of the tribe of Judah at the time of the return from the Babylonish Captivity in the first year of Cyrus. The history of Zerubbabel in the Scriptures is as follows: In the first year of Cyrus he was living at Babylon, and was the recognized prince of Judah in the Captivity, what in later times was called "the Prince of the Captivity," or "the Prince." On the issuing of Cyrus's decree he immediately availed himself of it, and placed himself at the head of those of his countrymen "whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem." It is probable that he was in the king of Babylon's service, both from his having, like Daniel and the three children, received a Chaldee name [Sheshbazzar], and from the fact that he was appointed by the Persian king to the office of governor of Judaea. On arriving at Jerusalem, Zerubbabel's great work, which he set about immediately, was the rebuilding of the Temple. In the second month of the second year of their return, the foundation was laid with all the pomp which they could command. The Samaritans or Cutheans put in a claim to join with the Jews in rebuilding the Temple; and when Zerubbabel and his companions refused to admit them into partnership they tried to hinder them from building, and hired counsellors to frustrate their purpose. They were successful in putting a stop to the work during the seven remaining years of the reign of Cyrus, and through the eight years of Cambyses and Smerdis. Nor does Zerubbabel appear quite blameless for this long delay. The difficulties in the way of building the Temple were not such as need have stopped the work; and during this long suspension of sixteen years Zerubbabel and the rest of the people had been busy in building costly houses for themselves. But in the second year of Darius light dawned upon the darkness of the colony from Babylon. In that year—it was the most memorable event in Zerubbabel's life—the spirit of prophecy suddenly blazed up with a most brilliant light amongst the returned captives. Their words fell like sparks upon tinder. In a moment Zerubbabel, roused from his apathy, threw his whole strength into the work, zealously seconded by Jeshua and all the people. Undeterred by a fresh attempt of their enemies to hinder the progress of the building, they went on with the work even while a reference was being made to Darius; and when, after the original decree of Cyrus had been found at Ecbatana, a most gracious and favorable decree was issued by Darius, enjoining Tatnai and Shethar-boznai to assist the Jews with whatsoever they had need of at the king's expense. After much opposition [see Nehemiah] and many hinderances and delays, the Temple was at length finished, in the sixth year of Darius, and was dedicated with much pomp and rejoicing. [Temple.] The only other works of Zerubbabel which we learn from Scripture are the restoration of the courses of priests and Levites, and of the provision for their maintenance, according to the institution of David (Ezr. vi. 18; Neh. xii. 47); the registering the returned captives according to their genealogies (Neh. vii. 5); and the keeping of a Passover in the seventh year of Darius, with which last event ends all that we know of the life of Zerubbabel. His apocryphal history is told in 1 Esdr. iii.-vii. In the N. T. the name appears in the Greek form of Zorobabel.

Zi'don, or **Si'don** (Gen. x. 15, 19; Josh. xi. 8, xix. 28; Judg. i. 31, xviii. 28; Joel iii. 4 (iv. 4); Is. xxiii. 2, 4, 12; Jer. xxv. 22, xxvii. 3; Ez. xxviii. 21, 22; Zech. ix. 2; Matt. xi. 21, 22, xv. 21; Luke vi. 17, x. 13, 14; Mark iii. 8, vii. 24, 31). An ancient and wealthy city of Phoenicia,



Gate at Sidon.

on the eastern coast of the Mediterranean Sea, less than 20 English miles to the north of Tyre. Its Hebrew name, Tsidôn, signifies "Fishing," or "Fishery." Its modern name is Saida. It is situated in the narrow plain between the Lebanon and the sea. From a Biblical point of view, this city is inferior in interest to its neighbor Tyre; though in early times Sidon was the more influential of the two cities. From the time of Solomon to the invasion of Nebuchadnezzar Zidon is not often directly mentioned in the Bible, and it appears to have been subordinate to Tyre. When the people called "Zidonians" is mentioned, it sometimes seems that the Phoenicians of the plain of Zidon are meant (1 K. v. 6, xvi. 31,

xi. 1, 5, 33; 2 K. xxiii. 13). There is no doubt, however, that Zidon itself, the city properly so called, was threatened by Joel (iii. 4) and Jeremiah (xxvii. 3). Still, all that is known respecting it during the epoch is very scanty, amounting to scarcely more than that one of its sources of gain was trade in slaves, in which the inhabitants did not shrink from selling inhabitants of Palestine; that the city was governed by kings (Jer. xxvii. 3 and xxv. 22).



View of Sidon.

During the Persian domination, Zidon seems to have attained its highest point of prosperity; and it is recorded that, towards the close of that period, it far excelled all other Phoenician cities in wealth and importance. It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Zidon at the expense of Tyre. Its prosperity was suddenly cut short by an unsuccessful revolt against Persia, which ended in the destruction of the town (B. C. 351). But their king Tennes proved a traitor to their cause—and in performance of a compact with Ochus, he betrayed into the king's power one hundred of the most distinguished citizens of Sidon, who were all shot to death with javelins. Five hundred other citizens, who went out to the king with ensigns of supplication, shared the same fate; and by concert between Tennes and Mentor, the Persian troops were admitted within the gates, and occupied the city walls. The Sidonians, before the arrival of Ochus, had burnt their vessels to prevent any one's leaving the town; and when they saw themselves surrounded by the Persian troops, they adopted the desperate resolution of shutting themselves up with their families, and setting fire each man to his own house (B. C. 351). Forty thousand persons are said to have perished in the flames. Sidon, however, gradually recovered from the blow, and became again a flourishing town. It is about fifty miles distant from Nazareth, and is the most northern city which is mentioned in connection with Christ's journeys.

Zin, the name given to a portion of the desert tract between the Dead Sea, Ghôr, and Arabah on the E., and the general plateau of the Tîh which stretches westward. The country in question consists of two or three successive terraces of mountain converging to an acute angle at the Dead Sea's southern verge, towards which also they slope. Kadesh lay in it, and here also Idumea was conterminous with Judah; since Kadesh was a city in the border of Edom (see Kadesh; Num. xiii. 21, xx. 1, xxvii. 14, xxxiii. 36, xxxiv. 3; Josh. xv. 1).

Zo'an, an ancient city of Lower Egypt, called Tanis by the Greeks. It stood on the eastern bank of the Tanitic branch of the Nile. Its name indicates a place of departure from a country, and hence it has been identified with Avaris, the capital of the Shepherd dynasty in Egypt. We read in the book of Numbers that "Hebron was built seven years before Zoan in Egypt" (xiii. 22), which tends to establish the identity of Avaris and Zoan, since we know that Hebron was already built in Abraham's time, and the Shepherd-invasion



Ruins at Zoan.

may be dated about the same period. Supposing that the Pharaoh who oppressed the Israelites belonged to the Shepherds, it would be natural for him to reside at Zoan; and this city is mentioned in connection with the Plagues in such a manner as to leave no doubt that it is the city spoken of in the narrative in Exodus as that where Pharaoh dwelt (Ps. lxxviii. 42, 43). Tanis gave its name to the xxist and xxiiid dynasties, and hence its mention in Isaiah (xix. 13, xxx. 4), "I will set fire in Zoan" (xxx. 14), where it occurs among the cities to be taken by Nebuchadnezzar.



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Zo'phim, The Field of, a spot on or near the top of Pisgah, from which Balaam had his second view of the encampment of Israel (Num. xxiii. 14). The position of the field of Zophim is not defined. May it not be the same place which later in the history is mentioned as Mizpah-Moab?

Zu'zims, The, an ancient people, who, lying in the path of Chedorlaomer and his allies, were attacked and overthrown by them (Gen. xiv. 5). The Zuzims perhaps inhabited the country of the Ammonites, and were identical with the Zamzummim, who are known to have been exterminated and succeeded in their land by the Ammonites. [Zamzummim.]



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